



Sweet
Pepper



Cast the Net

A Strategic Visioning Process
for the Diocese of Toronto



2022 - 2024



Diocese of Toronto
Anglican Church of Canada



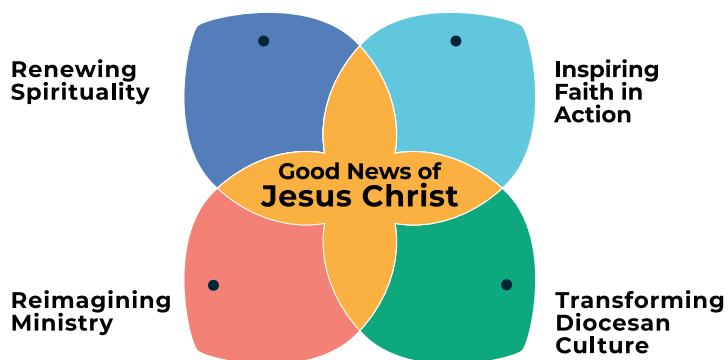
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A Strategic Visioning Process
for the Diocese of Toronto
2022 - 2024

Followers of Jesus, inspired by the Holy Spirit, serve the world God loves!



PART ONE: THE STORY

ORIGIN AND INSPIRATION “*Cast the net to the other side!*”

In the spring of 2022, the Synod Office staff had their weekly Bible Study. Pandemic restrictions were being lifted. It was the Easter season, and the text was John 21. As they read this resurrection account of Peter’s return to work as a fisherman, it resonated with their experience. Synod Office staff knew that as church leaders returned to their ministries, they found that things had changed. Congregations did not return in numbers as before the pandemic, volunteers were tired, revenue was down.

Jesus said to them, “Children, you have no fish, have you?” They answered him, “No.” He said to them, “Cast the net to the right side of the boat, and you will find some.” So they cast it, and now they were not able to haul it in because there were so many fish.
(John 21.5-6)

Jesus’ words “Cast your net to the other side” spoke directly to the situation clergy and laity encountered. *Cast the Net* became the theme for a strategic visioning process and the central metaphor guiding conversations about the future at diocesan gatherings of clergy and laity. In an article in *The Anglican*, Bishop Andrew Asbil said, “After the disruption of Easter, the disciples’ instinct is to return to the familiarity of fishing. But everything has changed, and the old way of doing things doesn’t work. Our instinct, too, may be to go back to what’s comfortable – what we know we’re good at. But God is calling us to do things in a new way. What will happen if we cast our nets on the other side of the boat?”¹

In May 2022, Synod Council approved funding for the planning project and appointed a Steering Committee to work with a consultant team². *Cast the Net* was designed as an 18-month project with four phases:

1 <https://theanglican.ca/diocese-casts-net-for-new-vision/>

2 Appendix C has the names of the steering committee and consultant team

1. **DISCERN.** A process of deep listening to one another, conscious of working in a liminal time as the Diocese emerges from the pandemic.
2. **DIVERSITY.** Intentionally seeking to hear voices from the margins; and resisting the urge to rush to manufactured consensus.
3. **DREAM.** Seeking a visionary perspective while keeping eyes on practicalities, resource requirements, availability, and achievable steps.
4. **DEVELOP.** A plan and an ongoing process for diocesan life, moving seamlessly and effectively from visioning to implementation.

Cast the Net was the theme of diocesan synods in 2022 and 2023. At Synod 2023, when members were asked if they had been involved in a consultation or conversation in the planning process, almost everyone indicated ‘yes’. Synod 2023 unanimously approved the preliminary findings and calls to the Diocese. Now comes the important work of implementing the vision.

CONSULTATIONS, LISTENING AND RESPONDING

Through many consultations, in person and online, laity and clergy across the Diocese of Toronto spoke honestly and passionately³. Attentive listening and note taking allowed the consultant team and steering committee to reflect on what was said. Tools to analyse qualitative data identified trends, common threads, and differences. The consultant team and steering committee sought not just to reflect what was said but to respond. For example, while a desire for a season of spiritual renewal was not a dominant theme in the listening process, initiating this season is a response to dominant themes of anxiety about the future and fatigue among clergy and volunteers.

Analyses of the listening process with lay groups revealed a strong emphasis on growing the size of parish churches by attracting younger people. If only, it was suggested, the liturgy was livelier and programming was more relevant, young people would come to church. While this desire to grow the Church is understandable, the work of the *Cast the Net* leadership has not embraced this as the vision, measure of success or realistic outcome of this process. While it is urgent to attend to youth in the Diocese more closely and to learn from those parishes already attracting and integrating younger people, the renewal of the Church, we believe, begins not so much with getting other people to come to church as to become more deeply rooted in our own sense of God’s presence in our lives and more able to articulate that presence with confidence and conviction.

As *Cast the Net* moves into the implementation phase, it will be important for Anglicans across the Diocese to understand this and the reasons for it. It will also be important to address and mitigate any resulting disappointment, and to offer realistic and inspiring alternative visions of the future and ways of measuring success that can be embraced by individuals and communities across the Diocese.

The renewal of the Church begins not so much with getting other people to come to church as to become more deeply rooted in our own sense of God’s presence in our lives and more able to articulate that presence with confidence and conviction.

3 A full listing of the consultations can be found in Appendix B.

The Diocese of Toronto is a large and complex institution. As the realities of post-pandemic life settle in and the decline of institutional religion across North America⁴ is experienced, the interplay between issues of institutional survival and deepening Christian faith is in high relief. A key question considered by the *Cast the Net* team is this: What is God calling this particular community of Christians—Anglicans in the Diocese of Toronto—to be and do, entirely apart from matters of institutional survival?

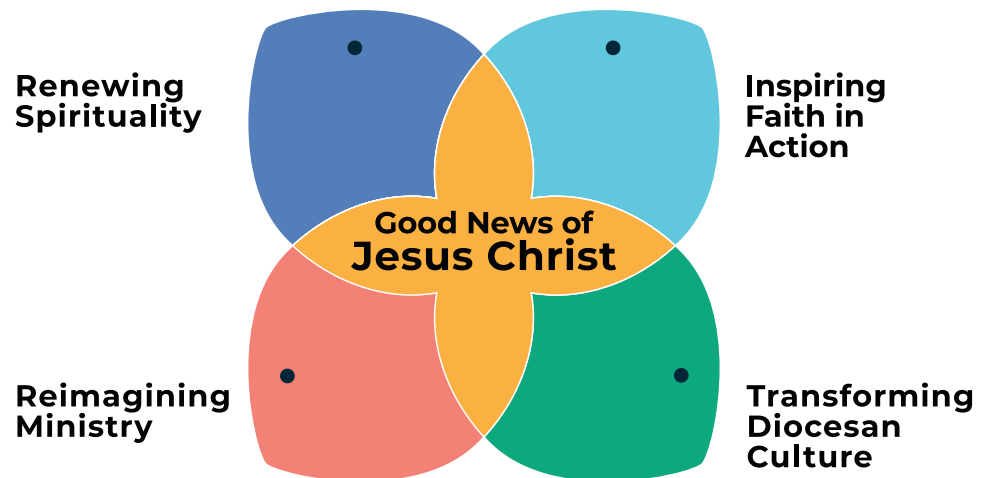
It was reflection on this question that led the *Cast the Net* team to develop a statement of vision and calls to the Diocese. The vision and the calls embrace a model of the Church beyond the practice of Sunday worship and parish life: the consultants have been inspired, in the listening process, by the ministries of chaplains, deacons and others who are involved in the everyday life of their wider communities.

A VISION, A GRAPHIC IMAGE, 4 THEMES AND 20 CALLS

In response to everything heard, a Vision for the Diocese has been developed, linked to 20 Calls to the Diocese, to respond in its turn.

VISION STATEMENT:

*Followers of Jesus,
inspired by the Holy Spirit,
serve the world God loves!*



⁴ Davis, Jim, and Michael Graham. *The Great Dechurching: Who's Leaving, Why are They Going, and What Will it Take to Bring Them Back?* Grand Rapids: Zondervan, 2023



GOOD NEWS OF JESUS CHRIST:

We are followers of Jesus Christ, whose Good News is the joy and challenge at the heart of our common life.

Firmly at the centre, enfolded in a cross, is the Good News of Jesus Christ: the foundation of all we are and all we do. Inspired by the work of Canadian Indigenous Anglicans⁵ through their Sacred Circle, the gospel—the good news of the Risen Christ—is placed at the centre. It also brings to mind the Indigenous four directions and particularly *Worship in the Vision of the New Agape* principles.⁶ This responds to comments repeatedly mentioned through consultations of the centrality of “listening to Jesus”—because it was when the disciples listened to the instructions of the Risen Christ that they cast their nets on the other side and caught a huge number of fish.

Surrounding this central core are four other aspects of the Vision. Notice how they overlap with each other. If they look a bit like fish caught in a net – well, that’s not entirely an accident! These four areas emerged powerfully from consultations, listening both to where there is clear consensus and also to minority visionary voices. Each grows out of the imperative of keeping the gospel at the centre. All these statements are active and ongoing; aspirational and inspirational. They describe who we believe we are at our best, and what we try to be more and more every day, with God’s help.

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RENEWING SPIRITUALITY:

We are renewed daily in our spiritual lives and share our faith with others.

As the *Cast the Net* team analyzed notes from conversations about John 21 and its relationship to the life of the Diocese, the need for spiritual renewal became evident. The pandemic shutdowns unmoored ministries from familiar patterns, particularly weekly parish worship life. This disruption left many questioning the purpose, meaning and relevance of the life of the Church. Responding to an often-expressed need to listen more deeply to the voice of the Risen Christ, just as the disciples did in John 21, an initiative called the “*Season of Spiritual Renewal*” has been funded and planning is underway. This season of renewal is to rekindle enthusiasm for the gospel message, enabling laity and clergy to deepen their own path of discipleship, and also to become more articulate about their life in Christ so that they can with confidence share the story of their faith with others.



INSPIRING FAITH IN ACTION:

We seek justice for all, walk alongside those in need, and respond with loving service and prophetic advocacy.

The ministries of the Diocese of Toronto extend beyond parish ministries to include many places where compassionate service is offered to those in need. These ministries also take place within parishes; lay participants expressed deep care about ways that their own local congregations are involved in witness and action. Most of those

⁵ <https://www.anglican.ca/im/sacredcircle>

⁶ https://www.anglican.ca/wp-content/uploads/2010/10/11_NewAgapeWorshipPrinciples_v1.pdf

who work within ministries of service become acutely aware of the social/economic conditions that create loneliness, poverty, food insecurity, physical and mental health issues, addictions, and homelessness for people both inside and outside the Church. Although enjoying a privileged position within the “establishment” culture, the Diocese of Toronto also has a long and venerable history in speaking out on matters of social justice.

Within the broader context of reconciliation between Indigenous and settlers, issues of cultural diversity, anti-racism, gender equality and the place of LGBTQ2S+ continue to be important to Anglicans in this Diocese. Some participants named their hesitancy to identify with the Christian tradition because of certain expressions of Christianity that are seen to espouse social views with which they do not agree. As a result, many do not want to be associated with Christianity at all. Could the Diocese actively cultivate a strong, positive, honest, humble, progressive public image that Anglicans can be proud of? This may be a challenge to be taken up as *Cast the Net* moves forward.

While a strong cohort within the Diocese wants to see greater attention paid to the crisis of climate change, this was not reflected in the data generated by the listening sessions of *Cast the Net*.



REIMAGINING MINISTRY:

We support and encourage faithful and fruitful ministry by all who serve the life of the Church.

Pandemic-related shutdowns deeply affected parish life and other diocesan ministries. For at least two years, Sunday worship moved from in-person assemblies to online gatherings. Everything was affected: long-time lay volunteers either had nothing to do or had their work radically reoriented. Clergy ministries changed: no longer able to gather groups in person or visit in homes, hospitals and care facilities, deacons and priests had to improvise. Some clergy developed skills navigating technology so that they could continue to connect with parishioners; generous diocesan grants made this possible in many places. Care for those in need also had to be reimagined, as did the work of school and health care chaplains.

New clergy parish appointments were often delayed because it was difficult to organize and schedule interviews and relocation moves. Since the end of pandemic shutdowns, Sunday gatherings for worship and community engagement have resumed, as have ministries of outreach and chaplaincy. But it’s not the same as it was. Many long-time volunteers are no longer willing or able to do their work. Online gatherings continue to engage, especially those who are unable to attend Sunday church services in person. In response, a number of areas have been identified as ripe for change.

Increased collaboration between lay leaders and clergy within regions is increasingly important, as is developing different ways to measure “success” beyond ASA (average Sunday attendance) and parish revenue (as reported in annual financial statements). The development of a “job description” for parish clergy (not currently available) was suggested, as was the recommendation to provide more parish clergy with coaching support. Skill development for lay leaders and clergy is needed to increase effectiveness in making congregational welcoming more robust, especially connecting more

effectively with families, children, youth and young adults – both those already within our midst and those currently outside our doors.

We heard from lay and clergy alike that there needs to be a review of the current practice of interim priests: lay leaders expressed dissatisfaction with the way this works. There was a need expressed to develop more mutually satisfying working relationships between Synod Office staff and parish lay leaders, and volunteers.

Throughout the consultation process, the *Cast the Net* team members have had a particular concern for the smaller churches of the Diocese. We wondered how smaller parishes might be linked with larger, well-resourced parishes in ways that would enrich the ministries of both. The idea of “hub parishes” was discussed, and further exploration is recommended.

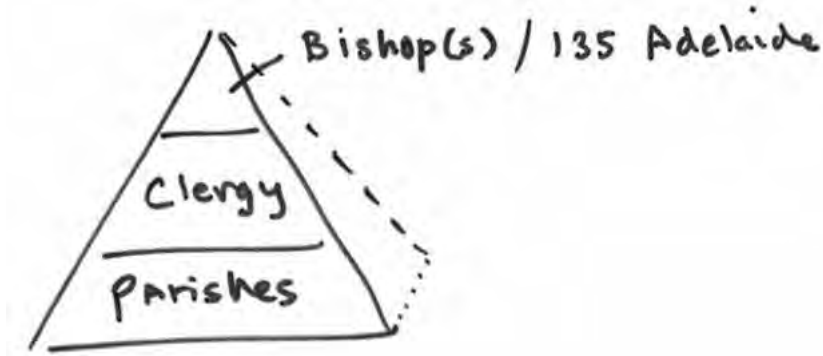


TRANSFORMING DIOCESAN CULTURE:

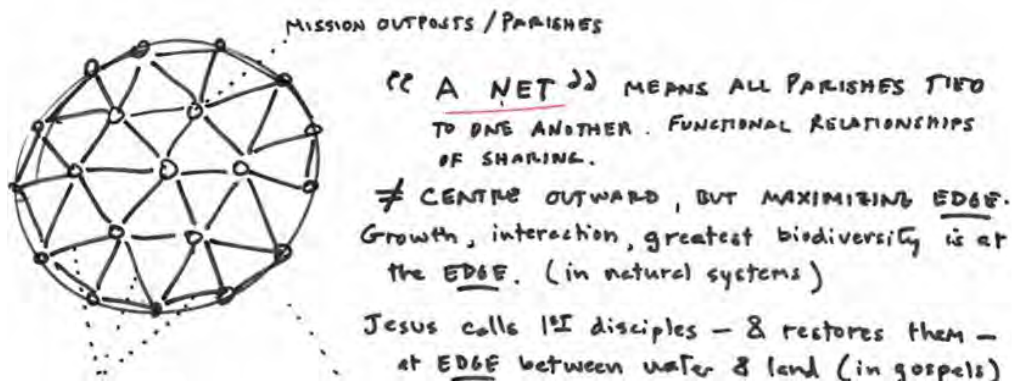
We live and work as the Body of Christ, each member connected to the whole, and each valued for their unique gifts.

