

The Diocesan Strategic Plan 2018

May 2009



Diocese of New Westminster
ANGELICAN CHURCH OF CANADA

Prayer for Plan 2018.

*Loving God of past, present and future,
we celebrate your church through the life and witness
of the people of the Diocese of New Westminster.*

*May we seek to become,
and continue to be,
growing communities of faith in Jesus Christ
to serve God's mission in the world.*

*As we plan for the future of your church
help us to be open and honest with one another
as well as with ourselves.*

*May we together make bold decisions to further enrich
and develop the many ways of being church.
We make this prayer in the name of your son, Jesus Christ,
through the Holy Spirit.*

Amen.

Diocesan Strategic Plan 2018

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1. Introduction

As a Diocesan Church we need to be intentional about making healthy and wise choices about our future. We live in a time of great change in every aspect of our lives. Our communities, economy, environment, technology and demographics are all affected by global change. While the future may not be known, we know whose we are and what path we walk. We are keenly aware that we are being led by the Holy Spirit. This is the basis of our hope and our call to action now.

Examination of statistical trends indicates that as a church we have serious challenges to address. Our numbers are declining at an alarming rate, and we have fewer financial resources with which to do mission. The landscape has changed in every way. Our relevance is called into question. It's time to act to reverse these trends, but we must focus on the right things. We cannot, nor do we desire to, recreate the church of the past. Our task is to re-imagine church in our time and place, being faithful to God's missional imperative.

To be missional is to recognize that we are being called to be partners with God in God's love for the world. Our mission is not the maintenance of the institution but the proclamation of God's love in action, in the world, and on the ground where we live. A time of great challenge is also a time of great opportunity.

At Synod 2007 Diocesan Council was charged with producing a strategic plan for the diocese. The particular motion in 2007 accompanied synod's adoption of the Ministry Assessment Process (MAP)¹ and the report of the Diocesan Task Force on Physical Resources. By Synod 2008 the first elements of the plan, diocesan vision and values and our diocesan priorities entitled Plan 2018 were introduced.²

The diocesan strategic report contains positive steps for action. A strong commitment to these steps will result in growing communities of faith. This report includes an update on the implementation of the priorities, a plan for building vital and sustainable parishes, and recommendations for leadership training for congregational development and care for clergy in a time of transition. The strategic plan also includes a full organizational review. This review will allow us to be sure that we are structured to meet the needs of the parishes and the diocese as a whole during the years leading to 2018.

Our current economic landscape is a challenge, but it also provides us with the focus we need to make decisions that will result in long term health. Failure to address the very real challenges we face now would result in longer term atrophy.

The strategic planning process is a journey. As such, it is organic and iterative, compelling us each year to look at where we have been, where we are now, and where we are going. From the beginning the process has sought input at the grass roots level and will continue to do so. As Anglicans, we bring this grass roots input to synod, where we make decisions together for the mission and health of the whole.

¹ See section 7.

² Appendix C.

2. Vision and Preferred Future

The Vision Statement

“Growing Communities of Faith in Jesus Christ to Serve God’s Mission in the World”

With this statement, the diocese is embarking on a new and exciting plan for the future of the Anglican Church in BC’s lower mainland. While we are Anglicans, we recognize that God calls us with our ecumenical partners to be the church together. Our church has a vital and important role in this partnership: we are inspired by the enthusiasm and creativity of clergy and lay leaders in this diocese.

Growing...

We think of the Christian church not as an institution but rather as a movement. It is part of the dance of God’s Holy Spirit throughout history and into our own time. The church itself is transformed over time by God’s Spirit, as Jesus told Nicodemus (John 3) ‘the Spirit blows where it wills’—touching lives at various stages and in many places. Responding to God’s grace, in the power of the Spirit, the church forms as people gather around Jesus, in service and worship. This plan affirms spiritual growth as a key component of our future: growing in each person’s living out of the meaning of our baptism, growing in our understanding of community, growing in numbers because of each member’s enthusiasm for God’s love known to us in Jesus Christ.

Communities...

Christian life is rooted in community: from Jesus’ own gathering of disciples through to today, the life of the church is a community experience. With the cultural diversity of BC’s lower mainland, forming and building community is an important task for which the church will need new skills and attitudes. We envision vibrant parish communities of a variety of shapes and sizes—large, medium and small. There will be a mix of traditional models and places that experiment creatively with new forms of being church.

Of Faith in Jesus Christ...

The primary work of the church is to nurture faith in all who come. This is affirmed in the first and second of *The Five Marks of Mission*³: *to proclaim the good news of the Kingdom* and *to teach, baptize and nurture new believers*. BC’s lower mainland is amongst the most ‘secular’ parts of Canada. Learning how to invite people into Christian faith (evangelism), teach and nurture growing faith (catechesis) and encourage ongoing growth and development in the Christian way are key priorities for the life of the church in the diocese. We have a great gift in the generous spirit of Anglican tradition which inspires our commitment to truly inclusive communities.

³ See Appendix A.

To Serve...

Christian life is characterized by service. It is the third of the marks of mission: *‘to respond to human need by loving service.’* In and through service the church acts as Christ in God’s world; service expressed by the whole people of God reaching out in love to a hurting and fragile world.

God’s Mission in the World....

God was in Christ reconciling the world to Godself: “I have come that you may have life and have it abundantly.” The glory of God is a human being fully alive. The theologian Emil Brunner once said: ‘As a fire exists by burning so the church exists by mission; if there is no burning there is no fire; if there is no mission there is no church.’ The fourth and fifth marks of mission describe this work to which we are called in concrete terms: *“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.”*

“Growing Communities of Faith in Jesus Christ to Serve God’s Mission in the World” is our calling, our work and our delight.

A Preferred Future Statement

Inspired by our vision, we see a preferred future of what the diocese might be. In 2018, the Diocese of New Westminster is an integrated community of well resourced centers of vital and sustainable ministry, comprised of a variety of ministry models. This includes congregations and parishes of all shapes and sizes working together and with ecumenical partners. These congregations, parishes and ministries are present in places of need and deeply aware of the hopes, challenges and opportunities within their communities. They offer a place of spiritual relevance for youth, singles, families and seniors, and to people of diverse ethnicities and theologies. All are welcome at the altar.

There is a new spirit of regionalism as congregations, parishes and ministries work together, regardless of size, sharing resources and building relationships. The diocese has responded to God’s call to shape new and exciting ministries in our diocese. New congregations, parishes, and missions have been planted in response to changing communities.

Congregations and parishes model the importance of the inner spiritual journeys by offering practices and opportunities which nourish, educate, and sustain our gifts of service and outreach to the wider community. Our renewed sense of Anglican mission, alongside our West Coast spirituality enables traditional and contemporary worship practices and encourages the spiritual journey of all people, including those who do not regard themselves as religious. The diocese as represented by the congregations, parishes and ministries in its regions are well aware of the diversity of their communities and actively engaged in ecumenical and interfaith programs.

The diocese is seen as having a strong voice and action in matters of the environment and justice with all ministry centers as models of environmental sustainability. People of the diocese are making an active positive difference to the lives of the vulnerable.

Hungry people are being fed, the homeless are being sheltered, and injustices are being confronted by new as well as existing initiatives of the parishes and ministries in the diocese. The church in the spirit of God's mission is making meaningful contact with the wider culture and sharing in word and action the liberating good news of Christ.

How did it get to be this way? Anglicans of the Diocese of New Westminster embraced the vision of Plan 2018. Mission became the driving force of our ministry and decision-making. The renewed diocesan structure (organization, management, leadership and resources) supported a new sense of regionalism and partnership. Resources were made available to encourage and support congregations, parishes, and ministries in developing new expressions of church in a changing world. Congregational development and training in leadership and spiritual practices became a cornerstone of continuing education for lay and ordained alike. We learned from one another's stories in both our success and our challenges.

There was and is a commitment to discern and live the Mission of God in our time and our place.

Recommendation: Adopt 'Growing Communities of Faith in Jesus Christ to Serve God's Mission in the World' as the Vision Statement of the Diocese of New Westminster.

3. Mission and Ministry

The church participates in God's intentions for the world: it's not so much that the church of God has a mission, but that the Mission of God has a church. The church at its best participates and partners with what God is about in the world.

The Anglican Church is a world wide communion. Over the past decade, beginning with the Anglican Consultative Council, the communion has affirmed the 5 Marks of Mission as a standard.⁴ The Anglican Church in Canada has also adopted the United Nations Millennium Development Goals (UNMDG).⁵

The Anglican Church is also a diocesan church, and our Diocese of New Westminster is a member of the Anglican Church of Canada. As a diocese, we minister together under the leadership of our bishop. We make decisions together in synod for the mission and health of the whole, not for individual interests alone.

As a result of diocesan wide consultations, the 2008 synod adopted 10 strategic priorities as part of our Plan 2018. These priorities⁶ incorporate the understanding and intention of the 5 Marks of Mission and the UNMDG. Plan 2018 is our corporate plan to address God's mission in the world. It is in parishes, often working in partnership with others, that these

⁴ Appendix A.

⁵ Appendix B.

⁶ Appendix C

priorities will come to life. Parishes and congregations are invited to identify those Priorities, Marks and Goals that are within the passion and vision of the parish.

Our diocesan vision is “Growing Communities of Faith in Jesus Christ to Serve God’s Mission in the World.” How do we achieve this mission? In practical terms, we accomplish this primarily through the work of parish ministry, either as individual parishes or in partnership with others.