A team member of *Cast the Net* created a diagram that contrasts a hierarchical pyramid with a net: as this has been shared in consultations, laity and clergy alike have engaged the question of how the Diocese of Toronto might move from a hierarchical structure to a network of relationships.

From...



To...



Through the *Cast the Net* listening process, we heard a desire to renew and reimagine diocesan structures. While there have been recent changes in structures and processes (regional archdeacons have been appointed to work alongside bishops, the roles of area councils are being reviewed, the size of Synod Council has been reduced) some clergy, particularly outside of Toronto, expressed that 135 Adelaide Street feels “far away.” A question is “Where is the bishop in the net model of the Diocese?”

Some minority visionary voices have called upon the Diocese to transform its structures and policies about property: in the data, this is primarily focused on affordable housing, housing for seniors, and community centres. How assets are managed continues to generate much conversation and some controversy. Given the value of real estate holdings in a time of housing crisis, an ‘ecology’ of real property, best use of assets for ministry goals/strategic location etc. could be developed to give expression to a diocesan commitment to affordability. This will require a theological rationale about how land and property decisions are made. Processes for voluntary relinquishment of properties may need to be developed to further the goals of reconciliation and reparation with Indigenous communities. The listening groups clearly suggest that clergy and lay volunteers do not feel equipped to manage these kinds of property decisions; more support for local communities will be essential.

FROM VISION TO ACTION

In our listening, we have heard a deep desire that the Diocese of Toronto will embrace a vision bold enough to be worthy of the gospel treasure entrusted to clergy and laity alike. The circumstances of this time offer a great many opportunities to reach beyond church walls to proclaim the good news of Jesus Christ to a world that needs to hear it. We are convinced that a compelling vision will release the energy and resources needed to sustain the essential elements of the institution. But in our view (and that of many Anglicans), institutional survival is less important than embracing a vision of furthering the reign of God in the places and circumstances of the people of the Diocese of Toronto.

A compelling vision will release the energy and resources needed to sustain the essential elements of the institution. But institutional survival is less important than embracing a vision of furthering the reign of God in the places and circumstances of the people of the Diocese of Toronto.

Without specific actions at all levels of diocesan life, a vision might become nothing more than a slogan. Too many strategic plans become simply historic documents, never actually implemented. The *Cast the Net* team has taken great care to craft the vision into calls that are not only for designated diocesan leadership but for the people, congregations, ministries, and parishes of the Diocese to receive, explore, enact, and evaluate. The calls are comprehensive in addressing the life of the Diocese—from personal spirituality to issues of culture and structure. It will be the task of leadership to champion and promote these calls and facilitate their reception and implementation across diocesan life. It is indeed timely to cast the net on the other side, with the firm hope that God’s Spirit will move powerfully and revive the life of the Church in the Diocese of Toronto.



PART TWO: THE FINDINGS



DIOCESE OF TORONTO VISION STATEMENT

ADOPTED BY DIOCESAN SYNOD, NOVEMBER 2023

Followers of Jesus,
inspired by the Holy Spirit,
serve the world God loves!



We are disciples of Jesus Christ, whose Good News is the joy
and challenge at the heart of our common life.



We are renewed daily in our spiritual lives
and share our faith with others.



We seek justice for all, walk alongside those in need,
and respond with loving service and prophetic advocacy.



We support and encourage faithful and fruitful ministry
by all who serve the life of the Church.



We live and work as the Body of Christ, each member
connected to the whole, and each valued for their unique gifts.

NOTE:

*This vision statement is at once aspirational and inspirational,
invitational and imperative. It describes who we believe we are at our
best, and what we try to be more and more every day, with God's help.
It welcomes others to join us on this journey, and it sends us into the
world, determined to live into these words,
with faith, in action.*



20 CALLS TO THE DIOCESE

ADOPTED BY DIOCESAN SYNOD, NOVEMBER 2023

A RENEWING SPIRITUALITY

We are renewed daily in our spiritual lives and share our faith with others.

In that spirit, all parts of the Diocese of Toronto are called to:

1. Enter into a Season of Spiritual Renewal to deepen personal and collective discipleship.
2. Reinvigorate and recommit to children's, youth, family, and intergenerational ministries.
3. Share and use resources to enliven worship, faith formation, spiritual practice, and evangelism.

B INSPIRING FAITH IN ACTION

We seek justice for all, walk alongside those in need, and respond with loving service and prophetic advocacy.

In that spirit, all parts of the Diocese of Toronto are called to:

4. Recognize and act on opportunities to participate in God's healing work in the world.
5. Make explicit connections between following Jesus and working for justice and peace.
6. Strengthen Indigenous ministry; engage non-Indigenous Anglicans in reconciliation work.
7. Take, sustain and communicate actions that promote diversity, equity, inclusion and anti-racism.
8. Intensify advocacy and action in response to the climate crisis.

C REIMAGINING MINISTRY

We support and encourage faithful and fruitful ministry by all who serve the life of the Church.

In that spirit, all parts of the Diocese of Toronto are called to:

9. Actively embrace collaboration among congregations and innovation in new forms of ministry.
10. Better reflect the diversity of our communities in both congregations and clergy.
11. Understand the changing needs of lay leaders in congregations and support them in their work.
12. Continue and enhance support for all ordained people.
13. Enable and celebrate the work of ministries focused on service in the world.
14. Rethink clergy discernment, formation, and deployment for the Church of the future.
15. Introduce and use new ways to measure and nurture congregational health and effectiveness.

D TRANSFORMING DIOCESAN CULTURE

We live and work as the Body of Christ, each member connected to the whole, and each valued for their unique gifts.

In that spirit, all parts of the Diocese of Toronto are called to:

16. Cultivate an understanding of the Diocese as a dynamic net of shared relationships.
17. Continue assessing recent diocesan leadership changes and adjust as necessary.
18. Adopt an integrated, theologically-informed approach to property management.
19. Ensure follow-through on this report, including implementation methods and metrics.
20. Invest in the vision with existing and new resources, using sound Christian stewardship principles.



CALL #1:



Enter into a Season of Spiritual Renewal to deepen personal and collective discipleship.

WHAT WE HEARD

A hunger for spiritual renewal was a very strong theme throughout the *Cast the Net* listening process. In the 2022 survey of Synod members, three topics tied for top importance, at 88%. Two of them bear directly on this theme:⁷

- ❖ *Encouraging spiritual formation*
- ❖ *Equipping and supporting personal spiritual development*

A closely related theme was among a group of three tied for second place, at 86%:

- ❖ *Preaching the Gospel, evangelism, creating disciples*

Here are some illustrative comments on this subject from the **clergy days**:

“The presence of Jesus is transformative and should be the centre of what we do.”

- *The presence of Jesus is transformative and should be the centre of what we do.*
- *It is time to listen to Jesus in a new way.*
- *Be willing to hear and discern where Jesus may be calling.*

⁷ The third, “involving young people,” is the subject of Call #2.

- Ask ourselves, “What is Christ calling us to be and do?”
- We need a more Christ-centred ministry.
- We need to be clear about our identity – why are we doing this?
- “Cast the net” reminded me of the Great Commission: go and make disciples.
- There must be proclamation. We don’t know how to teach Anglicanism.

And from the **lay listening sessions**:

- The way to grow in faith and grace is to be even more Jesus-focused than we already are.
- I need to share the happiness that I feel as a Christian.
- Don’t wait for people to come to us; go to them, be more missional.
- Getting comfortable with approaching other people and talking about Church.
- Every parish, and our Diocese, should have an intentional program of evangelism.
- Make a priority of intentional spiritual formation and discipleship. We have neglected this.
- Evangelism without dictating what we believe in.
- Show our abundant Christian love; not tell others what to believe in.

There were frequent references to the need for help in doing this:

- Parishioners were afraid to talk about faith, the power of the Holy Spirit in their own lives.
- It shouldn’t be difficult, but it is not easy to talk about it and do it.
- Many are hesitant to talk to others about Christianity. We need help and better ways to do this.
- We need basic formation materials. Formation for formation: form our people to form others.

This aspect is discussed further under Call #3.

Many people stressed the need to ground both serving the world and attracting new congregants in a commitment to discipleship: “*Emulating Jesus: that’s why we want to serve the community, attract young people, etc. We’re different from any other social service agency.*” (See also Call #5.)

OUR RESPONSE

The primacy and centrality of faith and spirituality, discipleship and evangelism is abundantly evident in the overall view of the Diocese of Toronto articulated by *Cast the Net*.

- ❖ The mission statement, which is both invitational and imperative: **Followers of Jesus, inspired by the Holy Spirit, serve the world God loves!**
- ❖ The central element of the vision, connecting all the others: **Good News of Jesus Christ**, with its accompanying “we” statement: **We are disciples of Jesus Christ, whose Good News is the joy and challenge at the heart of our common life.**
- ❖ The first of the four action areas through which that vision is realized: **Renewing Spirituality**, with its accompanying “we” statement: **We are renewed daily in our spiritual lives and share our faith with others.**

These themes are pervasive throughout all aspects of this report. They were so prominent in the consultations that they needed to find tangible expression in one of the very first practical initiatives coming out of the process: a *Season of Spiritual Renewal* to help Anglicans re-energize their faith.

WHAT IT MIGHT LOOK LIKE

Initially, we considered a relatively brief and intensive period of “revival meetings” to take place across the Diocese during the first half of 2024, supported by parish-based formation resources. Upon reflection, we realized that the concept required, and deserved, a longer time frame and a wider scope in order to take root and bear fruit.

Accordingly, our recommendation is as follows:

Mount a four-phase, Diocese-wide *Season of Spiritual Renewal* from Synod 2023 to 2025, to enable clergy and laity to deepen their discipleship, grow in faith both individually and as a community, and more confidently share the story and experience of their life in Christ. Engage the people of the Diocese of Toronto in discerning what God is calling them to do and be in this time and place.

One possible way that the four-phase model could unfold:

1. Parish-based bible study and missional reflection programs co-led by teams of clergy and laity, online and in person, with easy-to-use resource materials, including some tailored for children, youth and young adults, provided in a variety of languages, reflecting the diversity of the Diocese.
2. Special services across the Diocese, focused on strengthening the people of God in their work of being the Church. Inspiring music and preaching, scripture and testimony;⁸ opportunities for anointing and prayer. Services held in easily accessible venues, and available online.
3. Bishop Asbil and others to preside and preach at liturgies in large locations, where baptism, confirmation and reaffirmation are offered. Lively, diverse celebrations of Christian commitment and service. Deeply and intentionally invitational and inclusive.
4. Every parish and congregation invited and enabled to explore missional opportunities within their region. Regular Sunday worship to include opportunities for lay people to share “Spirit sightings” of God’s Holy Spirit active in their lives and at work in the world. Opportunities for regional and diocesan exchange.

Now that the *Season of Spiritual Renewal* is underway, these ideas will certainly change and evolve.

One point worth emphasizing here is that throughout the process, it will be important to help individuals and faith communities to embrace a missional model of Church, and an understanding of evangelism, that is not simply a hoped-for back door to church growth, or a last gasp at institutional survival, but a heartfelt personal and collective response to the call of the Gospel.

The *Season of Spiritual Renewal* is designed first and foremost to reinvigorate and transform the faith of Anglicans in the Diocese of Toronto. To the extent that this energy touches those currently outside the Church, that will be an additional blessing. Both the design of the program and the evaluation of its outcomes should bear this in mind.

8 Testimony may not strike some as a very “Anglican” term, but we detected a real appetite for it in the consultations.

NEXT STEPS⁹

As befits the first and central *Cast the Net* call, important first steps towards implementation of the *Season of Spiritual Renewal* have already been taken. In June 2023, Synod Council approved a request from the College of Bishops to set aside \$400,000 from the Diocese's *Our Faith – Our Hope* funds to support the Season. Bishop Asbil publicly unveiled the initiative in September. Then, at Synod in November 2023, it was announced that the project will be led and coordinated by the Rev. Dr. Judy Paulsen, Professor of Evangelism and former Director of the Institute of Evangelism at Wycliffe College. Judy's passion and expertise is sharing the Gospel in a contemporary North American context.

This call is identified as a **Short-Term** priority. It is anticipated that it will be a major preoccupation of the entire Diocese of Toronto over the next two years.

9 In the "Next Steps" section of the discussion of each of the Twenty Calls to the Diocese, reference is made, where relevant, to the potential of the respective calls as part of the basis of a case for financial support. As discussed in Appendix A, this is based on a very preliminary assessment by the Director of Stewardship Development, and is subject to further detailed consideration.



CALL #2:



Reinvigorate and recommit to children’s, youth, family, and intergenerational ministries.

WHAT WE HEARD

During the *Cast the Net* consultations, no subject attracted more attention, or a greater divergence of views, than this one. Accordingly, we have given it more space in this report. In this précis, we will focus on the lay listening groups on the one hand, and on the other, the views expressed by young people themselves and those who minister to them.

“Younger People” was the dominant theme in the lay listening groups by a significant margin.

Lay Listening Groups

“Younger People” was the dominant theme in the lay listening groups by a significant margin. It was mentioned in 42 of 45 groups, and mentioned considerably more often than any other topic. It is clearly a key concern for lay participants (most of whom are older adults). It is also central to their approach to other subjects, and to their vision for the future of the Church.

Participants lament that most congregations consist primarily of older people. They wish for more younger people to be involved in the Church. This image is at the heart of their longing for a past “golden age,” and it is also at the heart of their dreams for the future. Indeed, they see it as urgent and crucial to the survival of the Church. At times, this aspiration is expressed in ways that seem almost transactional in their motivation.

- *We are in crisis mode. We have to do things differently to attract more people, especially the youth. We have to do it NOW.*
- *We are tired, over 70 years of age. We need younger people to take over, but they aren't there.*
- *The reality is that our church is aging. We don't want to see the end of the church.*
- *Can't think of any future if church cannot reach out to people aged 19 to 30.*

Other participants express concern for the spiritual, psychological, social and material well-being of young people.

- *It's important to relate to the younger generation how wonderful it is to have Jesus in their lives.*
- *Young people today are crying for help; we have to find a way to reach them.*
- *Young people want to experience spirituality; how can we connect with them?*

The “how” question comes up very often. Some participants want to hear from younger people directly. Others speak of the role of parents and grandparents. A few voices advocate an intergenerational approach, bringing younger and older people together.

- *The church should be a place where different generations come together.*
- *Set groups up with a mix of young people and seniors.*

The primary hope expressed, however, is that someone – such as the Diocese or other congregations with established best practices – will tell them what to do to attract younger people.

- *We know we need families. How do you attract new families?*
- *What can we do to encourage youth to come to church?*
- *It's difficult to bridge the generations; we need to learn from what others are doing that's working.*
- *The Diocese can give us some good ideas to attract younger families.*

There is a high correlation in the lay listening groups between discussions of young people and of liturgy and music. As detailed in Call #3, there is a desire for worship, preaching and liturgical music that is more energetic, informal, engaging and relevant to the rest of people's lives. The most important reason cited for liturgical change is the assumption that it will attract newcomers – especially younger people.

- *There needs to be a generational change in music, style of dress, informality.*
- *We will attract families with children if we change our ways to do things to appeal to them through our music, language and style of worship.*
- *Young people are looking for more contemporary worship.*

A focus group with just over a dozen long-time ACW members expressed similar views:

- *We may need to find new ways of doing church that we're not used to or comfortable with, to attract new, younger people.*

- *Lively, fresh music and worship style might encourage people (especially younger ones) to come.*
- *The fact is that church doesn't speak to children today; it's boring for them.*

Members of the ACW group also advocated an intergenerational approach:

- *We need to cultivate the parents, who bring their children. And the grandparents. Multi-generational.¹⁰*

And they questioned whether a diocesan approach was best:

- *It may not be something the Diocese can do. We who are still involved at the parish level need to do more reaching out, directly and personally, one-on-one, encouraging people to come, e.g. to social events. Beyond the "usual suspects."*

One member offered a different perspective:

- *At our church, we have lots of new faces every week – many of them new Canadians, including lots of children and youth. Priest involves the children in the service and they're eating it up.*

A comment from the ACW focus group may serve to sum up the rather wistful mood of many:

- *We all remember when the pews were full and the Sunday School was full. Wouldn't it be wonderful to be back there again? Is it even possible?*

Youth Leaders

Cast the Net facilitators attended the annual "Spark" diocesan youth leaders retreat in May 2023. There we heard very different perspectives from those of the lay listening groups.

With regard to the hope of desire of attracting young people to "save" the Church:

"Youth can smell a transactional motivation a mile away."

- *We instrumentalize kids – make the process transactional.*
- *We are obsessed with counting, but it's not about numbers – it's about relationships.*
- *Parishioners want to recruit young people to do specific tasks, but aren't as willing to just have conversations with them, hang out with them. Build intergenerational bridges.*
- *"Feed the sheep" – there's no "so that;" it's an imperative on its own. Not bringing in kids to save the Church. Kids literally need to be fed. They also need to be fed with what they need to know.*
- *Youth can smell a transactional motivation a mile away.*

Youth leaders are not satisfied with the Diocese's approach to youth ministry.

- *Since 2008, I have not experienced the Diocese casting the net at all for youth. We say we want youth, but the work, support and resources to get there are not available.*
- *There is no "so you want to be a youth minister" track – no training or development for youth; we just hope we find people.¹¹*
- *Youth ministry is typically done by lay volunteers. Within the Diocese, it's a "grey zone."*

10 Here and elsewhere in the consultations, we heard a counterbalancing plea not to neglect seniors' ministry. Loneliness among seniors is increasingly recognized as a significant public health concern, as well as a matter of pastoral priority.

11 The diocesan Youth Ministry Apprenticeship Program does not seem to be well known.

- *We need Youth and Family ministry training at seminaries.*

Emphasis was placed on the need to “fish where the fish are.”

- *Historically, kids came to the Anglican Church through Cubs, Scouts, Brownies, Guides, etc. Now we need to go to the kids, listen and be non-judgemental.*
- *We have been relying too much on having children “graduate” into becoming church youth. We need strategies of community development and community engagement.*
- *It’s challenging because youth will not come to you. Youth have great ideas, but people in the parish make assumptions rather than listening to young people. Youth must be self-determining.*

An intergenerational approach was encouraged.

- *The danger of treating youth ministry as a silo.*
- *Youth aren’t just a program; they are people, part of the parish. We’re not an adult parish with a youth program; we’re an intergenerational community that is welcoming and accessible to all.*
- *There is a lack of understanding in both directions; youth leaders should help bridge the gap.*

Young Adults

The definition of “young” or “younger” people throughout the consultations was variable and imprecise. Often it means “younger than the average age of the average congregation.” For our purposes, it encompasses children, youth, young adults and young families.

We had an in-depth online encounter with a small group of young adults from one inner-city parish that has enjoyed considerable success in attracting people from this demographic. It’s worth noting that most of the young adults we spoke to are first- or second-generation immigrants. Many of them come from evangelical family backgrounds and are new to Anglicanism.

They told us some of the things that attracted them and kept them coming back. Many of these observations are relevant to “welcoming” across all age groups.

- *People are told to talk to new people. Right away, they connect you to a small group.*
- *Some small groups are homogenous, some are cross-sectional. Many churches could benefit from more conscious efforts to mix people from different backgrounds.*
- *You’re encouraged to participate, but there’s no undue pressure.*
- *Clergy know you by name, take the initiative to introduce you to someone you don’t know.*
- *Once you’re hooked, it’s the relationships that keep you coming.*
- *The fact that there are others like me keeps me there.*
- *I live in Scarborough, but the church there didn’t attract or relate to my demographic like this one.*
- *The prayers and sermons are relevant to our world.*
- *Belonging / behaving / believing in that order, not the other way around.*

Sometimes, very practical things are important.

- *It’s a big place, but there’s good signage; easy to find your way around.*
- *Hot coffee, fresh cookies, space is clean and bright and well-lit.*

So are social opportunities outside of Church.

- *Most are single or dating, plus some young marrieds.*
- *About half have attended a Thursday night event.*
- *The garden parties are the best-attended events.*
- *There is interest in more frequent social opportunities.*

A couple of summary comments from the young adults group:

- *The challenge is how to be relevant to people who are part of the Church, and those who are not. Need to do both; perhaps err more on side of the latter.*
- *What our church does well is take good care of its flock internally and care deeply, and pay attention to the external world and care deeply. Important to see church doing both.*

ReCharge Youth Retreat

Young people want to be more connected and have their voices heard in Church circles.

The largest, most intensive opportunity for *Cast the Net* to hear directly from young people came at the ReCharge youth retreat, held last September. Well over 100 youth spent the weekend at Muskoka Woods youth camp. An extended session, with multiple breakout groups and some very creative engagement techniques, was devoted to exploring questions like: “What do young people want from the Church?” And “What does the Church look like now vs. what it might look like in the future?”

A full report is provided in Appendix E. What follows are a few illustrative highlights.

- *Those young people who are involved in church feel like a small minority; they would be happier if there were more people their own age around. Social events like game nights, bowling could help.*
- *There are numerous calls for a youth council with a greater direct say in church decision-making.*
- *More broadly, youth want to be more connected and have their voices heard in church circles.*
- *Young people want the Church to be more active on key social issues like climate, housing, poverty. More relevant preaching. A more visible commitment to environmental values.*
- *Changes in worship: better music, use of PowerPoint, greater informality, maybe night services?*
- *Youth-led Bible study and other ways of involving youth genuinely in worship.*
- *Fresh cookies, better coffee and snacks, and good, healthy food at church functions is a must!*
- *Youth sometimes feel welcomed, but often awkwardly. They want to be talked to, not ignored.*
- *There is a feeling that young adults could “get” youth better than older people.*

This is a very preliminary set of highlights from these conversations. Later, we suggest how more can and should be done with this very valuable input.

Over the past century, each generation has been successively less “religious” than the preceding one.

OUR RESPONSE

It is in this subject area, perhaps more than any other, where the *Cast the Net* team felt the need to respond to, rather than simply reflect, what we heard. In doing so, we had the benefit of expert analysis of the lay listening groups in particular, provided by a scholar on the team with extensive direct research experience, as well as academic credentials.

Here is some of what she has to say on the saving hope of bringing young people back to Church:¹²

An important step toward a realistic, bold, transformative vision is recognizing the demographic realities shaping religion in Canada:

The Canadian population is aging. Even if Anglican parishes had retained all the participants from the mid-twentieth century (and they have not), congregations would be older now than in the past.

Younger Canadians are more likely to be new Canadians and very unlikely to be Anglican... Regardless of their tradition, new Canadian Christians often and understandably prefer to worship with their own cultural and linguistic communities.

Generational religious change is shaping the religious landscape across the Global North. **Over the past century, each generation has been successively less “religious” than the preceding one.**

While there will be individuals who are exceptions to these patterns, and there will be certain congregations that defy these trends, **it is not reasonable to expect an individual, a clergy person, a congregation, or even a Diocese to redirect these powerful and sweeping social forces.** It is crucial to have reasonable expectations of what a vibrant and flourishing Anglican parish can look like today and in the years ahead.

And here are some of her observations on the likelihood of changes in liturgical and musical expression bringing in new and younger congregants:

... in relation to the assumptions lay participants make regarding the relationship between liturgical/musical practices and outreach . . . [sources challenge] the underlying assumption that changing the style of music will lead to Church growth and increase the diversity of participants in terms of background and age – **this approach is almost certainly misguided.**

1. Many participants appear to be evoking a 1980s approach to seeker-sensitive worship associated with the Church growth movement. ... Leaders and congregations associated with this movement have now moderated their approach.
2. Many participants assume that style of music is key to shaping more diverse congregations, intergenerationally but also culturally. ... [research suggests] that it is certain relational practices associated with music-making ... that shape multiracial churches, not a specific style of music. It would be reasonable to consider how this also applies intergenerationally.
3. Younger people are attracted to a range of liturgical practices, including traditional liturgical forms. ... I am not arguing that [the latter] is what will attract younger people to the Anglican Church.¹³ However, I am cautioning against the assumption ... that younger people are necessarily attracted to contemporary worship.

None of this is to suggest that we must throw up our hands in despair; simply that we should start from a realistic set of assumptions. We may be best advised to pay attention to the voices of young people themselves as we search for potential ways forward – to which we now turn.

¹² Emphases added in this and the following passage.

¹³ There is some anecdotal evidence that traditional contemplative services like Choral Evensong and Compline do attract younger people.

WHAT IT MIGHT LOOK LIKE

The diocesan bishop's direct interest and involvement in this work would seem to be an asset to be leveraged. One fairly obvious first step could be to convene the Bishop's Youth Ministry Committee for a special meeting to review these findings and their implications – with particular emphasis on “drilling down” on the outputs of the ReCharge discussions (Appendix E). The BYMC might want to bring in some additional youth voices for that conversation. Focus: “We hear you. Now what?”

Building on this, it could be desirable or necessary to refresh and expand the mandate, membership and resources of the BYMC – and possibly other existing diocesan entities – as a source of consultative and resource-creating energy to reimagine ministries for children, youth, young adults and families. Any such efforts in this direction should bear in mind:

- ❖ The need to have youth voices at the table in a decision-making capacity.
- ❖ Recognition that the different age groups require separate but related strategies, and that there should be a strong emphasis on inter-generational approaches.

Throughout this work, primary emphasis should be placed on listening to and learning from young people, honouring and feeding their appetite for spiritual exploration, building authentic relationships.

We also recommend that special attention be paid to the unique needs and opportunities for children, youth, young adults and families...

It is clear that centres of excellence in this work already exist in the Diocese of Toronto – and beyond.¹⁴ Concerted effort should be directed to identifying them and considering how the Diocese as a whole might learn from them – recognizing that circumstances are always contextual.

We also recommend that special attention be paid to the unique needs and opportunities for children, youth, young adults and families within the program design of the Season of Spiritual Renewal.

Finally, bearing in mind that:

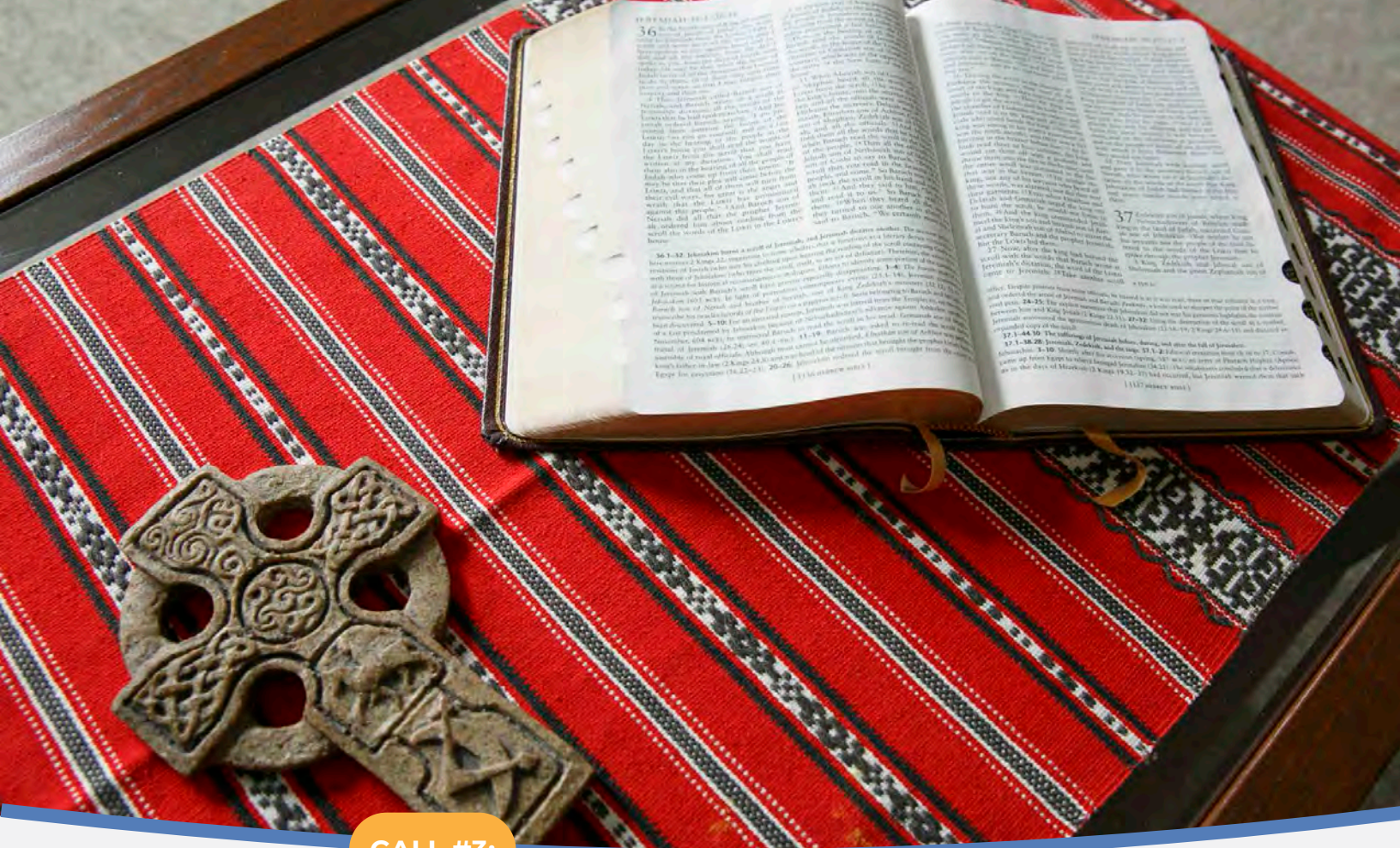
- ❖ there has been an historic oscillation between diocesan and local focus on youth ministry;
 - ❖ congregations are expressing a real need for help in this area;
 - ❖ we do not want to create silos;
 - ❖ there is a need for youth voices to come to the fore;
- we invite the Diocese to consider the creation of a full-time position of *Youth Ministry Coordinator* (not the right term) to champion and lead this work. Ideally, this person would be a current member or recent alumnus/a of the target demographic (lay or ordained).

We are aware of some current efforts to identify specific sources of funds that could be redirected towards revitalizing diocesan youth and intergenerational ministries.

NEXT STEPS

A number of next steps have been suggested above. It would start with the Bishop's Youth Ministry Committee. The priority grid indicates that we need to start working on this intensively now, and continuing through the next two Synod cycles.

14 E.g. <https://springtideresearch.org/>



CALL #3:



Share and use resources to enliven worship, faith formation, spiritual practice, and evangelism.