Elements of Parish Ministry

Parishes and congregations are communities of baptized persons who worship God, proclaim the Gospel, administer the sacraments, nurture their members, and reach out in witness and service to their neighbours, and the world.⁷

The following are characteristics and benchmarks of parish ministry, and are the work of the clergy and laity working together.

1. Provide services of worship at which the Word of God is preached and sacraments are celebrated in accordance with the order and discipline of the Anglican tradition, including:

- ordained leadership, appointed by the bishop
- significant lay participation

2. Provide for pastoral care, including:

- arranging for the regular visitation of the sick and shut-ins, and arranging for regular administration of the sacraments
- arranging for ministry in times of emergency
- encouraging lay participation in these ministries, and arranging for the appropriate training

3. Provide opportunities to participate in the Mission of God in the community surrounding the church, and to the wider community, including

- providing opportunities for individuals to develop personal skills to witness to, and develop the faith that is within them
- practicing genuine hospitality to all who visit the parish facility, whether for worship or programs
- studying the demographics of the surrounding community to increase the sensitivity to the needs and backgrounds of persons living and working in the area
- providing opportunities for the integration of new attendees into the life and service of the parish

⁷ Criteria for Viable Congregations, ELCA Sierra Pacific Synod. (we acknowledge our indebtedness to this work)

4. Re-connection to the spiritual and physical needs of the community, including:

- making connections with and responding to the community to determine areas of service and need
- making the parish facility accessible to all persons with physical limitations
- working with community partners to meet the needs of others in the community

5. Provide a ministry of education to equip people for their spiritual growth and to serve God in the world, including:

- providing regular opportunities for the study of scripture and other topics
- providing programs that relate to the lives and special needs of parishioners, e.g. baptismal classes, confirmation, marriage, new members etc.
- providing leadership education to train and programs of support for people to serve in the parish, the diocese, and the community

6. Provide for the proper stewardship of the parish and the property, including:

- providing stewardship education and regular opportunities to challenge all parishioners to fulfill their calling as stewards of all God has given, including financial contributions to the parish and mission
- maintaining the facility, to provide an attractive setting for worship, and the other activities of the parish
- maintaining appropriate financial record keeping, made accessible to the congregation and the diocese

7. Practice partnership as a member of the diocese, deanery and archdeaconry, including:

- electing and sending members to synod
- participating in diocesan worship, events and programs intended to strengthen the life of the congregation and church
- maintaining diocesan assessment and interpreting such to the congregation as a ministry of the people of God
- working with the neighbouring Anglican parishes in providing opportunities to collectively support parish life and outreach into the community

The Story of the Parishes of Point Grey

A year and half ago the parishes of St. Anselm, St. Helen, and St. Philip came together to offer care to the homeless in their communities. The program began with an individual's vision that caught the interest and passion of the people of the parishes. They make up and distribute care packages of food and hygiene products for the homeless. Working together has brought the parishes closer to each other and has helped them to understand that they can do more together than they can alone. It has also helped the parishes to know each other and to understand that the Anglican community goes beyond their own parish boundaries.

4. Where We are Now

We are at a crossroads as a diocesan church. We have a renewed sense of mission, and a deep desire for transformation by the gospel in the lives of parishioners and for those who live in our communities.

The world in which we live has changed dramatically, and is changing ever faster. The structures, parishes and congregations so carefully planted over the last century are under increasing pressure. The changes we face are demographic, economic, cultural, environmental and technical. The last decade has seen more change than the previous one hundred years, and the pace is escalating, not declining.

As Dewitt Jones⁸ challenges us, “the very thing that so often frightens us today – that awesome change curve we hear so much about, the phenomenal rate of change in our society -- is really my ally. In fact, if I viewed it from just a slightly different perspective, it wasn’t a change curve at all...it was a possibility curve. Change is possibility, and the times of most change always hold the most potential.”

Yet we have serious challenges that have to be addressed now, to see the results we desire. The following statistics speak to the depth of the challenge:⁹

- Church attendance in the Mainline Christian tradition is less than 50% of what it was in the 1950’s.
- Anglican worship attendance on an average Sunday (after discounting for those dissenting) in the Diocese of New Westminster has shrunk from 8,897 in 1986 to 6,835 in 2007.
- Size of parishes:

	1985	2005
○ very small (<50)	14%	25%.
○ small (51-120)	39%	47%
○ medium (121 – 250)	35%	22%
○ large (251 – 350)	7%	4%
○ very large (>350)	4%	1%
- When compared with community demographics, we are vastly under-represented by people under 44 years of age, and vastly over-represented by people over 65 years of age.

As parishes shrink in size, financial challenges to keep operating increase. Aging church plants and modern operating costs mean that a larger proportion of income goes to maintaining the operation, and less to mission. A sub-committee of the Diocesan Administration and Finance Committee (A+F), working in conjunction with the Ministry Assessment Process (MAP) estimates that the bottom line costs of operating a stand alone parish in the traditional model is \$130,000 in 2009 and will increase to \$150,000 within a decade. As a current reality, 30 parishes fall below this line. The major challenge of this

⁸ DeWitt Jones, Celebrating What’s Right with the World.

⁹ See Appendix D.

reality is that more and more resources are going to maintenance with less available for mission. The trend will become worse if we fail to take action. The urgency of this situation was named in the Spencer report more than ten years ago. Yet we have failed to take concrete action.

It is now time to act. Parishes must become both vital and sustainable. Where this is not practical or feasible we must address the re-distribution of assets to create parishes and congregations that are. A decade ago the Spencer Commission offered us ways forward, and we have nibbled at the edges, but we cannot afford to wait any longer. It is time for decisive action. Given the changes and challenges of our time we need to refocus our energy and resources. We are not alone in this task. Other dioceses, churches, prophetic thinkers and authors have turned their attention to this matter.

Kirk Hadaway, a statistician of The Episcopal Church, tells us that parishes that have a clear vision, meaningful worship and good leadership grow. It's not so much that they are of one style or another, but the clarity of purpose and integrity of message and content is consistent with growth. He also points out that simply wanting growth in attendance and membership does not in itself lead to growth¹⁰, it is a by-product of integrity, vision, and leadership.

Diana Butler Bass, an Episcopal author, tells us that growing parishes share three things in common¹¹. They are based on Tradition, not Traditionalism; Practice, not Purity; and Wisdom, not Certainty. Each church shares in one or more of what she calls, Signposts of Renewal. These include hospitality, discernment, healing, contemplation, testimony, diversity, worship, reflection and beauty. It is not a formula that parishes have all or even a certain number, but that they have a discernable commitment to some and shape ministry with integrity.

Douglas Todd is the editor of a collection of essays called Cascadia¹². The authors argue for a distinctive spirituality that is particular to British Columbia, Washington and Oregon. It is a spirituality that reflects the history and physical landscape of our area.

A recent study commissioned by the United Church of Canada¹³ indicated that many younger people in the 30 to 45 year age range do have a spiritual thirst. They would be interested in a church that “is provocative in challenging both their intellect and their emotion and provides a stimulating place where they can explore the ‘big questions’ of life and faith together with others”. The challenge is that they “do not believe a church with these attributes exists.” The opportunity is for us to reach out to these and all others in ways that are meaningful to the communities around us.

¹⁰ See “Ecumenical study shows why congregations grow” by Mary Frances Schjonberg, Episcopal News Service, January 3, 2007. For the full report by Kurt Hadaway go to www.episcopalchurch.org/research.htm, click on “Research Projects” and then click on Facts on Episcopal Church Growth.

¹¹ See Christianity For The Rest Of Us; How the Neighbourhood Church Is Transforming the Faith; Diana Butler Bass. Published by HarperCollins.

¹² Cascadia, the Elusive Utopia Exploring The Spirit of the Pacific Northwest; Douglas Todd; published by Ronsdale Press.

¹³ See Emerging Spirit Report at www.united-church.ca/files/organization/gc39/workbook2_commons.pdf. The report is based on research by Environics and others.

As Anglicans we are uniquely positioned to respond to this opportunity. Our Anglican ethos encourages us to use our heads and our hearts to honour God in all creation. We bring to the table centuries of being able to adapt to the needs of God's people, and we are able to do it again. The Strategic Priorities that have emerged from Diocesan-wide consultations show we are ready to move forward. Our structure of Episcopal leadership and synodical governance can guide us forward to reshape our church and lead us to where God is calling us to be in mission.

The following sections will offer material on what it is to be vital and sustainable, and how we will ensure that we meet the opportunities and challenges we face.

5. Diocesan Wide Priorities

The journey to *Plan 2018* began in March 2007. The purpose was to engage people across the diocese in an open and Spirit-filled process in order to articulate a preferred vision for the future of the diocese. The process was guided by a question set for us by our bishop, "What is God calling us to be and to do in this place at this time?" In our conversations, we took inspiration from imagining the difference we could make and how we could cooperate with God in creating a better world. Our conversations led to the development of Plan 2018 – the strategic priorities, part of a 10-year strategic plan for the Diocese of New Westminster.

The journey was guided by a set of principles to allow the plan to emerge from the whole people of the diocese. We were guided by a desire to:

- Ground our work in prayer and spiritual discernment
- Obtain meaningful input from Anglicans throughout the diocese
- Encourage broad participation and engagement
- Encourage new patterns of communication and working together
- Provide an opportunity for clergy and parishioners to work together
- Ensure a transparent and credible process

The plan began with vision and values because these relate to who we **are**, and we must know who we are and what we value before we decide what it is we **do**. Marleen Morris & Associates were contracted to guide us through this process. A series of nineteen workshops were held in fall 2007 and early winter 2008, and the results came to diocesan synod for adoption in May 2008.¹⁴

The process first identified key words in vision and values, and there was a great deal of commonality across the diocese. The vision words included Community; Christ-inspired, Love, Growth, and God in our lives. The values words included Inclusive, Compassion, Social Action, Community, Love, Spiritual, and Relevant.

The second phase of the process involved people working together to identify strategic issues and their associated key areas for action. When the responses were analyzed to

¹⁴ Appendix C.

identify those that were mentioned most frequently and had the greatest resonance with people, ten strategic priorities emerged.

The ten strategic priorities identified were:

- Nurturing Spiritual Journeys
- Supporting Christian Education
- Deepening Anglican Understanding
- Renewing Anglican Worship
- Caring for God's Earth
- Nurturing the Parish Community
- Building a Community of Parishes
- Participating in our Local Communities
- Cultivating Interfaith Understanding
- Addressing Issues of Poverty

The priorities fall into three broad categories: supporting spiritual journeys, supporting parish ministry, and supporting ministry in God's world.

It is important to note that this process was designed to be built from the grass roots. It was the people of the diocese, attending the workshops and participating in the process who provided the direction and content. The passion evident in the dialogue at Synod 2008 demonstrated that "we got it right".

These priorities stand before us as signposts to the greater strategic direction for the coming years. They are part of, but not the whole plan. In order to complete the plan, we need the template of what we need to be to be vital and sustainable, and how we need to be organized and resourced. Together these elements form the strategic plan.

SuperSaturdays

Two events called SuperSaturday were designed and held in November 2008 and March 2009. The first focused on bringing together people who had a passion for one or more of the strategic priorities to further the networking begun at Synod 2008. At this day 10 groups met around the priorities. As a result of this day and the work done earlier, several next steps have been taken in bringing life to the individual priorities. One of these groups meeting around Renewing Anglican Worship wrote to the bishop and was partially responsible for the creation of a new liturgical commission.

The Diocesan Council Strategic Planning Steering Group (SPSG) recognizes it is in parishes and regions that the priorities will come to life and that the work of implementation is already underway in parishes and regions around the diocese. Much of what has been identified as diocesan priorities is the expression of wanting more of what is already working, but with more focus and partnership. Therefore the second SuperSaturday was part of a process that asked parish councils to reflect on the alignment of the diocesan priorities with their own parish priorities. SuperSaturday 2 brought together representatives from each parish in regional archdeaconry gatherings to share the parish passions with each other and to take the next steps to bring flesh to the priorities.

The goal of the day was to find initiatives that built on the common passions of parishes within regions. There was a great deal of enthusiasm. Several new initiatives have been undertaken, and next steps mapped out.

Reflecting on this day, the SPSG came to the realization that the priorities were primarily going to be implemented on the ground in parishes and in regions. Connected to this is the understanding that the growth of ministry is organic, not mechanistic. If parishes come together in ministry where there is a common passion, it grows organically analogous to cell division. People will resource what they believe in and the possibilities for growth happen naturally. If we attempt to build ministry mechanistically, assembling the resources each time and starting anew, it is labour intensive. No mechanism is able to reproduce itself.

One priority that was named repeatedly and across the archdeaconries was ‘nurturing the parish community’ and related to it ‘building a community of parishes’. A second strong emphasis was on ‘addressing issues of poverty’ and related to it ‘participating in our local communities’. A report of the archdeaconry meetings is attached.¹⁵ Regardless of the priorities named by individual parishes there was a strong overriding desire for parishes to work together to increase the impact of ministry.

The Story of New Westminster Deanery

At the second SuperSaturday in March 2009, the parishes of the diocese met regionally. In the archdeaconry of Westminster, the parishes of the New Westminster deanery shared their parish passions with each other. They found some links and common enthusiasms and wanted to keep the connections alive. From this, 11 individuals, one from each of the parishes, volunteered to keep the communication going. Rather than waiting for a “diocesan process” they made their own, and now have a deanery network to build their community of parishes.

The priorities will continue to inform and shape the ministry of the diocese for the next several years. Most of the application will be at the parish and regional level. Are 10 priorities too many? Maybe, but the archdeaconry meetings taught us that each parish and grouping of parishes will focus on what matters most in that region, and what matters might differ significantly from one region to another.

We anticipate that the process of implementing the priorities will be fluid; they will grow and decline depending on parish and regional energies and needs. Over the life of the strategic plan it will be imperative that parishes, regions and the diocese as a whole reexamine the priorities in light of our vision and the changes in the world in which we minister. MAP will be an important tool for parishes to do this.

Work on the priorities and their implementation will continue to be an important aspect of the plan. Regional Deans will be tasked with monitoring and encouraging regional initiatives arising from implementing shared diocesan priorities. Archdeacons will be

¹⁵ Appendix E.

tasked with broad oversight of these initiatives, particularly initiatives which may be cross-regional. Deanery Chapter meetings will be held to encourage inter-parish action. Finally, annual reports on the progress of priority implementations will be made to synod.

Recommendation: Approve a procedure for the continuing implementation of the strategic priorities at the regional level:

- ***Regional Deans be tasked with monitoring and encouraging regional initiatives arising from implementing shared diocesan priorities***
- ***Archdeacons be tasked with broad oversight of these initiatives, particularly those that are cross-regional***
- ***Deanery Chapter meetings be held to encourage inter-parish action***
- ***Diocesan Council make annual reports to synod on Priority Implementation***

6. Vital, Sustainable and Strategic Parishes

Earlier we described the fundamental elements of parish ministry. We will add a lens by which we can examine the strength of these elements, the lens of Vitality and Sustainability.

Vitality has to do with the qualitative aspects of parish and congregational life. This is a view which approaches parish ministry from the standpoint of missional objectives, the purpose of our existence as a church.

Sustainability has to do with the quantitative aspects of what is necessary for parish and congregational life. It has to do with an organizational view which views parish ministry from a statistical approach such as numbers in the pews and dollars in the plate.

It is not a matter of either/or but both/and. The missional approach must include appropriate numbers, for without the necessary numbers, ministry is not sustainable. The organizational model also must include missional objectives, for without a mission the parish will perish. Parishes that are lacking either vitality or sustainability are at a crossroads, and must take action to achieve the missing elements. Parishes that are lacking both are at risk. Decisions must be made about their future.

Vital and Sustainable Ministry:¹⁶

A parish or grouping of parishes may be deemed to be ‘**vital**’ when it has these characteristics:

- The activities of the parish ministry make a discernable difference in the lives of individual parishioners and in lives in the community which it serves. Lives are being transformed.

¹⁶ Acknowledgement to the Diocese of Toronto, Policy on Sustainable and Strategic Ministry.

- The parish is mission-focused, paying attention to the needs of the surrounding community. It asks, “What is our purpose as church in this place and time?” and responds to where God is calling.
- The parish is equipped for the work of change and renewal, and invites others on the journey.
- The parish priorities are outward looking, and in line with diocesan priorities.

A parish or grouping of parishes may be deemed to be ‘**sustainable**’ when it has, and is able to maintain, the following:

- Lay leadership – a group with the skills and resources necessary to manage actively the property and programs of the parish, with enough critical mass (numbers and energy) to allow for rotation and rest.
- Ordained leadership – at least one full-time stipendiary priest with adequate time and skill to provide the pastoral, sacramental, and liturgical leadership necessary. In certain situations rural parishes may involve a part-time or shared ministry. This may also be true in smaller urban parishes working together in mission, but never maintenance. Clergy supply or interim is not adequate parish ministry beyond a transitional period. Where deacons are part of the ordained ministry team they provide an important and integral role in ministry.
- Vision and resources to meet the needs of the community the parish serves. This includes the people to deliver the ministry and outreach.
- A sound financial situation – primarily through the free will offering of the congregants. Additional income may come from endowments and rental, but usually must be supplementary to giving. If a mortgage or debt exists, it is being paid down in a predictable and acceptable rate.
- Sufficient income to pay the expenses of the priest, engage in intentional mission and outreach, and maintain its buildings in good condition.
- Does not deplete its capital reserves or capital assets for operating costs.

In order for parishes and congregations to make a difference in their own lives and the lives of those they touch they need to be **both** vital and sustainable. It is also important to acknowledge that parish ministry can be defined as a stand-alone parish or congregation, or a parish or congregation working together in a relationship with other parishes, congregations and ecumenical partners. By forming a grouping, parishes may find a model for reaching vitality and sustainability.

Strategic Parishes

Some parishes or ministries may be deemed strategic. It may often, but not always be a matter of geography. Where there is no other Anglican presence providing worship and outreach this may be a strategic location. In situations where there is another viable Anglican center of worship within a reasonable distance, parishes are not likely to be considered strategic. It may also be a question of history and/or links to an ethnic ministry.

Although new ministries in strategic locations often receive initial funding to get them established, once rooted, each ministry must become vital and sustainable. Where there may be special challenges, creative options must be explored to make the ministry both vital and sustainable. This may mean meeting outside of a church building, or shared ordained leadership. We need to honour strategic congregations, historical or ethnic, in appropriate ways. This means realizing that they may not be sustainable in the current physical plant, but may require an alternative model and/or location.

Parishes and Congregations Facing Significant Challenges

Every parish faces challenges. In determining vitality and sustainability it is not the presence or absence of any one sign that is critical, but rather the composite picture. There are several indicators that a parish or congregation may be at a crossroad or in fact be at risk of closing.

1. Commitment to mission. Congregations without a clearly articulated mission consistent with the Mission of God in the world, or without the passion, energy and resources to carry out the mission, do not have a viable future.