WHAT WE HEARD

Anglicans always love to disagree about **worship**. Throughout our research, many participants expressed concern about our “failure to connect with people through vital, life-giving worship,” while a somewhat smaller proportion were distressed about the possibility “that we lose our beautiful liturgy and music.” In the survey of Synod members, “fresh expressions of Church” ranked slightly higher in importance (80%) than “liturgical excellence” (76%) – but the gap is statistically relatively insignificant, and both items fell in the lower one-third of the overall priority list.

“Connect with people through vital, life-giving worship.”

Liturgical change came up most often in the lay listening groups. There is a strong desire for liturgy that is more energetic, informal and emotionally engaging, more immediately relevant to the concerns of the community, and more directly connected to an ethic of compassion and justice. Suggestions include: updating liturgical

language, encouraging preaching that is relevant and interactive, shortening the length of services, and experimenting with alternative physical configurations and scheduling options. Most frequently mentioned (in two-thirds of all listening groups) is the desire for more contemporary and accessible liturgical music.

One primary motivation for liturgical change seems to be to attract new parishioners, especially young people (see Call #2) and newcomers. This assumption is not supported by the literature, and also feels a bit transactional: “If we change it, will you come?” There is a sense that many of the participants want these changes for other people, but might opt for the more traditional choices themselves.

“Don’t lose our beautiful liturgy and music.”

Alongside the dominant call for liturgical change, some participants offered a note of caution: acknowledging potential resistance, advocating for continuity, encouraging balance or a gradual rate of change, or suggesting teaching about our traditions rather than changing or abandoning them.

With regard to **faith formation** and **spiritual practice**, a number of listening group participants acknowledged that they feel poorly equipped to engage in or talk about these things among themselves, much less to others. One person said, “we need formation for formation.” Others yearn for stronger emphasis on spirituality, a “back to basics” approach to teaching, learning and practising our faith, and rebalancing Sunday church attendance with living as disciples of Jesus every day.

Evangelism is another touchy subject for Anglicans. There is a strong desire to learn how to reach out more effectively into the community, and to be more welcoming and hospitable. These efforts and aspirations are targeted at four groups: parishioners who have not returned following the pandemic, young people, new Canadians, and the “unchurched.” Some participants express enthusiasm for evangelism (i.e. sharing the Christian faith boldly), while others describe barriers to evangelism, especially in terms of a lack of capacity to articulate their faith and a desire to learn how to do so.

Welcoming is perhaps a slightly less loaded term for some Anglicans. Both clergy and lay listening groups frequently suggested that we are not very good at it, and need to get better. The *Cast the Net* process included focus groups with some congregations that have experienced success in this area.

OUR RESPONSE

There is a plethora of resources available, both within and beyond the Diocese, to address these challenges. However, it would seem from what we’ve heard that they are not well known or widely used by lay people, and even by some clergy.¹⁵ There may be some uncertainty about which sources are reliable, trustworthy, or authorized. There is clearly a lack of awareness about current trends in liturgical and ecclesiological research.

If the *Season of Spiritual Renewal* (Call #1) is to bear lasting fruit in terms of nurturing both individual and collective discipleship across the Diocese, resources in the areas

15 For instance, there is a useful (possibly underused?) “Liturgical Standards and Resources” section of the diocesan website. Perhaps it could be expanded and more widely publicized.

of liturgical renewal, personal faith formation and spiritual practice, and evangelism and welcoming will need to be made more widely available, and their use more intensively incentivized and facilitated.

WHAT IT MIGHT LOOK LIKE

- ❖ In the area of **worship**, discussions are already underway about convening a Bishop’s Committee on Liturgy, and/or some other kind of ongoing liturgical forum, to encourage and bring together initiatives in liturgical renewal throughout the Diocese, across the full breadth of styles of worship, music and visual arts. Innovations and experiments would be nurtured, evaluated and showcased for mutual learning. Successful experiments would generate resources that could be shared.
- ❖ With regard to **faith formation** and **spiritual practice**, it might be helpful (and in the spirit of a networked Diocese) to create an open-source¹⁶ repository of resources for Anglican formation and practice for use by individuals and groups at every stage of their faith journeys. The project would collect, adapt and commission resources from within and beyond the Diocese. It would be important to ensure proactive awareness and availability of these materials.
- ❖ Initiatives in **evangelism** ought to be intentionally seeded within, and grow naturally out of, the planning and execution of the *Season of Spiritual Renewal*.
- ❖ Our focus groups with multicultural congregations, and with a group of young adults at one inner-city parish that places a high priority on intergenerational ministry, suggest that there are “centres of excellence” in **welcoming** that could be tapped to provide sharable learnings and skills. Lessons learned from the 2016 “Spirit of Invitation” initiative should be folded into this work.

NEXT STEPS

This call is identified as a **Medium-** and **Long-Term** priority, building on the *Season of Spiritual Renewal* (Call #1). It should be borne in mind throughout the planning and implementation of the Season, so that the first flows naturally into the next. Worship is the place where most Anglicans experience their church directly, so it is here that they will be able to tell if change is happening.

Key catalysts of the work should include:

- ❖ For **worship**, College of Bishops, Liturgical Officer, Executive Assistant to the Diocesan Bishop
- ❖ For **faith formation** and **spiritual practice**, TBA – may need to put out a call
- ❖ For **evangelism**, convenor of Season of Spiritual Renewal, Diocesan Missioner
- ❖ For **welcoming**, Congregational Development Department, Diocesan Missioner

16 Indeed, wherever this report recommends the generation and dissemination of additional resources, we encourage an “open-source,” collaborative or “wiki” approach to this work, rather than a “top-down” or “centre-out” one.



CALL #4:



Recognize and act on opportunities to participate in God’s healing work in the world.

WHAT WE HEARD

In the fall 2022 survey of Synod members, when asked about the previous diocesan strategic plan, entitled *Growing in Christ*, respondents said that of the three elements of that document’s vision (compassionate service, intelligent faith and Godly worship), compassionate service was identified as the most important going forward, at 95%. When asked how well we are currently doing at each, compassionate service tied for first place, at 68%. Note the almost 30-point gap between current performance and future aspiration.

“A strong, explicit commitment to social justice.”

Among the previous plan’s five values (faith, compassion, collaboration, accountability and boldness), compassion tied faith for highest importance – also at 95%. There were numerous calls for the Diocese’s new mission, vision and values to include “a strong, explicit commitment to social justice.”

Among 25 specific subjects listed for potential inclusion in the new plan, and ranked by importance, the following are relevant to this call:

- ❖ Social and economic justice (7th place)
- ❖ Homelessness (11th place)
- ❖ Food sustainability (14th place)

Other related topics in the list are addressed elsewhere in this report; e.g. reconciliation between Indigenous and settler peoples (Call #6), dismantling racism (Call #7), the climate crisis (Call #8), and the housing crisis (Call #18).

In both the clergy and lay consultations, there are numerous references to the need both to walk in loving service alongside those in need and to advocate prophetically for justice for all. Sometimes, however, these imperatives sound at least partly motivated by a somewhat transactional desire to attract more adherents to the faith, rather than as desirable or essential goals in themselves.

From the **clergy days**:

- *Embracing the world, meeting people where they are.*
- *Bringing the world to the Church so that we can hear their needs and concerns – an invitation to have people come, broaden our engagement with the world.*
- *Listen to the margins.*

And from the **lay listening sessions**:

- *We need to be better at creating community and cooperation, doing acts of mercy.*
- *We need to tap into the real concern about the world we live in, work in the community, get involved in people’s lives and continue Christ’s work.*
- *Our whole community is not just who we are but includes marginalized people, folks with mental illness, and those who struggle with food insecurity.*
- *Do more; so much need; help the most vulnerable.*
- *Inventory our resources and community needs, and see where they match up.*
- *People come to our food bank as clients, stay to be volunteers for the church.*
- *One has to feed people who are hungry before we preach.*

“Tap into the real concern about the world we live in, work in the community, get involved in people’s lives, and continue Christ’s work.”

A *Cast the Net* focus group was held with representatives of seven diocesan ministries that come under the FaithWorks umbrella.¹⁷ Their perceptions are shaped by their work on the ground.

- *More empathy, compassion and goodwill towards those in need since the pandemic, or less?*
- *Reality is that across Canada, individual donations and volunteer hours have gone down.*
- *Need to mobilize more people to join in the work, broaden our network of partners.*
- *People are anxious to leap into crisis and do things immediately; it makes them feel good. Important to help people understand that long-term structural change matters.*
- *How can FaithWorks and the Social Justice and Advocacy group work more closely together?*
- *It’s tough work, exhausting; you almost don’t want to go out fishing for the night. And yet we do it again. We call on the Church to partner with us on this big work God has called us to: serving those most in need in our communities.*

17 FaithWorks is now up to a total of 16 ministry partners in all.

OUR RESPONSE

The Diocese of Toronto is already doing a great deal of good work in this area: at the diocesan level, through the Social Justice and Advocacy Consultant and Committee and the support of FaithWorks for ministries to people in need, as well as through individual parish and congregational initiatives. This work needs to be celebrated and lifted up, nurtured and supported, synergized and redoubled.

WHAT IT MIGHT LOOK LIKE

One facet of this work has to do with *awareness* and *communication*: sharing stories and examples of compassionate service across the Diocese; making them more visible, inspirational and actionable. In addition to diocesan projects, we could find more ways to publicize the experiences and results of local initiatives, and create and showcase new opportunities for active participation, as well as financial support. The annual Social Justice Vestry Motion is one excellent example of this; we would encourage brainstorming around other such ideas; e.g. the production of short videos to highlight specific projects.

Another, complementary angle is that of *enabling, assisting* and *encouraging* congregations to discern how they are being called to live out their baptismal covenant by taking action around alleviation of poverty, food insecurity and homelessness, supporting refugee programs, addressing the opioid crisis, and the reduction of social and economic injustice and inequality. Diocesan expertise and support could help congregations to name their unique gifts and charisms, and use them to respond to needs and opportunities. Ideally, Anglicans of every age and circumstance should have the chance to directly experience and participate in the joy of the Gospel at work in the world.

NEXT STEPS

This call has been prioritized as **Medium-** and **Long-Term** – not because there is not an immediate and acute need, but because so much good work is already underway, which can be built upon.

We suggest a task force be brought together to connect existing efforts in this area by Social Justice and Advocacy, FaithWorks, the Diocesan Missioner, and other relevant individuals and groups, and consider what else can be done. The potential for this work to attract external partners and financial support also needs to be kept in mind.

There is a close relationship between Calls #4 and #5; the two should be considered together.



CALL #5:



Make explicit connections between following Jesus and working for justice and peace.

***Note:** This could be considered a subset of Call #4. However, we suggest the point is important enough to stand on its own.*

WHAT WE HEARD

As mentioned in the discussion of Call #4, some undoubtedly sincere and committed Anglicans explicitly or implicitly think of loving service and prophetic advocacy, at least in part, as a form of proselytizing – “outreach as evangelism,” if you will, or at least a way of connecting with the wider secular community. Others actually posit an opposition, or at least a dichotomy, between a focus on social justice and a focus on faith and worship – effectively forcing a false choice between food banks, meals, warming centres and refugee programs on the one hand, and worship, preaching, prayer meetings and Bible studies on the other.

From the **clergy day** notes:

- *Worried about spending too much time on outreach to the detriment of discipleship and parish spiritual growth. Encountering resistance among laypeople to doing outreach.*

And from the **lay listening sessions**:

- *We're too busy meeting social needs rather than spiritual needs.*
- *Double down on following and preaching God's Word. Do not fall prey to worldly ideas and constructs in order to become popular and attractional; i.e. do not become a church focused first on social justice issues.*

These are not widely expressed views (though they may be more widely held than the notes might suggest). Other voices clearly acknowledge the direct connection between discipleship and service.

“Emulating Jesus: that’s why we want to serve the community.”

- *Emulating Jesus: that’s why we want to serve the community. We’re different from any other social service agency.*
- *Our old priest told us we couldn’t give food away unless people took a church pamphlet. To me, that is not being a Christian. It’s not transactional – you know, giving with conditions. Christ’s way of loving is unconditional, without restrictions.*

“One has to feed people who are hungry before we preach.”

- *In five years, I want to see our church doing more to feed the hungry and house the homeless. Really connecting with and reaching out to the needs of the community.*
- *One has to feed people who are hungry before we preach.*

OUR RESPONSE

We suggest that the latter voices are the ones that need to be amplified and reinforced at every opportunity, so that people across the Diocese are enabled not only to understand but to live into the intimate, inextricable connection between following Jesus and working for the good of all humanity and all creation.

WHAT IT MIGHT LOOK LIKE

We recommend exploring ways to shine a particular focus on this issue. One possibility could be a diocesan-wide, parish-based program designed to link theology to missiology, and call congregations to live out God’s mission in and for the world. Easy-to-use curriculum materials, inspiring guest speakers and other resources could be provided. This might possibly be framed as a Lenten series for 2025 or 2026.

A related suggestion, whether in conjunction with the above or as a separate project, could be to provide resources and opportunities for congregations to dig deeper into both

the Five Marks of Mission of the Anglican Communion¹⁸ and the Anglican Church of Canada's Transformational Commitments¹⁹, both of which deeply express the thrust of this call.

NEXT STEPS

Implementation of this call ought to be taken up in conjunction with Call #4; the two have been assigned similar priority ratings.

It could also be productive to consider integrating the thrust of these recommendations as part of the planning for the Season of Spiritual Renewal (Call #1), to further underline the linkages between faith and action.

-
- 18 The Five Marks of Mission of the Anglican Communion:
- To proclaim the Good News of the Kingdom.
 - To teach, baptize and nurture new believers.
 - To respond to human need by loving service.
 - To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation.
 - To strive to safeguard the integrity of creation and sustain and renew the life of the earth.
- 19 The Five Transformational Commitments of the Anglican Church of Canada:
- Invites and deepens life in Christ.
 - Champions the dignity of every human being; works to dismantle racism and colonialism.
 - Embraces mutual interdependence with the Indigenous Church (Sacred Circle).
 - Stewards and renews God's creation: protects and sustains the earth; pursues justice for all.
 - Nurtures right relations among people of faith in local, national and global communities and networks.



CALL # 6:



Strengthen Indigenous ministry; engage non-Indigenous Anglicans in reconciliation work.

WHAT WE HEARD

This call has two complementary and inter-related aspects. The first has to do with the Diocese's ministry among Indigenous individuals and communities. The second speaks to the ongoing work of pursuing reconciliation between Indigenous and settler peoples.

Close to 300,000 Indigenous people live in Ontario, including about 70,000 in the City of Toronto. The diocesan boundaries encompass several First Nations communities, including the Chippewas of Rama and Georgina Island, Mississaugas of Scugog Island, Hiawatha, Alderville, and Curve Lake First Nations.

The diocesan bishop identified Indigenous ministry and reconciliation as priorities in a previous charge to Synod. This subject area was one of three tied for second place in importance in the 2022 Synod survey. In spite of this, the topic came up relatively rarely in the clergy and lay consultations.

At the clergy days, Indigenous ministries – like racialized communities in general – were generally seen as somehow apart from “regular church.” Sometimes they are discussed in the context of colonialism. An Indigenous cleric observed that there can be a “colonial” fear of allowing in the new: new, not just in what we do, but how we do things. Missional language can also be construed as “colonial.”

When this subject arose in the lay consultations, it was most often in the context of past harms done by the Church – particularly through Residential Schools – and the need both to make reparations and to rehabilitate the institution’s public image.

- ❖ Rebuild trust; no trust; lost trust due to history.
- ❖ The news about Residential Schools hurt the Church. People don’t want to be associated with that.
- ❖ Change people’s perception of Church from Residential School abuses to solving homelessness.
- ❖ Take a critical look at what we did before, e.g. Residential Schools. We have done our best to make amends; still need to do more. What can we do as a Church to make good?