Some signs:

- vision and core values are not articulated by the congregation, including leaders
- not mission-focused and vision is inconsistent with diocesan priorities
- inward-looking and makes little difference in the life of the surrounding community
- management of congregation for core members, to the exclusion of outreach
- no articulated plan for ministry in place
- resistance to assistance to expand mission
- expressions of current reality as “just fine” for those who attend
- low morale and expressions of fear about “outsiders”

2. Size. In parish ministry there is a factor relating to the critical number of people. What size is necessary to be able to deliver all the functions required of a congregation, parish or grouping of parishes? Being small may seriously affect the ability to respond to challenges of the members and the mission to the community. Large is not better, but the challenges of size must be addressed.

Some signs:

- fewer than 70 average worship members over a sustained period of time
- fewer than 100 active adult members
- congregations with one or more large extended families that make up the majority of the congregation

Parishes or congregations may work together to create a critical number of people, but never for the reason of survival rather than mission.

3. Finances. Severe financial restrictions place significant additional pressure on the congregation or parish. This results in an inability to maintain an appropriate level of ordained ministry, or to provide the materials and programs necessary for mission, as well as an increasing dependence on other financial resources or the disposition of property to keep going.

Some signs:

- use of capital assets and/or reserves to pay for operating expenses
- inability to maintain the physical plant
- inability to cover current operating expenses without cutting back on necessary ministry and programs
- request to bishop for less than full time ordained ministry
- undue reliance on sources of funding other than the free will offering of its members, e.g., rentals to outside groups, fundraisers
- undue reliance on aging identifiable givers

4. Challenges of groups and demographics. These factors may be the most difficult to name, and to address. ‘Groups’ relate to practices that have built up over time by individuals and groups who resist change and wish to maintain control over a parish or congregation. ‘Demographics’ present a challenge when there is a disconnect between the congregation and the surrounding community. This disconnect may be generational, ethnic, or even socio-economic.

Some signs:

- long term inability to deal with basic matters of cooperation between members, between members and clergy, and or diocesan representatives (bishop, archdeacon, regional dean or staff)
- continued conflict between newer and older members of the congregation, or between congregations in a parish
- an exaggerated sense by the members that the parish is ‘under siege’
- the surrounding community demographics have changed significantly since the parish was established (e.g. once residential, now commercial) and the parish has not adapted to the changes
- significant difference in age or ethnic profile of parish and surrounding community

Parish Dynamics

For the past several decades parishes and congregations have often been identified by size descriptions and dynamics of relationships that function within each size. Many of the dynamics remain true, although others have renamed the sizes and categories in a variety of ways. Today we might want to name the dynamics in a different way. We might still speak of congregations or parishes as small, medium, or large based on worshipping members. This is primarily an economy of scale. Within each size it would be fair to say that larger is more viable, as it has potentially more resources. It would also be true to say that relationships function differently in a small church than a large church because of the patterns of human interaction. The familial pattern of a church with fewer than 50 members is quite different from the pattern of a church with 300 members.

There is a new pattern present today in the emerging or emergent church. Traditionally parishes were planted within new residential communities. Emergent churches are based on attempts to bring together ministry and mission with the merging culture within a community. It is not possible to name a specific model or pattern, as they take on a life based on the needs of the community. The most famous of these are places like St. Gregory of Nyssa, San Francisco which has a very particular worship style. In other cases, they are built around a particular subset of culture, e.g. university students etc.

There is often a different starting point for emerging church communities. These emerging communities begin with loving service in the community and, in the context of service, community is formed. Within this community there is evangelism and disciple making, and through all of this worship evolves.

While it is often assumed that these churches are radically new, they are often built through re-establishing the ancient traditions of the church in forms that have meaning and life today.

At this point in our history we can celebrate these emerging churches, recognizing that they reflect a particular face of the church not only of today, but tomorrow. Even emerging churches need to pay the bills, and are not exempt from the pressures of more traditional communities. The principles of vital and sustainable congregations apply to them as well. What is in their advantage is that it is sometimes easier for them to address these needs in a broader context, as part of a new alignment of congregations or ministries.

The two traditional major expenses for any parish or congregation are the ordained clergy and the building. Many emerging congregations, with the blessing of the bishop, choose to eliminate the building in favour of homes or rented facilities, schools, store fronts, etc. This approach could also have application for congregations that are **vital** and seeking to develop sustainability. Similarly, such missional congregations may band together to share ordained ministry.

Rather than speak of small, medium, large and emerging, we may speak of a parish or group of parishes and congregations with enough resources to create sustainability. It is even more important that these parishes and congregations have either a common mission or compatible missions that are vital. Parishes and congregations, emerging and traditional,

may find ways of working together in mission to attain this critical mass. **What is important is that this cooperation be driven by mission, not survival.**

Factors of Critical Mass:

- The base line for a parish ministry depends on the physical plant and size of community. *A general rule of thumb is that it currently takes \$130,000 annual income to support a parish. This assumes one stipendiary priest. The figure is larger if it is a coalition of small parishes, assuming more than one physical plant.*
- Adequate numbers – to maintain the ministry and outreach of the parish. *A general rule of thumb for a small parish is that it takes 130 parishioners, or 100 households at an average giving of \$1,000 to provide the base. This is based on 80% of parish budget met by parishioner giving, and a balanced generational profile. Parishes with an aging congregation are more vulnerable than parishes with a balanced generational profile.*

It should be noted that these numerical factors relate to the model of church that has been historically practiced; they would not apply to parishes that operate in shared facilities, shared ministries or without a building.

Vitality and sustainability are the hallmarks of viable parish ministry. We need a simple effective instrument for all parishes to help determine the current state of each parish ministry.

Parish Review

The reality of change in the life of each parish in this diocese means it is important to periodically take stock of where each parish is and how it is doing in regard to its mission and ministry. Such a review will assist in making informed and responsible strategic decisions about future ministry and appropriate resource allocation.

A Parish Review instrument is being crafted to assist parishes in examining their current situation. It is being designed to be fact-based, objective, comprehensive, and participatory. An external facilitator will assist each parish to conduct the review.

This instrument is being developed according to the following principles and assumptions:

1. Vital and sustainable congregations and parishes are necessary for a vital and sustainable diocese, in order that we can participate in God's Mission. All parishes are committed to the long term health of the diocese and the diocese is committed to building healthy ministry in the parishes.
2. The diocese's financial limitations cannot sustain parishes. The commitment to mission means that the diocese must choose to allocate resources where the result is most likely to be vital and sustainable congregations and parishes. While diocesan

resources may be used to bridge the current reality (e.g. within MAP) with the missional plan of a parish, no parish can be sustained by the diocese indefinitely.

3. Challenges to vitality and sustainability may be addressed in a manner other than the stand alone parish model. Congregations and parishes can work together to collectively provide for these factors.
4. The Ministry Assessment Process (MAP) remains the primary tool whereby the parishes and regions of the diocese will evaluate and build ministry plans for the future.
5. The diocese requires an externally facilitated process that is comprehensive, fact-based, objective and participatory to enable decision making about resource allocation.
6. In order to be equitable and to give a complete picture of diocesan ministry, the review will be done by all parishes in the diocese. A phased approach will be used, with the intent that the whole diocese will complete the review as quickly as possible.
7. The impact of diocesan choices may be painful for parishes that are no longer sustainable. Parishes and congregations that are no longer sustainable will be treated with dignity, respect, and consideration.

It is envisioned that the instrument will provide a way of assessing three components: mission, financial resources and physical resources. Within each component, several factors will be examined:

Mission:

- Vision for ministry
- Missional focus
- Equipping for ministry
- Lay participation
- Demographics of surrounding community
- Average weekly attendance

Financial Resources:

- Financial stewardship
- Parishioner giving
- Reliance on external funds
- Identifiable givers
- Average parishioner giving

Physical Resources:

- Condition of facilities
- Adequate space and facilities
- Visibility, accessibility and parking
- Proximity of other Anglican parishes

The results of assessing the three components will give an indication of where the parish is with respect to living its mission and the strength of its resources (vitality and sustainability). The completed review will assist parishes and the Bishop in determining next steps for the parish.

Where a parish review indicates that a parish is both vital and sustainable then the parish will be invited to share their story with others. The journey to effective parish ministry is a collective exercise and parishes that model vitality and sustainability are a valuable resource to others. It will be important to create diocesan learning opportunities (possibly in the style of Church Depot) to share our successes and challenges.

Where a parish review indicates that a parish is vital but not sustainable then the parish will be encouraged to find ways, including working together with other parishes and partners, to achieve sustainability, primarily through MAP. With its commitment to the missional imperative, the diocese will be an active partner in these situations.

The Story of St. David/ St. Paul – Powell River

The parish had received financial support from the diocese for several years to assist in ministry recovery. There was vital ministry, but the parish continued to struggle with issues of sustainability. In late fall 2007, the parish was informed that the diocesan funding could not be continued indefinitely. Parish leadership faced the task of re-imagining a model of parish ministry that fit their resources. They took their time and built a ministry that meets the needs of their local community (downtown Powell River) with a team approach to ordained ministry. They have two deacons, strong lay leadership, and next month a new part-time incumbent begins her ministry in the parish. The good news is that St. David / St. Paul has developed a model that allows them to be both vital and sustainable, freeing resources for outreach.

Where a parish review indicates that a parish is sustainable but not vital then missional decision making begs the question, “What is the best use of these resources?” MAP will be a useful tool in determining the answer.