In general, we observed less unprompted recognition of the importance of this issue in the Diocese of Toronto than one would expect to find in other parts of the Anglican Church of Canada. This may be in part due to differing histories and demographic realities in different parts of the country.

There are also differences within the Diocese itself. Contrasting patterns of Indigenous life in the urban and rural parts of the Diocese may not be adequately reflected or addressed in a diocesan structure, which many people in the outlying parts of the Diocese see as overly Toronto-centric.

OUR RESPONSE

The Diocese has several initiatives devoted to Indigenous ministry and reconciliation, including:

- ❖ Toronto Urban Native Ministry, a FaithWorks ministry partner
- ❖ Diocesan Right Relations Coordinator
- ❖ Bishop’s Collaborative on Right Relations, which provides support to individual Anglicans, parishes and the Diocese as a whole to make Indigenous justice part of our worship, life and witness.

However, the profile and impact of this work seems less than optimal. Focused effort is required to further strengthen diocesan resources for ministries among Indigenous Anglicans, and to develop parish-based programs and resources to engage non-Indigenous Anglicans in reconciliation work.

The Diocese has several initiatives devoted to Indigenous ministry and reconciliation. In spite of this, the profile and impact of this work seems to have been less than optimal.

WHAT IT MIGHT LOOK LIKE

There have been some challenges in recent years with providing appropriate human and financial resources to existing Indigenous ministry and reconciliation initiatives. Consideration should be given to reviewing and revitalizing them.

There is a wide variety of materials available to help local faith communities raise their awareness and understanding of Indigenous issues. These include programs provided through PWRDF and KAIROS Canada. Their availability and use could be promoted more intensively within the Diocese.

Calls to Action #59, #60 and #61 of the Truth and Reconciliation Commission²⁰ call specifically upon churches to develop, implement and fund educational strategies, approaches to Indigenous spirituality, and community-controlled projects to promote right relationships and prevent ongoing spiritual harm. Further to the Apology for Spiritual Harm given at General Synod in 2019, the Anglican Church of Canada's most recent General Synod in summer 2023 passed two resolutions giving further support to these calls.²¹ The national church has also expressed its support for the adoption of the United Nations Declaration on the Rights of Indigenous Peoples.²² It would behoove the Diocese of Toronto to show leadership in following through in all these directions.

One of the Transformational Commitments endorsed at General Synod 2023 also commits the Anglican Church of Canada to “embrace mutual interdependence with the Indigenous Church (Sacred Circle).” The evolution of a self-determining Indigenous Church within the Anglican Church of Canada is a slow but essential process. An important step was taken this past year with the adoption of The Covenant and Our Way of Life,²³ the guiding documents for the new church. The Diocese of Toronto could show leadership by providing parish-based opportunities for non-Indigenous Anglicans to study and discuss these documents and their implications for all of us.

Opportunities should be proactively pursued to integrate Indigenous ways of thinking and spirituality into diocesan conversations around property development, creation care, and other relevant topics.

NEXT STEPS

Given current ministry initiatives in place, this call has been prioritized as **Medium- and Long-Term**. Given the apparent shortfall in the effectiveness and impact of those initiatives, it is necessary to consider what more needs to be done. A starting point could be a review and evaluation of current work, in the context of an updated and comprehensive needs assessment. This could be led by a member of the College of Bishops working with a group from Synod Council, alongside the existing staff and committee structure. There is potential here for the case for support.

20 The full text of these TRC calls can be found at <https://convergingpathways.ca/action/?section=55>, among numerous other sources.

21 <https://assembly.anglicanlutheran.ca/acc/cc/resolutions/a201/>;
<https://assembly.anglicanlutheran.ca/acc/cc/resolutions/a202/>

22 <https://www.anglican.ca/wp-content/uploads/UN-Declaration.pdf>

23 https://www.anglican.ca/wp-content/uploads/SC-covenant-owol_single.pdf



CALL #7:



Take, sustain and communicate actions that promote diversity, equity, inclusion and anti-racism.

WHAT WE HEARD

“An explicit reference to diversity and inclusion.”

“Equity, diversity and inclusion” was one of three topics tied for second place in importance on the Synod survey, and “dismantling racism and colonialism” ranked tenth in importance. When we asked survey respondents what needed to be added to the then-current diocesan vision²⁴ and values,²⁵ one frequently cited item was “an explicit reference to diversity and inclusion.”

Based on the listening sessions, however, we regret to report that this subject does not seem to be top of mind for many people.

24 An Anglican community committed to proclaiming and embodying Jesus Christ through compassionate service, intelligent faith and Godly worship.

25 Faith, Compassion, Collaboration, Accountability, Boldness.

In the **clergy day** notes, there are only two brief mentions of “colonialism.” The analyst observes:

In the few instances when racialized communities are mentioned, they are presented as somewhat apart from “regular church.” These comments are noteworthy in what they reveal as the assumptions of participants and in pointing to themes that were not addressed in the context of reflecting on new directions.

In the **lay listening sessions**, when concerns about racism are expressed (relatively rarely), it is often in the context of the “distinctive British heritage of the Church” as a cause for concern with regard to Anglicanism’s public image, rather than a matter that needs to be addressed in its own right. Some people feel unappreciated or even embattled because of their affection and pride for that heritage.

We were blessed with the opportunity to hold a dedicated conversation with a number of Black Anglicans from across the Diocese. Some of them are active in Black Anglicans of Canada; others are not. Their comments can sometimes be challenging to hear; they deserve to be quoted at length.²⁶

- *Some congregations have intentionally declared themselves to be anti-racist. However, the urgency and concern has since receded somewhat, as other crises take priority.*
- *It’s not so much what has changed, as how little things have changed and how much more still needs to be changed. Nothing has changed for the better.*
 - *The core issue is unequal distribution of power. Diocesan leadership has failed to effectively address this issue. We need to talk about these things theologically, politically and strategically.*
 - *As a Black attendee in a mostly white parish, I felt unwelcomed and excluded, and didn’t come back. I feel much more at home now in a predominantly Black parish. (Other respondents agreed.)*
 - *Our non-Black allies can be patronizing.*
 - *There is a lot of racism. We need to have these hard conversations. There is a tendency to duck them. It’s high time to face the difficult realities. With God’s help, we will respond.*
- *It’s not an easy journey, but one we must take.*

“The core issue is unequal distribution of power... We need to have these hard conversations. It’s not an easy journey, but one we must take. With God’s help, we will respond.”

There were some suggestions for how to turn the situation to advantage.

- *How do we engage young Black Anglicans to be leaders in our parishes? – in ordained ministry as well as lay. How do we foster vocation amongst them?*
- *There seem to be a greater proportion of younger people involved in Black parishes.*
- *Speaking from the African perspective, it shocks me to see parishes closing. I am used to seeing churches grow.*
- *How do we think about those who look differently from us?*
- *Tackle prejudice from a scriptural and theological perspective.*
- *Intentionally build relationships across differences.*

²⁶ The full notes from the focus group are included in the supplementary volume of reports.

- *Placing minority clergy in mainstream parishes.*
- *Black Anglicans of Canada is a tremendous resource. The Church should be taking more advantage of the contributions those folks can bring.*

Considerable frustration and even anger were expressed at the raising and disappointing of expectations through the diocesan Anti-Bias/Anti-Racism (ABAR) initiative.

- *ABAR started with clergy but seems not to have filtered down to the laity.*
- *There has not been sufficiently supportive leadership from the top.*
- *ABAR is in the process of defining what it needs from the Diocese.*
- *We need to know what the goals and objectives of the ABAR training are.*
- *Sometimes it feels like preaching to the choir.*

And a summary comment:

- *For those of us who have been involved in this anti-racism work for many years, it can sometimes feel like déjà vu. However, I am still full of hope. I echo the sentiments that the key issue is one of leadership, and the commitment of senior leadership to this work. We need meaningful, transformative action, not just good conversation.*

OUR RESPONSE

The importance of this issue grew in the minds of the Steering Committee over the course of our work, to the point where we agreed that it needed to be addressed explicitly as one of the Twenty Calls to the Diocese.

With regard to the comments made during the consultation process regarding the “British” or “colonial” heritage of the Anglican Church in what used to be known as Upper Canada, these remarks from our external consultant invite thoughtful reflection:

Increasingly, I am coming to understand Anglicanism in Canada as an ethno-cultural religious tradition. As a socially, economically and politically dominant group in Canada, British Anglicans have often assumed that their specific ethnic and cultural religious tradition is universal, “neutral,” or even superior. How do we begin to name and wrestle with these dynamics as part of the work of anti-racism?

WHAT IT MIGHT LOOK LIKE

The diocesan Anti-Bias/Anti-Racism awareness and training program was rolled out with great fanfare as far back as 2021. Clergy and diocesan staff received training through 2022. While *Cast the Net* was in the midst of its lay consultation process, members of the diocesan volunteer corps were being prepared to bring the program into parishes. However, for reasons that are not clear to us, that momentum seems to have slowed or halted, with the impacts described above.

It seems both urgent and important to relaunch the program as soon as possible, with the resources required to see it through. This must not be a one-time intervention, but the kick-start to a sustained, ongoing process of awareness and continuing education. An evaluation loop needs to be built in to ensure continuous learning.

Beyond this, it seems clear that a broader process of critical self-reflection is needed across the Diocese as a whole – especially among predominantly White congregations – to identify and challenge some of their own deep-seated, and often unspoken, cultural assumptions.

Any commitment to meaningful inclusion in parish and diocesan culture must include increased and ongoing emphasis on ministry to the LGBTQ2S+ community, especially since so many younger Anglicans identify with this community, that has been so hurt by the Church. We are called to create a welcoming and safe space for all who identify as gender- and neuro-diverse.

NEXT STEPS

The ABAR focus of this call is identified as a **Short-, Medium-** and **Long-Term** priority. Action should begin immediately. Synod Council should ensure accountability and regular progress reports. Later in the cycle, after the full diocesan roll-out is complete, will come the learning and sustainability phases. This is a deeply entrenched cultural issue, which will not be resolved quickly or easily.

There are obvious close linkages between this call and several others, notably Call #6 and Call #10.



CALL #8:



Intensify advocacy and action in response to the climate crisis.

WHAT WE HEARD

This is another subject that the diocesan bishop has prioritized in a previous charge to Synod. In spite of this, it ranked in the bottom third of “importance” rankings in the 2022 Synod survey. In fact, in terms of the *Cast the Net* consultations as a whole, this call has to be discussed not so much in terms of “what we heard,” as “what we didn’t hear.”

“I think one missing piece that needs our attention is climate change and creation care, in addition to reconciliation with the Indigenous community.”

There were very few unprompted references to the climate crisis in either the clergy day conversations or the lay listening sessions. Even when the talk turned to the general topic of “social justice,” climate concerns were seldom mentioned specifically, as compared to such other issues as poverty, food insecurity, homelessness, race, gender, etc. Occasionally, there were observations to the effect that a focus on climate is important as a way to enhance the Church’s relevance to younger people. One exception is this comment from the initial Synod Council survey:

- *I think one missing piece that needs our attention is climate change and creation care, in addition to reconciliation with the Indigenous community.*

OUR RESPONSE

We do not believe that the relative silence on this topic during the *Cast the Net* process is indicative of a lack of interest or commitment on the part of the Diocese, parishes and congregations, or individual Anglicans in the Diocese of Toronto. There is ample evidence on the ground to suggest otherwise.

Nor do we feel that we can remain silent about it in this report; the matter is simply too urgent and important to be ignored.

As the “Creation Care” section of the diocesan website puts it:

As Christians, we believe that the earth belongs to God; that all things have been created and will be redeemed in Christ; and that we have been entrusted with the care of the earth. The Bishop’s Committee on Creation Care provides support to individual Anglicans, parishes and the Diocese as a whole to make creation care an integral part of our worship, life and witness.

This includes, among other things: worship resources, educational resources, background reading, and advice and suggestions for parishes on both environmental advocacy and practical ecological action.

What seems clear, however, is that simply making these resources available has not proven to be sufficient to raise awareness and stimulate action to the extent desirable and necessary.

We have traditionally spoken of stewardship in terms of the ‘three t’s’: time, talent and treasure. It may be time to add a fourth: terrain.

In one conversation, the diocesan Director of Stewardship Development observed that we have traditionally spoken of stewardship in terms of the “three t’s”: time, talent and treasure. He suggested that it is time to add a fourth: terrain. The Diocese of Toronto may need to hear a call to reduce its carbon footprint.

Even more broadly, what may be required is a reorientation of attitude: that being concerned about the environment is not a “nice to do” thing after we’ve taken care of the fundamentals of Church life, but is, in fact, a basic need that is essential to our very survival.

WHAT IT MIGHT LOOK LIKE

Again, we are not starting from ground zero. Much good work has been, and is being, done. It may well be time to review the work of the Bishop’s Committee on Creation Care, and use that review as the basis for possibly expanding both its mandate and the resources at its disposal. Stretch targets for enhancing both advocacy and action should be established, with tangible, measurable outcomes. It could also be that some different form of operational structure would be more fit for purpose.

It will be important to redouble efforts to integrate creation care more fully into liturgy, prayer and Bible study, and to provide additional learning opportunities in the area of creation theology. Recent initiatives such as Hiking Church are promising ways to link love of nature with spiritual practice. As well, it seems likely that Indigenous ways and perspectives have much to teach us.

Some congregations across the Diocese have been particularly active in this field. It could be helpful to survey them and bring them together, with a view to providing leadership and examples for others to emulate; e.g. through pilot programs.

There are many ecumenical and secular entities with both passion and expertise in this area. A more proactive approach to partnering with them could be productive.

NEXT STEPS

This has been identified as a call with **Medium-** and **Long-Term** priority. Current activity can and should continue, while the suggested review and reboot exercise is conducted. Having a clear locus of responsibility for this file within diocesan leadership is likely essential if real progress is to be made. It should also be kept in mind when building the case for support for a financial campaign.



CALL #9:



Actively embrace collaboration among congregations and innovation in new forms of ministry.

WHAT WE HEARD

The Diocese of Toronto has taken a number of steps in recent years to nurture, support, encourage and incentivize both collaboration and innovation. This was necessary to address a measurable shortfall in these areas. In the previous strategic plan, *Growing in Christ*, “boldness” and “collaboration” had been identified as two of five core values that should guide diocesan behaviour. In the various surveys conducted in 2022 to assess attitudes to *Growing in Christ*, these two values received the lowest scores in terms of current diocesan performance. There was a perceived gap of between 20 and 30 percentage points between performance and importance.

Judging by comments in the *Cast the Net* consultations, both clergy and laity recognize that collaboration and innovation are essential if the Diocese is to respond effectively to its immediate and longer-term challenges and opportunities. When asked what

casting one's net on the other side of the boat might look like, **clergy** said things like this:

- *It would mean individual parishes shifting to a more collaborative approach, supporting and encouraging joint projects and activities.*
- *Hub-style ministry resonates. Need to work in a more collaborative fashion with one another.*
- *The other side could be regionalized ministry.*

There were also voices calling for more collaboration between Anglicans and other denominations.

At the same time, it was recognized that if these worthy aspirations were to be more fully realized, there would need to be fundamental structural and cultural change.

- *Form follows function. We work on a "franchise" model. We are motivated to keep our own franchises (parishes) running, not to make sacrifices for the greater good. We need more cross-giving, redistribution of resources. That would motivate the co-operation we've been preaching for 30 years. Also, we say we encourage risk, but don't walk the talk: blame failed efforts.*

Clergy told us they want to be more innovative, but need help and support in doing so.

- *I hear the call to "do all things new" – church planting, reaching into the community, keep on casting the net – if this six-week program doesn't work, we'll try something different.*
- *I'm trying to think differently about my ministry: as a church plant with resources. Stop talking about "the Church that was," shift focus and thinking to the Church that is becoming.*

Similar sentiments were expressed in the **lay listening groups**.

- *Cast our net as neighbourhoods in the Diocese, rather than as individual churches – not view ourselves as in competition for members, but do things together. Not so focused on the parish.*
- *Can the Diocese find ways for parishes to work together and learn from each other? As groups of parishes, we have a lot of resources; as individuals, we don't. So let's come together.*
- *Team effort, instead of each parish trying to do everything on their own.*
- *In trying to do things differently, find out what worked and best practices from other places, for us to model, adapt, or share.*
- *Identify churches that are working, study them, and share the results.*

In general, the clergy and lay consultations reveal a strong and consistent desire to collaborate among parishes, across Christian traditions, and with community organizations. This collaboration may take the form of learning from one another or working together around shared concerns. Participants see a role for the Diocese in facilitating this collaboration.

"Individual parishes shifting to a more collaborative approach, supporting and encouraging joint projects and activities."

"As groups of parishes, we have a lot of resources; as individuals, we don't. So let's come together."

OUR RESPONSE

Based on the *Cast the Net* consultations, there is considerable evidence that attitudes towards collaboration among neighbouring congregations in the Diocese of Toronto have shifted. Rather than being an admission of failure, or at best a last resort, driven

by economic constraints or existential concerns, collaboration is coming to be seen as a proactive, strategic choice for the benefit of ministry: a positive response to the Gospel call.

This is the result of much tireless and often thankless effort by many people, notably in Congregational Development. Now is the time to redouble those efforts, support them, and resource them: celebrate the successes, learn from the disappointments, come up with new models and new ideas. This must be a priority for bishops, archdeacons and regional deans, working with local lay and ordained leaders.

WHAT IT MIGHT LOOK LIKE

We would build on existing work by Congregational Development, e.g. regionalization initiatives and the “Cast & Learn” grants program, devoting additional human and financial resources to them.

We would explore the potential applications and benefits of a “hub” parish model, by which smaller, struggling congregations are linked with larger, better resourced ones to share administrative and program ideas, resources, and best practices.

We would provide training, coaching and mentoring in creative problem-solving, adaptive leadership, project management and related skills to local clergy and laity engaged in collaborative initiatives and other forms of innovation in ministry. These would be most usefully offered in real-time, real-life situations, where the learning could be put to immediate use.

We would identify “centres of excellence” in various types of congregational collaboration and innovation, be it around welcoming young adults, partnering with community organizations, etc., and find ways to share those learnings so others can take advantage of them.

We would communicate better to describe and celebrate successes – even modest ones – and including cases where we learned from our mistakes; “green shoot” moments from across the Diocese, telling human stories about new ways of being Church.

We would establish expectations for the number of such projects to be undertaken per year, and other metrics of progress, as well as qualitative outcomes. (See also Call #15.)

NEXT STEPS

It is anticipated that this area will be a priority throughout the lifetime of the plan. An important first step could be for the Director of Congregational Development to convene a working group to identify some short-term advances, while working on a longer-term action plan.²⁷ This call has been flagged as a potential part of a financial case for support.

²⁷ Indeed, a new Regionalization Working Group is already underway.



CALL #10:



Better reflect the diversity of our communities in both congregations and clergy.

WHAT WE HEARD

A few years ago, the BBC named Toronto “the world’s most multicultural city.” In 2021, 57% of the residents of the Greater Toronto Area identified as belonging to a visible minority, compared to 14% forty years previously.²⁸

Respond to the challenges and opportunities of Toronto as the world’s most multicultural city.

Toronto is also the top destination for immigrants in Canada, welcoming 160,000 per year. Almost half the population of the GTA are immigrants; the proportion is even higher in some municipalities, e.g. Markham and Richmond Hill (nearly 60%), Mississauga and Brampton (well over 50%).

These trends are projected to continue and even accelerate in the future. They have profound implications for the Anglican Diocese of Toronto.

²⁸ We acknowledge that parts of the Diocese of Toronto lie beyond the GTA, where demographic patterns are quite different.

This was recognized in an early engagement with Synod Council, reflecting back on the *Growing in Christ* strategic planning exercise. A few illustrative comments:

- *We should be more intentional in becoming educated about the culture, challenges and issues of the different ethnic groups (and multigenerational age groups) in Toronto.*
- *Although I can see some attempts at improving the diversity of the demographics of the Diocese, volunteers are overwhelmingly old, white and economically well-to-do.*
- *Changes in immigration policy are bringing a new wave of immigrants. That brings a lot of opportunity: bring new people into the pews, not just catering to people who left.*

Focus groups with members of congregations that serve particular cultural and linguistic communities revealed unique insights.

From incumbents and wardens in four predominantly Chinese-speaking congregations²⁹:

- *Different “Chinese” groups have different needs; e.g. Cantonese speakers from Hong Kong, Mandarin speakers from mainland China, children of both groups who may speak English and are spread all over the Diocese.*
- *The immigrant increase has an increased impact on the parish; we need to help them.*
 - *In recent years, we see ourselves less as a Chinese church than as a church for all immigrants.*
 - *We are transitioning to a multi-cultural and multi-ethnic parish.*
 - *I treat newcomers like my friends: visiting them, dropping things off for them, taking them places. Much more than just seeing them on Sunday.*
- *The need and challenge to raise up younger, Canadian-born children of immigrants to feel ownership of their parish, assume positions of leadership.*

“We are transitioning to a multi-cultural and multi-ethnic parish.”

The four Chinese churches acknowledged that they seldom have opportunities to dialogue together, and expressed the desire to do so more often.

And from a group of mostly lay leaders (plus a pastor) in two mostly South Indian congregations:³⁰

“I love the diversity I see in this diocese; it enriches our worship.”

- *I love the diversity I see in this Diocese; it enriches our worship.*
- *I see the Church as one big family, supporting one another, especially newcomers.*
- *Making them feel at home and supported, giving them a sense of belonging.*
- *There is lots of growth, new people, young people, outreach to the community.*
- *We can spread the Gospel through exciting music and liturgy, focus on prayer and scripture.*
- *Providing support to help immigrants settle in makes a huge impact, connects them to the Church.*

This group also had a number of practical suggestions, which are discussed below.

29 All Saints Markham, St. John Willowdale, St. Elizabeth Mississauga, St. Christopher Richmond Hill.

30 Church of South India, Toronto; St. Bede Scarborough.

OUR RESPONSE

Our response to this issue includes, but goes beyond, paying greater attention to the particular needs of congregations that are serving particular multicultural and immigrant communities. It includes learning from what those congregations are doing, and applying those lessons more broadly as the neighbourhoods surrounding virtually every parish become increasingly diverse.

It is clear that one size does not fit all, and so it will be important going forward to identify the principal immigrant communities we are focusing on, and why, and how.

Even beyond this, we suggest that there are lessons here to address the concerns about “welcoming” and reaching out to the broader community in general which were expressed so often in the clergy and lay consultations.

WHAT IT MIGHT LOOK LIKE

Here are some specific suggestions from the South Indian focus group:

- ❖ Real opportunities like formalizing what many of our churches are doing for new immigrants, making that information available and finding documented ways of sharing it with parishes: not just the ones with large ethnic populations; all parishes across the GTA would find it useful.
- ❖ International students – many of whom are future Canadians – often go through a tough time when they come here. The Church can be a place of support and welcome. This could become a ministry focus for some parishes (in some cases this has already happened).
- ❖ Provide resources for language-specific ministries for new immigrants: to serve them in their own languages, and also to help them learn English.
- ❖ Be intentional about raising up Canadian-born clergy from different ethnic, cultural and linguistic backgrounds, and cultivating lay leaders from these same groups.
- ❖ Members of particular ethnic groups are sometimes geographically dispersed. Encourage church planting in locations that are convenient for them, and close to highways and public transit.
- ❖ Develop partnerships with new immigrant support organizations. The Diocese could help foster those connections for parishes.

More broadly, it will be important to help congregations to clarify their goals and develop strategies for pursuing them. For example, to what extent are they seeking to meet the immediate and material needs of newcomers, from whatever religious background they may come, and to what extent are they looking for ways to welcome Anglican – or at least Christian – immigrants into their spiritual community? The two are often blended, but need to be seen with clear eyes.

As mentioned earlier, we had the opportunity to connect with some young adult parishioners of St. Paul Bloor Street, which has a very active and successful intergenerational program. Many of them are from first- or second-generation

immigrant families. They told us a lot about what attracted them to St. Paul's, and what keeps them coming back. We would suggest that this parish could be seen as a “centre of excellence” for welcoming diverse members (in age as well as cultural background) and that lessons learned there could be adopted elsewhere. The full report from this engagement – as well as further research from a survey conducted in the parish – is available in our background research package.

Almost ten years ago now, a video-based training program called “*Invited*” was started in the Diocese of Toronto, with funding from the Our Faith – Our Hope campaign. It expanded into a curriculum branded as www.spiritofinvitation.com, which was piloted in twelve parishes in the dioceses of Toronto and Huron, and subsequently picked up and used elsewhere across the Anglican Church of Canada. It could be useful to revisit this resource, and consider how it might be updated, adapted, or perhaps even remade with a view to the realities of today and tomorrow – particularly with regard to cultural diversity and patterns of immigration.

NEXT STEPS

Given the current magnitude and projected future growth of the diversity of our communities, this will of necessity be a priority throughout the **Short, Medium** and **Long Terms**. A starting point would be to ensure that there is someone paying focused attention to the issue; we might suggest the Diocesan Missioner as someone who could be well placed to convene a small group with passion and expertise in the area. There is potential to seek financial support for this work.



CALL #11:



Understand the changing needs of lay leaders in congregations and support them in their work.

WHAT WE HEARD

It is clear that the pandemic has accelerated, and made manifest, inexorable demographic and social trends which profoundly affect both lay and ordained ministry. As one Synod Council member said:

- *Models of ministry need to be looked at again. We need to find a way of streaming clergy and lay leaders differently than we do now.*

At the **clergy days**, many participants spoke of the need for closer collaboration with lay leaders.

- *We need to work together in situations where the priest is not the leadership figurehead – free up laity to take more leadership. We are discerning gifts among our laity.*
- *The importance of raising up lay leadership is more important than ever. The commitment of core members and volunteers has been impressive. But there is also volunteer burnout.*

“The importance of raising up lay leadership is more important than ever. The commitment of core members and volunteers has been impressive. But there is also volunteer burnout.”

- *A sustainable parish requires helping and equipping lay people to “own” more of parish ministry.*
- *The shared ministry of all the baptized: a culture shift for many parishioners – and clergy.*

Many of the participants in the **lay listening groups** are themselves leaders in their own parishes. They recognize and celebrate a larger role for lay leaders than may have been the case in the past.

- *With fewer clergy to go round we’re fortunate to have lay people who can lead prayer, preach, etc.*
- *Need more focus on lay leadership: recruiting, training and equipping them for ministry.*

- *Expand lay leadership training; empower laity.*
- *Our new incumbent helped catalyze positive change, but it was driven by laity.*
- *Re-engineer ministry roles and functions so the community can be more involved. Reduce the burden on single clergy serving multi-point parishes. Put more focus on the lay leadership team.*

At the same time, many concerns were expressed about the burden on lay leaders. The challenge is two-fold: the pool of volunteers is tiring, aging and not being renewed or replaced, while the demands placed on them are increasing.

- *Resources are scarce for churchwardens. During the pandemic, we had to figure things out on our own: make decisions about opening and closing, grapple with new technology, etc. We did not have the shared knowledge, expertise or staffing to deliver what was expected.*
- *It is not easy or viable to have churchwardens doing all this work. We need to rethink the local governance model that pushes difficult tasks to us.*
- *There are so many issues (e.g. HR, property) and we are not well trained or supported in them.*
- *If people knew the responsibility they take on as churchwardens, they would reconsider accepting.*
- *Invest in training laity better in governance, administration, also pastoral care, leading worship.*
- *Folks feel called to do their part, but are not trained for it.*
- *Make terms shorter so folks have energy to do the work.*
- *Would like to see less reliance on lay volunteers.*
- *The Diocesan Centre needs to shoulder more of the burden of policy and decision-making.*
- *Team effort: instead of each parish trying to do everything on its own, take advantage of diocesan structure, especially for smaller churches.*

OUR RESPONSE

As we heard, this is a challenge of both demand and supply; both sides need to be examined and addressed. It seems obvious and inevitable that there is not a new generation of volunteers coming up of anything like the size and level of commitment simply to replace those who are aging out. At the same time, the demands of running a parish are growing ever more numerous, complex and specialized: from IT requirements and HR policies to compliance matters and property issues.

Based on the consultations, it will be important not to limit our attention to governance and administration. Laity are eager for opportunities to be equipped and empowered for work in mission and ministry areas; e.g. worship leadership, pastoral care, evangelism and community animation. These can be much more fulfilling and rewarding than chairing meetings and filling out paperwork.

The question of recalibrating responsibility between local volunteers and diocesan staff is a delicate one. We have heard calls for relief from administrative burden alongside complaints of diocesan demands and undue centralization. Clearly, both these things can exist in the mind at once. Any moves towards change in this balance will need to be (and be seen to be) highly consultative, and the benefits will have to be both tangible and demonstrable.

WHAT IT MIGHT LOOK LIKE

An important first step would be to more fully diagnose the problem, and explore a range of solutions. This could likely best be done through a joint working group of experienced local lay leaders and diocesan administrative staff – quite possibly with an expert consultant.

Flowing from this, one can easily imagine a number of possible actions, including:

- ❖ New approaches to publicizing volunteer opportunities, motivating and recruiting new volunteers, designed to appeal to a younger and more diverse cross-section of people, using social media.
- ❖ Redesigned and more intensive training curricula for lay volunteers, designed to meet identified priority needs – including, but not limited to, governance and administration (see above).
- ❖ Sharing existing expertise in volunteer management more widely with parishes; e.g. more offerings like the “Where Have All the Volunteers Gone” workshop at Synod 2023.

These are all relatively simple steps, which have been tried before. More fundamentally, the working group should tackle the challenge and opportunity of rethinking what governance and administration work can and should best be done at the local level (taking into account resource limitations) and what can and should best be done at the regional or diocesan level – bearing in mind criteria of both efficiency and effectiveness. Where local responsibility is essential, it should be streamlined as much as possible, with standardized processes supported by automated yet easy-to-use systems. This could turn into a quite far-reaching process improvement review – with all the concomitant disruption, and potentially some very significant long-term benefits.

NEXT STEPS

This is identified as a **Short-** and **Medium-Term** priority. If the working group is to be struck, it should be convened as soon as possible – possibly under the leadership of the Executive Director, with a direct linkage to Synod Council. Concrete deliverables ought to be anticipated by Years 3 and 4.



CALL #12:



Continue and enhance support for all ordained people.

“Changing and increasing demands on priests and deacons are causing much concern about clergy wellness, which needs to be addressed.”

WHAT WE HEARD

The pandemic and other social changes have put pressure on churches and clergy. Participants in the *Cast the Net* consultations – particularly among the clergy – responded to these changes and pressures in two distinct ways: a dominant voice expressing exhaustion and uncertainty, and a secondary voice expressing enthusiasm and energy for change. Overall, there is a cautious openness to exploring new possibilities. These efforts are directed almost entirely toward the stability of the institutional Church. With rare exceptions, outreach and social ministries are discussed in that context. How to connect with the wider community in appropriate and meaningful ways is a central concern.