Where a parish review and consultation with the parish shows neither vitality nor sustainability, and the parish is not deemed strategic, the expectation is that the bishop, on the advice of diocesan council and its standing committees, will begin a process to determine whether closure is the right option. Even in parishes where closure is determined to be the necessary outcome, there will be intentional honouring of the ministry that has gone before, to provide an opportunity to lament, and to find the place of resurrection.

Legacy

Like all living organisms, parishes have a life cycle. They are planted, grow, and as part of their reality they face change. This may result in decline. It could also result in transformation and renewal. In some cases a parish will die. Death of a parish should not be regarded as failure. The reason may often be due to forces external to the parish. And at the end of its life cycle it may bring new life for others. Transformation happens both

within parishes and within the diocese. In dying, a parish can become new life for another. When a parish closes it is important to acknowledge and celebrate its people, history and gifts in ministry. It is also important to acknowledge and celebrate that, in closing, the parish has freed resources to enable new mission and ministry elsewhere in the diocese.

The Story of St. Peter – Rosedale

In fall 2007 the parishes of the Fraser Valley East were preparing to participate in the Ministry Assessment Process as a region. Early in the process members of St. Peter's recognized that they did not have the energy to undertake the project. They had the courage to acknowledge that their life cycle had ended. They voted to ask the bishop to close the parish. The final service held in the church building included a baptism and the celebration of the gifts of ministry. A legacy of that ministry will be that some of the proceeds from the eventual sale of the property will endow continued ministry in Fraser Valley East, while the balance will endow ministry elsewhere in the diocese. The gift that was St. Peter's goes on.

Growth and Evangelism

Organizations that are not growing are dying. The church is commissioned to share the good news of God in Christ by word and action. Paradoxically, planning for growth is often counter-productive. Growth is most often a result of doing the other things right. Paying attention to mission, meeting the needs of others and communicating well will often result in growth. Intentional growth is our aim, and it will happen by planning well and being faithful to our call. Evangelism needs to be reclaimed by the church. Later in this report, leadership training for congregational development, which includes growth and evangelism, will be addressed.

Policy on Vital and Sustainable Parish Ministry

A diocesan policy on vital and sustainable parish ministry is needed in the diocese. This policy would guide the bishop, diocesan council and its standing committees in making decisions about the resourcing and continuance of parish ministries that are deeply challenged and at risk. Elements of the policy would include:

- Principles of vital and sustainable ministry
- Principles of strategic ministry
- Parish review instrument and application
- Plan for effective evangelism

Recommendation: Creation of a Policy on Vital and Sustainable Parish Ministry by Diocesan Council by December 31, 2009 that includes:

- ***Principles of vital and sustainable ministry***
- ***Principles of strategic ministry***
- ***Parish review instrument and application***
- ***Plan for effective evangelism***

7. Ministry Assessment Process (MAP)

The Ministry Assessment Process (MAP) is a strategic planning process. It guides parishes in discerning how they are called to current and future ministry and how best to use their resources, including property and buildings for this ministry. Developed by the Physical Resources Task Force, MAP was shaped by the input from two rounds of diocesan-wide consultations, adopted by an overwhelming majority at Synod 2007, and is based on the following principles:

- The overall goal is vital and sustainable ministry throughout this diocese – not merely survival. Maintaining the status quo in the diocese is not an option.
- Church structures are not permanent. They participate in the reality of change in order to have and give life.
- Decisions on the best use and allocation of our church structures and other resources require that we first discern how we are called to mission and ministry
- Any framework for change must be understood as a spiritual activity, taken in prayer, worship and openness to the Holy Spirit.
- The process for change needs to provide the opportunity for all members of the parish to participate in discernment and make recommendations about future mission and ministry.
- As a diocese we uphold partnership: we strive never to do alone what we can do in partnership.

Through MAP, parishes engage in a detailed examination of their values, their passions, their mission, as well as their facilities, property and other resources. They are also encouraged to engage and partner with the surrounding community to address local needs (including social justice, cultural and spiritual). MAP provides the opportunity for parishes to bridge their values and passions with the Diocesan Strategic Priorities, transforming them into action at the parish, regional and diocesan level. In this way MAP has become an integral part of the Diocesan Strategic Plan. More information on MAP and the various MAP tools can be found on the Diocesan website.¹⁷

MAP Implementation

Since its inception in the fall of 2007, 22 parishes have entered MAP, almost a third of the Diocesan parishes. Three of the MAP initiatives are regional in nature, involving 14 parishes, with another 8 parishes participating at various stages in individual MAP initiatives.¹⁸

It is expected that by 2013 all parishes that are in the diocese will have participated in MAP, either as part of a regional MAP or as individual initiatives. Part of the learning of the initial pilot phase, especially as it happened at a time of incredible economic change, is that not all MAPs are the same. The process must be made applicable to where the parish is at, the resources available, and the issues that need to be addressed.

¹⁷ Diocese of New Westminster website: vancouver.anglican.ca

¹⁸ Appendix F.

As parish reviews identify that a particular parish is neither vital nor sustainable, a special time sensitive process is envisioned to assist the parish in dealing with the options being faced.

It is also anticipated that as MAP is a continuing planning process, a second round of MAP initiatives will be undertaken in the second half of Plan 2018.

Observations to Date:

- MAP is an effective planning process, but like any where the future direction is on the line it takes time and energy. It cannot be artificially hurried – though it is important to encourage those who are lagging.
- It is important to respect the time it takes to often change the culture in the parish or region for MAP to work – particularly where there are hard decisions.
- MAP parishes are discovering the excitement, energy and joy that come from working in partnership with other parishes and groups to offer ministries, programs and activities that they could not do on their own.
- As parishes start to address opportunities and challenges they need parameters/criteria for exploring redevelopment opportunities, negotiating contracts and making decisions around personnel affected by change
- Parishes and regions should also have support/expertise in examining and considering new models of ministry and ways of being church, including ways of connecting with the communities around them, to support them in looking beyond and taking risks.
- Undertaking MAP requires a significant amount of energy. In certain cases parishes do not have the required energy, and it may be a sign that the life cycle of the parish is ending.
- Entering MAP is not to be seen as a way of avoiding hard decisions or surviving a little longer. It is a chance for parishes and ministries to reassess their strengths and to build on them to be centres of vital and sustainable ministry.
- At this point the staff and volunteers available for MAP are “fully booked.” No additional MAP initiatives can be considered until some of the current initiatives are completed, and/or more resources are available.

The Story of the North Vancouver MAP

In 2008, the seven parishes of the deanery of North Vancouver began a regional Ministry Assessment Process (MAP). Several changes in ordained leadership in the region provided a natural opportunity to explore how ministry should be structured in North Vancouver. While they are in the early stages of the process, the people of the parishes of North Vancouver are already experiencing the value of working together. Enhanced relationships and trust are the early fruits. Participants say that learning to work in new ways is sometimes hard, but important to do.

Managing and Resourcing MAP

During its first 2 years the Chair of MAP has led the process with staff support from the Director for Parish Support Ministries and the MAP Associates. Mentors have been appointed for each MAP initiative and chaplains have been appointed as appropriate. In the first year input was received from a MAP Steering Committee and an Implementation group.

Over the 2 years, MAP guides and tools have been developed and refined. Training has been offered at the start of each MAP initiative and the processes have been monitored and supported with advice and expertise as appropriate.

The pilot phase should now be considered complete, as MAP has become an ongoing process in the diocese. This means that MAP needs to find a permanent home in the organization and committee structure of the diocese. Ongoing responsibilities should include:

- The day-to-day operation of MAP. This includes supporting current MAP initiatives, assisting in the start-up of new MAP initiatives and periodically monitoring progress of the ministry plans of completed processes.
- Oversight of MAP in the diocese. This includes the functional responsibility for the process, its use and results, and for resourcing MAP – including staff requirements and the approach to funding ministry plans.

It is important that the process be fully funded to ensure there is sufficient staff to provide the support that is required as well as the funding for training and equipping parishes to undertake MAP. The ongoing responsibility for MAP and its resourcing will be addressed in the organizational and financial reviews recommended in Section 8 of this report.

8. Structural and Financial Considerations

In a time of transition it is important for an organization to be very intentional about how its structures and organization support the direction it wishes to go. Certain factors are given, i.e. we are an Episcopal Church with synodical governance. Other factors, such as the way we organize ourselves and use our resources need to be crafted to meet the mission we are called to by God.

There are several organizational, support, and pastoral considerations which need to be addressed.

Organizational Review

The diocese is governed between synods by Diocesan Council, a body chaired by the Bishop consisting of elected representatives from the deaneries, archdeacons, dean of the diocese, legal counsel, chairs of standing committees, and elected youth delegates.

The diocese is served by eight standing committees of Diocesan Council and many additional ministry units. These committees and units are structured to support the current needs of ministry in the diocese. Are they the right ones, and are they working together in the best manner possible?

Synod office also serves to support the ministry of the parishes and the diocese as a whole. Since 2002 the diocesan staff has been downsized and many portfolios no longer exist. Is the structure of the diocesan synod office and staff consistent with the strategic plan and is it resourced appropriately?

The Diocese of New Westminster is a large and sophisticated organization. Such an organization requires adequate and sound management of its human resources. To date it has been served well by its officers and staff. However, given the demands of contemporary civil law, and the complexity of the current market, special attention must be given to the function of human resources at this time.