Striking by their virtual absence is almost any reference to three themes that have been central to Canadian society, and that are stated priorities for the Diocese of Toronto and the Anglican Church of Canada: creation care, Indigenous reconciliation,

and anti-racism. Nor are there any direct references to gender and sexuality, another theme that has dominated Church life in recent decades.

Instead, the focus is on practical ministry in local churches, in the context of their surrounding communities and neighbourhoods, with central challenges being financial hardship, mental health, aging populations, and declining attendance amplified by the pandemic. The focus is not on social, theological or even missiological ideals or debates, but on pragmatic local concerns.

Here are some illustrative quotes and paraphrases from the September 2022 online **clergy survey**:

“The paradigm shift in how we do ministry is both exciting and daunting...”

“The one-priest-one-parish model, and full-time stipendiary ministry, are in decline.”

- *The paradigm shift in how we do ministry is both exciting and daunting. We need to be able to change course rapidly, adapt and experiment, and create entirely new forms of Church. The one-priest-one-parish model, and full-time stipendiary ministry, are in decline.*
- *Changing and increasing demands on parish priests and deacons are causing much concern about clergy wellness, which needs to be addressed.*
- *The pandemic has further accelerated the decline in church attendance. While some people have gained a renewed appreciation of in-person worship, many others have lost the habit. A few churches have seen growth. But more widespread is the concern for sustainability. Marginal parishes are more vulnerable than ever.*
- *We are seeing more and more people seeking both spiritual connection and pastoral care. Some clergy have come to realize that interaction with individuals is more important than building up one's congregation. Small can be beautiful.*
- *The impact of COVID-19 has entirely changed how we are the Church. In the parish, we have engaged in all kinds of diverse ways to stay connected that have actually increased our membership; we reached out into the community, which has made us known; and we have learned to listen and respond. For us, the long-term impact is that we are a different parish than we were three years ago. Flexibility and adaptability have become our superpowers. We have learned to focus on the inclusion of all people, to listen deeply and respond to needs, as opposed to create programs and teach or preach people into discipleship. We have moved to a relationship-based ministry, and it has been life-giving for everyone.*

In both surveys and small group discussions, clergy were remarkably frank about how much pressure they are under, and how much help they need.

- *I need resources in how to build new relationships.*
- *I need skills in motivating the congregation.*
- *Digital is here to stay, and is placing increased demands on clergy and laity.*
- *The structure of parishes is problematic with the amount of lay and clergy burnout we're seeing.*
- *Need healing for clergy; many are dealing with hurt and dis-ease.*

There were repeated calls for a “trauma-informed” approach to ministry – for clergy themselves, for their people, and for the whole society.

Among **laity**, listening group participants have high expectations of their clergy. They are expected to be emotionally available and relatable, providers of pastoral care, outstanding

preachers and liturgists, leaders in reaching out to the community, spiritually inspiring, flexible, dynamic, etc., etc. Only one lay participant named the exhaustion, isolation and burnout that is a pervasive theme in the clergy sessions, though a couple of others referenced the burden priests bear: a burden that is likely exacerbated by these high, if not unrealistic, expectations.

Considerable gratitude was expressed by both clergy and laity for efforts by the Diocese to provide some relief for clergy from the stresses and strains of the pandemic, e.g. mini-sabbaticals. But there was a recognition that more is required, and that the solutions need to be structural and long-term.

We had a valuable opportunity for an in-depth conversation with several diocesan **clergy coaches**. Their observations were frank and informed by their direct experience of working with their clients. We asked them for their reflections on the clergy consultations: where did they see similarities to, and differences from, their own observations?

- ❖ **Similarities:** signs of fatigue; appreciation of a new willingness to collaborate, trust colleagues; less attention to reaching out; rising concern over dwindling capable lay leadership; frustration with slow response of diocesan staff and bishops; more expertise, support needed from the centre, especially on property-related matters.
- ❖ **Differences:** I haven't picked up signs of depression – but time management is a new and greater challenge for some clerics. I don't hear complaints so much as a deep desire to serve and a need for ongoing professional development geared to the present situation (e.g. volunteer engagement, serving and moving online viewers to members).

Other general reflections from the clergy coaches:

- *What we read here reflects very much what we are hearing in our coaching.*
- *Many clergy don't have a clear idea of what they should be working to accomplish. Trying to do many, sometimes contradictory things expected of them – or that they expect of themselves.*
- *Encouragement to do new things, but still measured in the same old ways.*
- *Anglican clergy are by nature independent. Hard for clergy to be honest about their inability to do it all on their own. Diocese trying to promote collaboration; runs counter to a lot of our culture.*
- *Smart clergy in mid-career with experience outside Church can see this model is not sustainable.*
- *The exodus from the ministry is not over (Great Resignation). This turnover will affect our ability to encourage multi-point regional sharing and exchange.*
- *Many of my clients are coping with depression. Learning to walk with pain while seeking healing.*

The clergy coaches had some advice for the Synod Office.

- *Not enough support from 135. Grants and funding alone are not enough. Need practical advice and support, in a timely and responsive way. Hope that archdeacons can help with this.*
- *Property development is a recurring theme with our clients. They have no one to turn to for help with this. This is something the Diocese should be able to do.*
- *The diocesan office has lost a few very knowledgeable and experienced people recently.*
- *Provide clarity on what is expected of clergy.*

- *Many clergy want to be part of changing things. But they are being asked to do too many different things, within and beyond their church, with too little resources or preparation.*
- *There is also an issue of credibility and trust: they've seen these kinds of initiatives before, nothing has come of them, and no support will be forthcoming.*

Finally, the clergy coaches also had a number of questions, comments and suggestions about the clergy coaching program itself.

- *There is a need for much more coaching. There needs to be more marketing, more identification of and responsiveness to need, a greater supply of coaches. Clergy are dying on the vine, and we're not reaching out to help them.*
- *Bishops need to understand and embrace the importance of proactively matching up coaches and clients. We need a reset on the intake, assessment and matching process.*
- *Is or should our focus be on pastoral care or leadership development? Originally it was the latter, but these days we are of necessity spending a lot of time on the former.*
- *Could we work with Congregational Development to develop targeted coaching on regional ministry initiatives?*
- *Do the archdeacons need coaching?*

OUR RESPONSE

A big part of the issue is achieving greater clarity around expectations of clergy; this is addressed in Call #14 – notably through the creation of a clergy job description. Then there is the question of providing appropriate support for clergy to live up to those expectations; that is the focus of this call.

WHAT IT MIGHT LOOK LIKE

At least three approaches would seem to flow from the comments of clergy, laity and clergy coaches.

- ❖ We can learn from, build on, and regularize recent experiments and interventions in providing respite and renewal for clergy.
- ❖ Consider expanding the mandate of the clergy coaching program to explicitly encompass both nurturing excellence and addressing challenges. Ensure that more clergy are aware of the program, and able to access coaching on a timely basis. This would mean increasing the program's resources, including the number of coaches. It also requires revisiting and resetting the process for proactive needs assessment and timely matching of clergy with appropriate coaches.
- ❖ Explore other forms of support networks, e.g. mutual mentoring schemes. Perhaps create a network and data base of spiritual directors across the Diocese. Make this ministry more organized and intentional. Publicize and encourage it more widely. Make it available to both ordained and lay leaders. Explore congregational spiritual director models.

NEXT STEPS

This call is identified as a **Short-** and **Medium-Term** priority. We would encourage the College of Bishops and archdeacons to devote focused attention to it as soon as possible. It should be considered in conjunction with Call #14. Both could benefit from consultations with theological colleges and seminaries.



CALL #13:



Enable and celebrate the work of ministries focused on service in the world.

Chaplains spoke frankly and movingly about their feelings of vulnerability, loneliness and isolation.

WHAT WE HEARD

Not surprisingly, most Anglicans think of ordained ministry in the context of the familiar parish model. However, this is gradually changing, partly because of the increasing challenges in sustaining that model in all places, and partly because of a resurgent appreciation of the importance of participating in God's healing work in the world as an integral expression of Christian discipleship (see Calls #4 and #5). The experiences of ordained ministers working largely outside the parish context can provide important lessons for the entire Diocese as we seek to "be church" beyond the church walls and do ministry with more diverse communities.

Two focus group discussions were held: one with school and hospital **chaplains** from across the Diocese, and another with non-stipendiary vocational **deacons**, most of them younger and most of them holding jobs outside their work with the church.

The **chaplains** spoke frankly and movingly about their feelings of vulnerability, loneliness and isolation, working largely without diocesan support, and their strong sense that few people in parishes understand or value their work. They say they have expressed these concerns before, and no one seems to be hearing or acting on them. They value opportunities to gather in national chaplains conferences, and long for more frequent, regular networking at the diocesan level.

- *In hospital and school settings we regularly interact with interfaith neighbours and identify moments of grace where we perceive God at work.*
- *Chaplains have no 'rubrics.' We make it up as we go along. Parish issues seem picayune and irrelevant when you're daily facing life and death issues.*
- *After Easter, the Risen Christ appears to Thomas with his wounds. Chaplains are very aware of the wounds we bear and the wounds of those we minister to. In beholding the woundedness, we behold Christ.*

Deacons expressed concern about the lack of understanding of the diaconal role.

Deacons have a unique calling to bring the world's needs to the attention of the Church, and to equip the Church to engage with and serve the world. Their servant ministry may be a model for where and how the Church as a whole is, or should be, evolving. The deacons we heard from expressed concern about the lack of understanding of the diaconal role, and how it differs from that of priests. Too often, deacons are called upon to fill gaps in parish leadership.

Again, as with chaplains, deacons' perception is that there seems to be little or no support for people doing very difficult jobs, facing vicarious trauma and burnout. Deacons have difficulty accessing the kinds of support priests have, such as clergy conferences and professional development.

- *We need a clear definition of what a deacon is and is not, does and does not do.*
- *The future of the Church is service. Deacons are the future of the Church.*

OUR RESPONSE

This call is framed as one of both **enabling** and **celebrating** these ministries. One aspect of this is simply increasing awareness, telling the stories of these people who are on the front lines of ministry and service in the wider world. Another is to provide more opportunities for them to network with one another, and to be more fully integrated into the life of the Diocese. And a third is to ensure that they have the same access as other clergy to professional support and development, as well as the specific forms of support needed for them to discharge their unique ministries.

WHAT IT MIGHT LOOK LIKE

An important early step would be to consult with chaplains and vocational deacons, separately, to identify their needs and concerns more clearly and comprehensively, and to consider with them ways of addressing them.

The role of the Coordinator of Deacons is considered critical. It needs to be sufficiently resourced and empowered to further raise up the diaconate as a distinctive order of

ministry across the Diocese, to recruit more younger deacons, and to further increase the number of parishes with resident deacons. This could usefully be done in collaboration with Anglican Deacons Canada.

Similarly, it could be worth reconsidering the position of Director (or Coordinator) of Chaplaincy, or some other way of providing a “go to” focal point for providing increased resources and focussed support to diocesan chaplains in hospitals, prisons and schools, and raising the profile of these chaplaincies among Anglicans at large.

Ways and means should be found to provide both deacons and chaplains with equitable opportunities to access diocesan programs for clergy, e.g. conferences, continuing education, coaching, spiritual direction, etc. In particular, non-stipendiary deacons should have a way to access financial support for continuing education programs.

NEXT STEPS

This call has been identified as a **Medium** priority. Conversations could and should begin over the next two years, so that tangible steps, with resource allocations, can be rolled out in the period 2026-2028. The College of Bishops would be one obvious place for these conversations to start – working with the archdeacons and the Coordinator of Deacons, among others.



CALL #14:



Rethink clergy discernment, formation and deployment for the Church of the future.

WHAT WE HEARD

Calls #12 and #14 are complementary. Where Call #12 has to do with supporting clergy in their current roles, Call #14 speaks to the need to fundamentally redefine those roles, and how clergy are selected and prepared for them.

Over half of serving clergy in The Episcopal Church today are in bi- or multi-vocational ministry.³¹ Over half of current clergy vacancies in the United Church of Canada are for part-time positions.³²

Clergy in the Diocese of Toronto understand these trends all too well:

- *The paradigm shift in how we do ministry is both exciting and daunting. We need to be able to change course rapidly, adapt and experiment, and create entirely new forms of Church. The one-priest-one-parish model, and full-time stipendiary ministry, are in decline.*

31 <https://www.churchtimes.co.uk/articles/2023/25-august/news/world/us-episcopal-church-heads-for-crisis-in-number-of-ordinands>

32 <https://broadview.org/united-church-part-time-ministry/>

At the same time, as we've already seen, both clergy and clergy coaches told us that clergy are being asked to do too many things, and are not given clear expectations:

- *Many clergy don't have a clear idea of what they should be working to accomplish. Trying to do many, sometimes contradictory things expected of them – or that they expect of themselves.*

There was a clear, repeated plea for *clarity* around what is expected of clergy, to counteract role confusion, role ambiguity, and role dissonance. This needs to start at the very beginning of the discernment process.

- *Need to take a long, hard look at our postulancy program.*

Another part of the answer, which is already happening, is a shift to more emphasis on *team ministry*. Some observations from clergy and clergy coaches:

- *Jesus sent the disciples out in pairs.*
- *Going through something together can be a renewing experience; share anxieties and challenges.*
- *Working on collegiality; team ministry is needed; regional ministry models are the future.*

It's recognized that this approach is not without its challenges, and will require cultivation:

- *Anglican clergy are by nature independent and competitive.*
- *Would mean taking egos out of deanery meetings.*

Another issue, which came up especially in the lay consultations, is clergy *deployment* – in particular, the strain of extended pastoral transitions and the absence of a presbyter (or any clergy).

- *The current approach to filling vacancies is not working; takes too long.*
- *Use curacies and student placements, especially in rural areas.*
- *The process seems designed to serve the centre, rather than the people.*

The appropriate use of deacons to fill the gap is a delicate and complicated question.

“Many clergy don't have a clear idea of what they should be working to accomplish.”

“Need to take a long, hard look at our postulancy program.”

“Team ministry – Jesus sent the disciples out in pairs.”

“The current approach to filling vacancies is not working.”

OUR RESPONSE

As Canada's largest, most diverse and complex diocese, the Diocese of Toronto has robust, well-established systems for discernment and postulancy, and for assisting parishes to fill incumbency vacancies. The question arises whether these systems, which have served us well, are “fit for purpose” for the very different future that is rapidly coming upon us. Might it be that we are “doing things right,” but not altogether “doing the right things”?

The Toronto School of Theology (including, but not limited to, the Anglican colleges of Trinity and Wycliffe) is a huge potential resource on our doorstep for considering how we might rethink the nature of ordained ministry, and the implications of that for how we ought to select, raise up and deploy clergy.

WHAT IT MIGHT LOOK LIKE

- ❖ We could work with clergy coaches, theological colleges and others to draw on the vast amount of current research to help draft a generic job description for parish incumbents that reflects current and future needs and realities. The description would include a set of expectations that could be tailored to individual circumstances. This could serve as a baseline for changes to formation curricula, selection criteria, etc.
- ❖ We might wish to commission a paper on different models of priesthood for the present and future, embracing alternative models, including community-based and shared ministries, and bi-vocational, part-time and non-stipendiary career paths.
- ❖ One potentially desirable outcome of this reflection might be a set of proposals for fundamentally rethinking the diocesan discernment and postulancy process. This could usefully be done within the context of the Anglican Church of Canada's Advisory Committee on Postulants for Ordination.
- ❖ It may be necessary to revisit the Clergy Remuneration Study in light of this work, as several other denominations and jurisdictions have done, or are doing.
- ❖ While this work is ongoing, it would seem helpful to undertake a review of current diocesan policies and practices on clergy supply, interim ministry, and the process for filling parish vacancies. The review could result in identifying and implementing changes that could shorten the time frame and provide greater support for parishes in the meantime. It could encompass an examination of the special role of interim ministry, and how individuals are prepared and deployed for this role.