A thorough study should be undertaken to review the current organization and structure in light of the strategic plan and to make recommendations to ensure the efficient and appropriate resourcing of the ministry of the parishes and the diocese. The study should be conducted by a professional consultant and include:

- The role of regional deans and regional archdeacons
- The boundaries of archdeaconries and deaneries of the diocese
- Committees of Diocesan Council, their units and ministry groups
- Synod office structure and staffing
- Function of Human Resources
- Frequency and organization of Synod meetings

The administration of the diocese is the particular responsibility of the Administration and Finance Committee (A+F). It is anticipated that Diocesan Council would ask A+F, along with senior staff, to facilitate this contract.

When this review is completed the results should be brought, as part of the strategic plan, to a special one-day session of synod.

Recommendation: Diocesan Council be directed to engage a professional consultant to conduct and complete an organizational review by December 31st, 2009. The purpose of the review is to examine the present diocesan structure and make recommendations regarding necessary and desirable changes to ensure missional decision-making and vital and sustainable parish ministry. Diocesan Council shall consult with its standing committees to ascertain the appropriate source of funding.

Clergy Care in a Time of Transition

In a time of transition parishioners and clergy alike feel vulnerable. For clergy there is a question of income as well as identity and call. 'Transition' for clergy in this instance is defined as the period of time between permanent clerical positions, due to the

reconfiguration of ministry. It happens when conventional employment is interrupted by changes in the financial and organizational patterns of parishes or ministries.

Canon 5 is the Diocesan Canon which regulates Appointments Under the Jurisdiction Of The Bishop. It is recommended that a transitional policy be established, consistent with Canon 5, that reflects the current reality and provides a practical plan for clergy and the diocese in the time of transition.¹⁹

Such a policy, to be approved by diocesan council, might have several components. It is envisioned that clergy may be licensed to a “bishop’s list” for a certain period. During this time the cleric would receive a salary, and remain an active player in the diocese. The cleric might be expected to take whatever re-education is necessary to bring his or her skills up to date, to accept any reasonable offer of part-time or supply work during the transition period, and to be actively seeking full re-employment. The cost of this process would be funded by a share of the assets from parishes being closed or merged, and the parishes using the services of these clerics during the transition period.

Another clerical pastoral issue is the workload of regional archdeacons. They share in the Episcopal support of the parishes with the bishop. In all cases they do this on top of their own parish responsibilities. The task of these archdeacons has grown significantly over the years and the question is asked if this task is sustainable the way it is currently structured and supported?

Recommendation: In consultation with the Bishop, Diocesan Council be charged with the creation of a Policy for Clergy Care in a Time of Transition by December 31st, 2009.

Leadership Training for Congregational Development

“Growing Communities of Faith” requires particular skills and focused attention. In the priority development process, and in area meetings around the diocese, people mentioned over and over their desire for effective and practical ways to reach out to their communities. If we are to meet the challenges of resourcing vital and sustainable parish and diocesan ministry, we need to equip our leaders, lay and ordained.

This will require a variety of approaches, potentially including workshops, mentoring, specific training programs, and professional expertise. There is no substitute for well trained effective leaders, and leadership development takes time and money. Elements of this training need to be mandatory for all clergy.

Recommendation: Diocesan Council, in consultation with the Ministry and Congregational Development Committee, be charged with the creation of leadership training programs for congregational development appropriate for laity and clergy, with elements of such programs being mandatory for clergy. Diocesan Council shall provide an initial report by December 31st, 2009.

¹⁹ we acknowledge the Diocese of Toronto, their Canon 10 and the Clergy Transition Policy.

Redistribution of Diocesan Assets

The question of how mission and reorganization may be financed is critical, especially in a time of economic uncertainty. Once per generation it is important to take stock of where we are at, and make the big changes necessary for vitality and sustainability. If fewer resources were spent on buildings, maintenance and utilities, more could be spent on God's Mission.

Costing and Funding Ministry Initiatives

The re-structuring of parish ministry as a result of the recommendations of MAP will result in specific financial implications over the next five years. A working group of the Diocesan Administration and Finance Committee has made a preliminary projection that the cost of implementation of the overall MAP program will be in the neighbourhood of \$3,000,000 over the next five year period to 2014.

These costs come in three identifiable categories:

- costs associated with clergy in transition
 - (see above)
- bridge-financing for parish ministry plans
 - to cover interim costs of implementing the ministry plan to achieve sustainability in the near term
- staffing to resource MAP
 - Diocesan staff to assist all parishes to complete MAP by 2013

In addition to existing ministries, our vision of "Growing Communities of Faith" requires the planting of new ministry initiatives. This includes new congregations, parishes, missions, and non-parochial opportunities. These will be initiated in response to opportunities of growth and change in ethnicity, demography and spirituality throughout our unique geographic area. Costs related to these new initiatives are in addition to those described above.

Effective ministry, whether new or existing, requires effective leadership. Effective leadership is based on appropriate skills and training. As indicated above, this necessitates development and delivery of materials and programs to equip our leaders, lay and ordained, and thus becomes a cost of resourcing our strategic plan.

All of these expenses need to be borne by the diocese as a whole as they relate to our collective vision and missional goals. The financial costs will be substantial and will be primarily funded by the sale of property made available through the merger and closure of parishes. Re-allocation of diocesan assets is a vital part of ensuring our resources follow mission.

Our current Canon 13 provides a process and formula for the redistribution of assets. Canon 13, in particular Divisions 3 and 4 on Merger and Closure needs to be re-examined and the formulas re-assessed.

A greater percentage of assets than have previously been available through closure and merger must be made available for ministry. The current formula does not provide to the diocese the resources necessary to achieve the missional goals.

Recommendation: Diocesan Council, with the assistance of the Canons and Constitution Committee, review Canon #13, especially Divisions 3 and 4 regarding Merger and Closure, and bring recommendations regarding revisions to the next session of synod.

Financial Review

The expenditure of money follows intention of ministry. Are we spending our financial resources on what matters most to us? We have been blessed in this diocese by sound financial management and we wish to be sure this continues in a time of transition and new opportunities and challenges.

It is recommended that a financial review be undertaken in light of the strategic priorities and potential structural reorganization. This financial plan would ensure our continued sound management throughout the years of Plan 2018. It is anticipated that this financial review would start following the next synod.

Recommendation: Following the next session of synod, Diocesan Council, through the Administration and Finance Committee, conduct a review of diocesan finances, including operational budget and re-allocation of assets, and make recommendations regarding the appropriate resourcing of the missional objectives of the diocese.

9. Summary and Conclusions

The time of greatest challenge is also the time of greatest opportunity. While the temptation is to rein in at such a time, the gospel encourages us to reach out, to become missional and focus on what God wants us to do at this time. Paradoxically, it is also the way to health and growth.

Our vision is “Growing Communities of Faith in Jesus Christ to serve God’s Mission in the World.” How do we make this vision a reality? We get there by adopting a missional focus throughout the diocese, and by building vital and sustainable parishes and congregations.

This report has set out principles along with specific recommendations for actions to make this a reality. They include:

- The vision statement
- Elements for parish ministry
- The need for immediate action
- Continued implementation of Strategic Priorities
- Principles and policy for vital and sustainable parishes and congregations
- Parish review
- Growth and evangelism
- Ministry Assessment Process
- Organizational review
- Clergy care in a time of transition
- Leadership training for Congregational Development (lay and ordained)
- Financing the elements of the plan

It is time to take action. Moving forward with Plan 2018 will not only require resolve but a clear plan of implementation. Diocesan Council, as the body responsible with the bishop, for strategic planning in the diocese, is tasked with oversight of the implementation. That oversight includes creation, resourcing, communicating, and monitoring implementation of the plan.

This plan has arisen from the dreams and passion of the people of the diocese. In order for it to take flight it needs the continuing prayer, commitment and action of all, at the parish and diocesan level, by the bishop, clergy and laity alike.

If we believe it, we will see it. If we act on it, with God’s help it will be so.

Appendix A

The Five Marks of Mission

The Five Marks of Mission have developed over several years. The marks were first formulated and presented as part of the sixth meeting of the Anglican Consultative Council (ACC) which took place in Badagry, Nigeria:

- To proclaim the Good News of the Kingdom
- To teach, baptise and nurture new believers
- To respond to human need by loving service
- To seek to transform unjust structures of society
- To strive to safeguard the integrity of creation and sustain and renew the life of the earth

At the eighth meeting of the Anglican Consultative Council in Cardiff, Wales, a fifth mark was added. The report of “Section II: Mission, Culture and Human Development” said: “There has been a consistent view of mission repeated by ACC, the Lambeth Conference, the Primates’ Meeting and others in recent years, which defines mission in a four-fold way . . . mean that we have to add a fifth affirmation: *to strive to safeguard the integrity of creation and sustain and renew the life of the earth.*”

The Five Marks of Mission have never been adopted *per se* as resolutions of the Anglican Church of Canada, Anglican Consultative Council or the Lambeth Conference. As with the Consultative Council, however, the Five Marks were included and affirmed in the report of “Section II: Called to Live and Proclaim the Good News” in the official report of the 1998 Lambeth Conference.

The Five Marks of Mission were discussed in the report of MISSIO (the Mission Commission of the Anglican Communion) to the eleventh meeting of the Anglican Consultative Council in Edinburgh, Scotland, 1999. The MISSIO report was published separately with the title *Anglicans in Mission: A Transforming Journey* and it is the comments from this report that appear on the [Anglican Communion website](#) with the text of the Five Marks of Mission.

MISSIO commended the Five Marks of Mission to each province of the Communion with the challenge to develop or revise their understanding of mission faithful to Scripture and provided some background and context to the Five Marks with suggestions for ways to continue “along the road towards being mission-centred”.

The Anglican Church of Canada took up the challenge made in the MISSIO report in the years since 1999 and in November 2007 the Council of General Synod passed a resolution that endorsed “the recommendation of the Partners in Mission and Ecojustice Committee that the Anglican Consultative Council consider adding a **Sixth Mark of Mission** to its current list, that relates to peace, conflict transformation, and reconciliation and the General Secretary communicate this recommendation and endorsement to the Anglican Consultative Council”.

(The suggestion has not yet been considered by the Anglican Consultative Council, which will meet next in Kingston, Jamaica, in May 2009.)

Appendix B

United Nations Millennium Development Goals

During the Millennium Summit held in New York in September 2000, all 189 UN Member States adopted the Millennium Declaration which contained a group of goals and targets that have since become known as the Millennium Development Goals (MDGs).

These goals, working together, aim to halve poverty by 2015. In summary, they are:

- Eradicate extreme poverty and hunger
- Achieve universal primary education
- Promote gender equality and empower women
- Reduce child mortality
- Improve maternal health
- Combat HIV and AIDS, malaria and other diseases
- Ensure environmental sustainability
- Create a global partnership for development with a focus on debt, aid and trade

Canada's Official Development Assistance. In 2007, the Federal Budget failed to meet its promise to increase funding to address global poverty and failed to meet the guidelines for a budgetary plan identified by the Canadian Council for International Cooperation, that is: the internationally-agreed UN target of 0.7% of Gross National Income by 2015, with a budgetary plan to increase Canadian Official Development Assistance (ODA) by at least 15% a year up to 2010 and 16% from 2011 to 2015, in order to achieve 0.7% by 2015.

The Canadian Council for International Cooperation calculates that Canadian Official Development Assistance (ODA) in 2006/07 will be \$4.6 billion or 0.33% of our "Gross National Income (GNI), and will remain at \$4.6 billion in 2007/08 but fall to 0.32% of our GNI. This is not even half of the UN target of 0.7% to which other donors have committed.

TEAM 2007: Towards Effective Anglican Mission. At the TEAM 2007 Conference, held in South Africa in March 2007, more than 400 representatives of at least 30 Provinces of the Anglican Communion reviewed the Communion's response to the Millennium Development Goals (MDGs). A seven-person delegation from the Anglican Church of Canada and The Primate's World Relief and Development Fund attended the Conference.

In his opening address to TEAM 2007 delegates, Archbishop Ndungane exclaimed:
Bound together by bonds of affection that unite us, and united against poverty, let us seize this opportunity by blowing fresh winds of change into the lungs of the Anglican Communion.

All provinces represented were challenged to develop a theological rationale for supporting the Millennium Development Goals campaign, and to consider the Anglican Church's unique contribution in each context toward achieving specific goals, such as education, health, gender equality, environmental sustainability, and its distinctive role in addressing conflict as a major impediment to development and poverty reduction.

Millennium Campaign Strategies

Make Poverty History is part of a global call to action against poverty, with national campaigns currently active in more than 50 countries. In Canada, *Make Poverty History* is calling for urgent and meaningful policy change towards increased and better development aid, trade justice, cancellation of debt and an end to child poverty.

The Micah Challenge is a global Christian campaign developed by the Micah Network and the World Evangelical Alliance (WEA) in response to a groundswell among evangelical Christian churches wanting to contribute at all levels to the alleviation of poverty and to greater justice for poor communities. The aims for the Micah Challenge are to deepen engagement with impoverished and marginalized communities, and to challenge international leaders, and leaders of rich and poor countries, to halve absolute global poverty by 2015.

The Micah Challenge was launched in Canada in October 2004 with the Canadian Council of Churches as a major partner.

Make Poverty History and *The Micah Challenge* are complementary and mutually supportive campaigns.

Appendix C

Vision, Values and Strategic Priorities

Vision and Values

God in our lives: we affirm the presence of the Holy Spirit in our life. We want to share this good news of God's presence and power with those with whom we live and work. For us, God is relevant to the issues that face Canadian society day in and day out. We envision a church that makes the connection between faith and life.

"Receive the gift of the Holy Spirit. For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him."

(Acts 2: 38-39)

Centred in Jesus Christ: our life as a church is about the proclamation of the good news of Jesus Christ. We seek to follow Jesus as we meet him in scripture and encounter him in the sacraments. Christ is the common ground of all our life as a church.

"This Jesus God raised up, and of that all of us are witnesses. Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you both see and hear."

(Acts 2: 32-33)

Building Community: in a multicultural and secular society we seek to build inclusive communities of faith that express love of God and neighbour. We find great strength in worshipping together, supporting one another and reaching out with compassion to the world in the name of Jesus Christ.

"Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people"

(Acts 2: 46-47)

Love in Action: we are not afraid to use the word "love" to describe our life together. It is God's love that brings us together and in the community of the church we seek to express that love through compassionate action.

"All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need."

(Acts 2: 44-45)

Growing in Faith: for us, faith is a journey, not a destination. We envision that our communities will grow in their capacity to reach out in action for justice as we deepen our commitment to Christ and to God's call to love. We seek to support the spiritual growth and development of each person as they come to know themselves as children of God.

"They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers".

(Acts 2: 42)

Strategic Priorities

Nurturing Spiritual Journeys

- Support people in their personal spiritual development and open the doors to spiritual seekers who do not identify themselves as Christians.
- Develop a wide and inclusive approach to encounter and know God, including spiritual development through connection with nature, exploring spirituality in other faiths, understanding spirituality in our West Coast context, and developing a deep prayer life.

Supporting Christian Education

- Enhance understanding of the Christian faith and explore what it means to be Christian.
- Develop Christian education opportunities that would bring people together to learn and to grow in community.

Deepening Anglican Understanding

- Learn more about Anglican tradition, theology, worship, practices and how the Canadian Anglican church is structured and funded.
- Help people in their personal faith journey as Anglicans and to understand the questions facing the church today.

Renewing Our Worship

- Make Anglican worship relevant to people of all ages, at all life stages and from diverse communities.
- Create new, more inclusive approaches to worship while maintaining and respecting the Anglican tradition.

Caring for God's Earth

- Address environmental issues.
- Engage in and initiate environmental action.
- Support environmental concerns.

Nurturing the Parish Community

- Nurture the parish community to ensure sustainability.
- Welcome new people, re-engage those who do not attend regularly, and continuing to engage those who are involved in parish life.
- Recognize and support a range of parish models, both large and small, within the diocese.

Building a Community of Parishes

- Build stronger relationship between parishes.
- Build stronger relationship between parishes, the Synod office, and the wider national and international structures.
- Develop the environment of sharing, support, education, partnership and communication throughout the diocese.

Participating in Local Communities

- Parishes, as active participants in the local community, engage in initiatives and partnerships that bring to life the social mission of the church.
- Learn about their communities: the demographics (e.g. cultural, linguistic and age composition); the organizations at work there; and the specific issues, concerns and needs that exist.
- Parishes and diocese to contribute to community life here and in the wider church.

Cultivating Interfaith Understanding

- Foster interfaith relationships and create opportunities to encourage interfaith dialogue.
- Work toward greater harmony, respect and understanding among different faith groups.

Addressing Issues of Poverty

- Address the issues of poverty, homelessness, and addictions/mental health.
- Act in partnership with other organizations and groups in the community.
- Engage in direct service delivery.
- Increase awareness and understanding of the issues.

Appendix D

Statistical Trends

Excerpts from a Report of a Sub-Committee of Administration & Finance, Jan. '09.

Mainstream Christian churches have experienced a consistent decline in attendance and in membership for several decades. From a peak in the post World War 2 (1950's) period, membership is down more than 50%. The pattern is evident across North America and in Europe. In BC, it seems to be more persistent and somewhat coupled with our regional culture where "no religion" is the census choice for more and more.

The population of Anglicans worshipping on an average Sunday in the diocese has shrunk, even after accounting for the parishes that have not reported as a result of their dispute with the diocese.

Year	Net	Non Reporting since 2002	Total
1986	8,897	973	9,870
1994	8,658	1743	10,401
2005	7,527	0	7,527
2006	7,148	0	7148
2007	6,835	0	6,835

The parishes themselves are shrinking in average Sunday attendance²⁰:

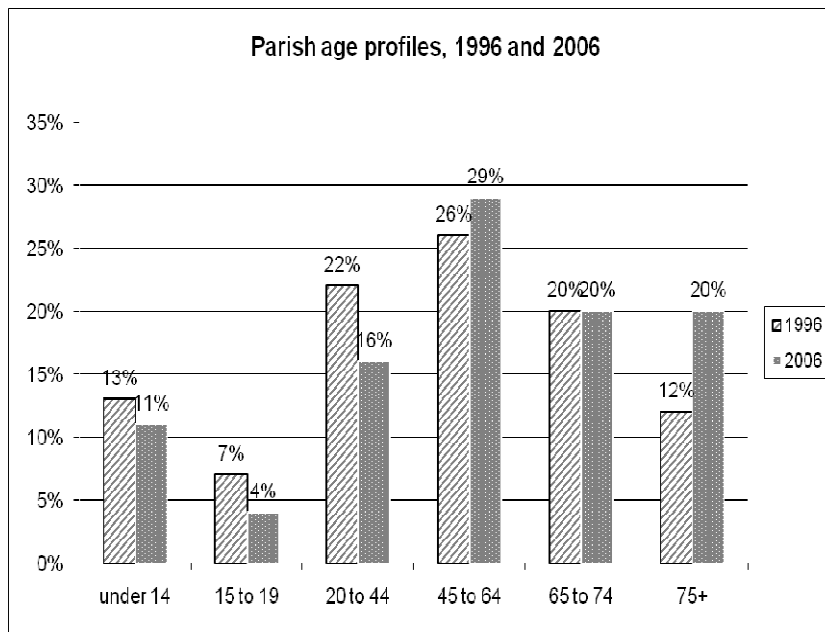
Size	1985	1995	2005
Very Small (<50)	14%	17%	25%
Small (51-120)	39%	46%	47%
Medium (121-250)	35%	28%	22%
Large (251-350)	7%	7%	4%
Very Large (>350)	4%	1%	1%

²⁰ Data from: a) Spencer, and b) Synod office

The current parish size of the Diocese of New Westminster profile compares with an estimate of the Diocese of Toronto:

Size (ASA ²¹)	New West (2005)	Toronto (2007) ²²
Very Small (<50 ASA)	25	44
Small (51 -200)	47	35
Medium (121-250)	22	20
Large (251-350)	4	6
Very Large (>350)	1	1

Age demographics shows members are getting older, as surveyed over the past 10 years²³.



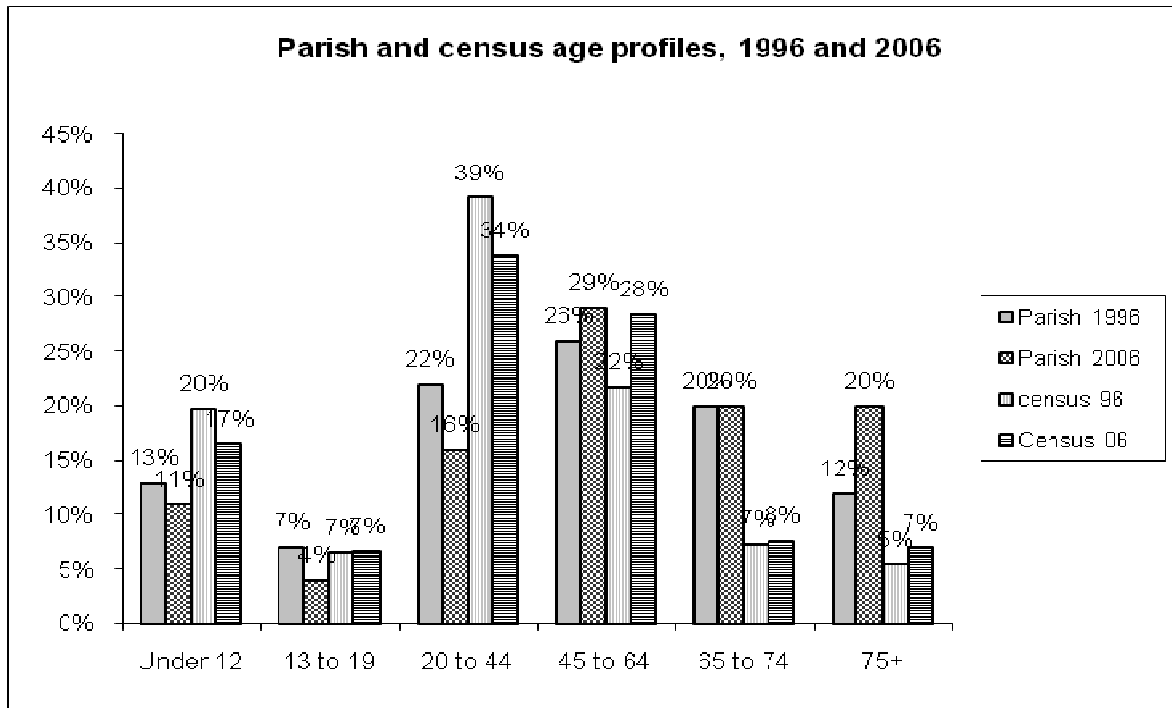
In this comparison, the youth and younger aged adult members are becoming a smaller proportion of the parishes, while seniors (aged 75+) are increasing quickly.

²¹ ASA is “Average Sunday Attendance”, a statistic considered to be more reliable than membership list size.

²² Interpolated from Diocese of Toronto data, 2009

²³ Data from Synod Office/MAP

When the demographic data for Vancouver is superimposed onto the parishes' age profile a trend is identified which has challenges²⁴:



Youth and younger adults are under-represented in the parishes compared to the general population, while older adults (65 -74 & 75+) are over-represented. This means there is a higher proportion of older members than that found in the community. While some may say that it has been so for a long time, it points to the expectation that attrition due to age and death will come faster to parish membership than to the community. It suggests that in the absence of new members, the decline in membership could accelerate.

A review of Spencer Commission data and of current data was performed recently by the Diocesan Treasurer. It shows that Average Sunday Attendance (ASA) across the diocese has declined almost as quickly as membership²⁵:

Factor	1994	2007	% change
Total diocese ASA	10,833	6,835	-37%
ASA per parish	139	94	-32%

²⁴ Data from Synod Office & Stats Canada

²⁵ Spencer Report & current financial data. ASA of parishes net of the parishes not reporting is similarly declining.

Appendix E

SuperSaturday Summary

At Synod 2008, 10 priorities were adopted by the diocese as part of the development of the 2018 Diocesan Strategic Plan. A SuperSaturday was held in November 2008, to bring together those individual parishioners who had a passion for one or more of the strategic priorities to further the networking begun at Synod.

The strategic steering group of Diocesan Council noted that we needed to bring in the parish perspective as well as the individual. In March of 2009 all parishes were asked to hold a parish conversation at their Parish Council meeting, to explore and examine the relationship of their parish priorities to the diocesan priorities, and to name their parish passion. All parishes were invited to send a representative team to attend their archdeaconry SuperSaturday, held on March 28th across the diocese.

SuperSaturdays were held at:

Vancouver Archdeaconry:	St. Anne - Steveston
Burrard Archdeaconry:	St. Thomas - Vancouver
Westminster Archdeaconry:	St. Laurence - Coquitlam
Fraser Archdeaconry:	St. Andrew - Langley
Capilano Archdeaconry:	St. Catherine - North Vancouver

The sessions were hosted by archdeacons, facilitated by volunteers, staff and regional deans. Fraser and Westminster Archdeaconries had the highest attendance, the other three Archdeaconries tied, nearly evenly, for second place. A total of 220 Anglicans participated.

Priorities were repeatedly seen as inter-connected. Similar themes emerged across the diocese: parishes desire to support spiritual journeys, want to share ministries within their deanery and are highly motivated to address issues of poverty. To accomplish this, there is interest to communicate better on a deanery level, create a deanery website, to work on building parish communities between Anglican parishes and ecumenically, and to create partnerships with community organizations, in formal and informal ways. Finally, pulpit exchanges were proposed everywhere.

Nurturing Spiritual Journeys includes evangelism, leading to strong parish communities which are well equipped to engage with God's mission in the world.

Appreciation was expressed for the opportunity to meet on the deanery level, for the opportunity to shape ministry out of the grass roots.

Where can one find SuperSaturday's feedback reports?

All feedback reports are posted on the diocesan website: www.vancouver.anglican.ca.

For questions or comments about your specific deanery conversation, please contact one of the following facilitators:

(Please note, not each regional dean was able to facilitate due to circumstances. The 'stand-ins' are listed).

Vancouver Archdeaconry:

The Rev. Brian Vickers, regional dean, Granville-Point Grey:	thevicaris@telus.net
The Ven. John Stephens, stand-in, Richmond-Delta:	jstephens@aebc.com

Burrard Archdeaconry:

The Rev. Michael Batten regional dean, Burrard & East Vancouver:	priest@stdavidofwales.ca
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Westminster Archdeaconry:

The Rev. Randolph Bruce, regional dean, Burnaby:	rbruce99@shaw.ca
The Rev. Paul Strudwick, regional dean, New Westminster:	strudwick@telus.net

Fraser Archdeaconry:

The Rev. Dale Yardy, stand-in, Yale:	st.johns@shaw.ca
The Rev. Neil Gray, stand-in, South Fraser:	revneil@telus.net

Capilano Archdeaconry:

The Rev. Christine Rowe, regional dean, North Vancouver:	stcatherinecr@aol.com
The Ven. Lou Rivers, stand-in, Capilano-Kingcome:	lourivers3@shaw.ca

Appendix F

MAP Parish Report

Since its inception in the fall of 2007, 22 parishes have entered MAP, almost a third of the Diocesan parishes. Three of the MAP initiatives are regional in nature, involving 14 parishes. These are:

The New Westminster MAP, including all three parishes in that city. The parishes are presenting their recommendations for a preferred future for Anglican Presence in New Westminster to the bishop for his consideration.

The Fraser Valley East MAP, including the four parishes in this region. Plans and recommendations for a preferred future are being prepared for the consideration of each parish council.

The North Vancouver MAP, including all seven parishes in the deanery. The mandate is being completed and they are about to enter the mid-stage of MAP. The two parishes of the Evangelical Lutheran Church of Canada in North Vancouver are coming on board as partners in this process.

There are another eight parishes participating at various stages in individual MAP initiatives. These parishes have either self initiated or entered as a result of automatic triggering and the Bishop's mandate. These parishes include:

Holy Trinity – White Rock

St. Bartholomew – Gibsons

St. David of Wales – Vancouver

St. John – Burnaby

St. Margaret – Cedar Cottage

St. Mary – Kerrisdale

St. Paul – Vancouver

St. Stephen - Burnaby

No additional parishes are being added to the list until either existing MAPs are completed, or more resources are able to be added.

It is expected by 2013 all parishes that are in the diocese will have participated in MAP, either as part of a regional MAP or as individual initiatives.