NEXT STEPS

It's recommended that Calls #12 and #14 be considered together. Call #12 – providing more support within the current paradigm – is seen as a **Short-** and **Medium-Term** priority. Call #14 – changing the paradigm – is identified as a **Medium-** and **Long-Term** priority.

It may be helpful to create some form of task force that can oversee both. The College of Bishops would seem the logical body for such a group to report to and interact with. We stress again the value of deep and intentional engagement with theological colleges and seminaries in this work.



CALL #15:



Introduce and use new ways to measure and nurture congregational health and effectiveness.

WHAT WE HEARD

Frequently throughout the consultation process, concern was expressed that while we say we aspire to do things in new ways, we continue to define “success” and measure “progress” in the same old ways. From the clergy survey:

- *Less emphasis on money and attendance; find new ways to measure success rather than counting how many people are in the pews.*

“What is success in Church?
Some feel it is numbers.
Others feel it is joyful
service to the Lord.”

A co-chair of one of the *Growing in Christ* focus area working groups expressed her frustration:

- *We were invited to think missionally and outwards, but at the same time we were asked to work with a conventional dashboard and old metrics. New wine in old wineskins doesn't work.*

And a relevant quote from one of the clergy days, which we've had occasion to cite elsewhere:

- *Form follows function. We work on a "franchise" model. We are motivated to keep our own franchises (parishes) running, not to make sacrifices for the greater good. Also, we say we encourage risk, but don't walk the talk with the failed efforts.*

“We are already casting the net in so many ways. We are being called to do things in new ways, but are still being evaluated in old ways.”

Other comments in the same vein:

- *What is success in Church? Some feel it is numbers. Strength of numbers motivates, energizes. Others feel success is joyful service to the Lord, even in small numbers. We should put thought into what success means to our Church in these times.*
- *We are already casting the net in so many ways. A challenge is that we are being called to do things in new ways, but are still being assessed and evaluated in old ways.*
- *I am enthusiastic about this discussion, but pessimistic about the call to cast the net in new ways and still being measured in old ways, meaning attendance and the money that attendance brings.*

OUR RESPONSE

Management guru Peter Drucker popularized the truism that “what gets measured is what gets done.” Unfortunately, we often measure what can be easily measured and quantified, rather than the sometimes less tangible qualitative values that are really important to us.

If *Cast the Net* has taught us anything, it is that the people of the Diocese of Toronto are hungry for spiritual renewal, individual and corporate discipleship, and Christ's call to loving service in the world. There appears to be some tentative willingness, in at least some quarters, to let go of preoccupations with institutional sustainability, difficult though that can be (as the rich young man in Matthew 19 learned). There may also be a recognition that in this time and place, quantitative success may elude us, no matter how hard we might try, for reasons that are largely beyond our control to influence.

The time seems right, and the need feels imperative, to realign our definitions and measurements of healthy and effective congregations, so that they more closely and clearly reflect and exemplify our espoused values.

WHAT IT MIGHT LOOK LIKE

The Diocese of Toronto's Congregational Development department has for some time been developing and working with alternative models for measuring parish success and future potential in ways that go well beyond Sunday attendance and financial performance. It may be time to share the findings of this work more widely, and use it as the basis for decision-making and action.

The Anglican Church of Canada recently commissioned a longitudinal analysis of the financial returns of 1,700 Anglican parishes over a period of several years. The study identifies factors common to parishes that have recently closed, and applies them to

currently active parishes. It concludes that approximately one in five active parishes across Canada shows symptoms that point to the potential for imminent closure. The data for parishes in the Diocese of Toronto could easily be extracted from the report and subjected to further examination which could lead to actionable findings.

On the qualitative side, we would encourage Congregational Development to take the lead, with others, in developing parish-based metrics that embody all the shared values surfaced through the *Cast the Net* consultations and summarized in this report. That would include such things as demonstrable commitment to social justice, innovation and collaboration, and all the other elements of the 20 Calls to the Diocese.

It's worth emphasizing that not all congregations should be measured equally, or expected to excel in all areas. The metrics should be sufficiently variable and flexible to account for local context.

There would naturally need to be close contact and synergy between the parish-based metrics discussed here, and the diocesan-wide metrics which are the subject of Call #19.

NEXT STEPS

In the **Short Term**, work should begin as soon as possible on developing and testing the new metrics, and raising awareness, understanding and acceptance of them across the Diocese. In the **Medium Term**, they would be used as the basis for decisions about such things as where to make investments in congregational development, where to look at regional solutions, possible closures, etc.



CALL #16:



Cultivate an understanding of the Diocese as a dynamic net of shared relationships.

A diocesan structure and culture that is less hierarchical and siloed, more networked and responsive. Less “we/they;” more mutual support and service, more generosity and grace.

WHAT WE HEARD

The Diocese of Toronto is made up of more than 200 worshipping communities, stretching from Collingwood and Penetanguishene in the north-west to Mississauga in the south-west, and from Haliburton in the north-east to Brighton in the south-east. It is both the Anglican Church of Canada’s largest urban diocese, and its largest rural diocese. It encompasses a greater diversity than any other diocese. And yet many people think of the Diocese of Toronto as a building at 135 Adelaide Street East in downtown Toronto, and the people who work there.

The ambivalence about the Diocese can be summed up by two verbatim quotes from the 2022 survey of Synod members. One urged that *Cast the Net* should be “more Diocese-oriented than parish-oriented,” while another asserted: “I don’t really think much about the Diocese.”

Early on, when Synod Council was surveyed to assess the results of *Growing in Christ*, “trust and culture” was overwhelmingly identified as the one of the five focus areas where the least progress had been made. Focus group leaders themselves agreed:

- *We need to keep grappling with the question of whether the Diocese is here to serve the parishes or vice versa? Need to reframe that question in a less binary way. Relationships need work.*
- *We need an intentional, new conversation; John 21 is a good place to start that reframing. Need to tend not to the wounds, but to the possibilities.*

Discussion of diocesan governance, structures, practices, values and culture came up frequently in both the clergy and lay listening sessions. While there was some recognition of the ways that diocesan leadership had sought to provide support and relief to parishes during the pandemic (e.g. a “jubilee” from diocesan assessments, additional “mini-sabbatical” time for clergy, etc.) the dominant tone was, we regret to say, one of resentment and a “we/they” mentality.

Illustrative comments from **clergy** sessions:

- *We work on a “franchise” model. We are motivated to keep our own franchises (parishes) running, not to make sacrifices for the common good. We need more redistribution of resources.*
- *In my many years of ordained ministry, I’ve noticed a trend towards greater centralization at the diocesan office, yet de-population at the parish level.*
- *Does the Diocese need to give us more rope to cast the net? Reduce assessments? Provide actual help – more resources and new ones that are parish-centred – reduce administrative burdens, provide more assistance with processes.*
- *I do see a shift in the Diocese towards kindness, a mutual compassion emerging for one another.*

And from **lay** sessions:

- *We need to change the diocesan leadership structure. It is a colonial carryover. There are more rules and restrictions than ever.*
- *I’m angry at the Diocese. There is no help, no support. We have to wait too long for a response.*
- *Extended ministry transitions and unfilled vacancies are a significant source of stress.*
- *What can the Diocese do to help? Is it going to be too late? We’re struggling now!*
- *Toronto does not care about the needs of rural parishes. All our models are based on Toronto. This is a massive, diverse Diocese, and Toronto does not realize that.*
- *We need a team effort: instead of each parish trying to do everything on its own, take advantage of diocesan resources and expertise, especially for smaller churches.*
- *The Diocese needs our help, too.*

These subjects were also discussed in the three sessions with diocesan staff held in November 2022, when staff were still in the early stages of recovering from the extreme stress of managing during the pandemic. While sometimes demoralized at the criticism they receive from parishes and individuals, they recognize the need to redouble efforts to be accessible and offer timely responses to questions and requests.

Illustrative quotes from the session with the **diocesan leadership team**:

- *A lot of what we do is anxiety management.*

- *90% of my conversations with parishes are about property and finances.*
- *We have closed more churches in the past three years than in the previous twelve.*
- *Of course people get discouraged, but we need to keep going.*
- *It's like palliative care; no two stories are alike.*
- *I want to move from anticipatory grief into anticipatory hope.*
- *The Spirit is calling us to be agile and innovative.*

In two other sessions, **front-line staff** offered some different perspectives. They shared stories of tension, burnout, and anxiety-driven conflict. They acknowledged a perceived lack of customer service, with calls and emails not being returned in a timely fashion. They also identified a shortfall in internal communications from leadership to all staff. There is much uncertainty about the new diocesan leadership structure. Staff also feels the tension between the desire for diocesan consistency of policies and practices, and the need to provide leeway for individual circumstances.

- *We have twice as much work and half as much staff.*
- *Everything is a priority, and it changes monthly.*
- *When we do parish SWOT analyses, the biggest obstacle is identified as “the Diocese.”*
- *There's sometimes an undercurrent of demanding things. Not necessarily giving the benefit of the doubt. Lack of generosity and grace.*

OUR RESPONSE

Following the four clergy days held in Fall 2022, a member of the *Cast the Net* steering committee, the Rev. Canon Andrew Federle, and his colleague the Rev. Pamela Rayment, conducted an analysis of the input received, using the insights of biblical scholar and theologian Walter Brueggemann, in his seminal book, *The Prophetic Imagination*. Brueggemann writes: *“The riddle and insight of biblical faith is the awareness that only anguish leads to life, only grieving leads to joy, and only embraced endings permit new beginnings.”*

By Pentecost 2023, when attendees at the diocesan clergy conference were invited to re-engage with *Cast the Net* with the additional benefit of the input from the lay consultations, Andrew had further developed his thinking into “a new symbolic system for the Diocese,” adding to Brueggemann’s insights those of permaculture design. Permaculture is an ethical design philosophy that seeks to create human settlements that mimic the abundance, sustainability and resilience of natural systems.

Andrew suggests that the current conceptual model of the Diocese, as it exists in many people’s minds, is that of a pyramid, *“with the bishops and 135 Adelaide at the top, with clergy sometimes caught as production managers in the middle, and parishes at the bottom.”* He stresses this is not how he thinks it really is, but rather is *“how it operates practically on the level of imagination or understanding.”*

Andrew goes on to propose a new conceptual model for the Diocese: a proposed symbolic system for how it might be reimaged. He speaks of it as a *net* (which

happens to be a set of pyramids or triangles turned on their sides). Quoting from his presentation:

Nets are constructed organically in natural systems to capture energy/flow/nutrients for God's glory and the mutual benefit of all in their reach; they are fundamentally generative: they create, store and distribute that which is owned by no one, and their benefits flow in a thousand different incalculable directions towards the neighbour.

In other words, creation does not grow from the centre outward, but by maximizing edge and interdependencies. It is at the edge where the greatest biodiversity and the only reliable surpluses are found. It is no accident that Jesus calls the first disciples – and restores them in John 21 – at the edge between water and land.

Re: our Diocese – our strength lies not in the triangle or pyramid itself – let alone who or what exists at the “top” of it – but in how we relate to and operate in mutually beneficial relationships with one another. ...

The Diocese cannot be located at any one point, for it is not a thing or a person or a building. It is not stationary, but a dynamic net of relationships. The Diocese is the network that holds all the nodes together in functional relationships of sharing.

This model is infinitely expandable or shrinkable. Within this model, a parish not linked to others is a hole in the net, a loss. Growth is then reimagined as the total number of shared edges or relationships. I believe this is the future of growth for our Diocese.

The full documents expounding this approach are provided in Appendix D.

WHAT IT MIGHT LOOK LIKE

We realize that this is one of the more conceptual and abstract calls in this report. We also believe that in the longer term, it might turn out to be one of the most profound and impactful. If we can find ways to realize it in practical terms, it could catalyze a fundamental culture change in the Diocese. It could help us to become, in fact, more like the Body of Christ.

Here are some potential places to start:

- ❖ Consider an ongoing review of all recent, current and proposed structural and organizational changes across the Diocese with a view to their collective contribution to a diocesan structure and culture that is less hierarchical and siloed, more networked and responsive. (See also Call #17.)
- ❖ When creating new diocesan programs and resources, or revising existing ones, seek to adopt a moderated “open-source” approach that encourages everyone to both contribute to and make use of the information, in whatever ways are best for them.
- ❖ Where possible, look for ways to enable regional and local decision-making that is at once strategic and closer to the ground; based on shared values while reflecting differing contexts. Strive to balance common policies and practices with flexibility to accommodate local circumstances.

- ❖ Identify which needs are best met through shared services, and which through local delivery. Consider relocating some diocesan programming and administration work outside the Synod Office, with appropriate human and financial resources. Explore seconding local people to diocesan projects on a term-definite basis.
- ❖ It will be important to take – and to be seen to take – tangible and visible steps to enhance the real and perceived proximity and responsiveness of the Synod Office to the identified and expressed needs of parishes.
- ❖ One very practical action would be to conduct an audit of response times to requests and inquiries, with input from both service providers and users. This could become the basis of an action plan for improvement and accountability, with targets and time lines.
- ❖ Another welcome gesture would be to ensure that nomenclature is clear and transparent, and reinforces a networked, service-driven culture. For example, it might be wise to stop using the term “Diocesan Centre,” to eschew acronyms, and to provide a glossary of specialized terminology.

A fundamental question to be considered will be the role of the College of Bishops in the evolving structure. The “net” model provides a new and potentially exciting perspective on our traditional Anglican formula of being “episcopally led and synodically governed.” Both “led” and “governed” are terms which don’t necessarily fit well in the “net” model. Given that, what is the appropriate future role and nature of *episkope* – and of the Synod?

NEXT STEPS

Given the pervasiveness of these issues to all aspects of diocesan life, it is anticipated that this call will be a preoccupation across the **Short, Medium** and **Long** terms. It will likely be necessary for the diocesan bishop and the Synod Council to engage directly and deeply in making it a reality.

One fruitful early action could be to convene a cross-sectional group of diocesan clergy and laity who have thought deeply about these matters, and feel passionately about them, to engage in further exploration and reflection, rooted in prayer and scripture, and committed to concrete outcomes.



CALL #17:

Continue assessing recent diocesan leadership changes and adjust as necessary.

WHAT WE HEARD

Over the past few years, the Diocese of Toronto has engaged in thoughtful, in-depth and lengthy processes to review its structures, in terms of both synodical governance and episcopal leadership.

The **Governance Pilot Project** was started in January 2022, with the first meeting of the newly constituted Synod Council, an amalgamation of two former groups: Diocesan Council and Executive Board. Synod Council provides strategic direction for the Diocese between synods. It was agreed that the pilot project would run for two years, before a decision was made on whether the changes should be made permanent, or the Diocese should revert to the old structure.

Two well-qualified lay people – Robert Hart, ODT and Joy Packham, ODT – were tasked with conducting an evaluation of the pilot project. They sought input from “insiders” – Synod members and Synod Office staff – and “outsiders”: anyone who interacts with Synod Council.

Cast the Net had the opportunity to speak with Joy and Robert. In general, they found broad support for the new structure. No one, they said, wants to go back to the old way. Among their priorities:

- ❖ enabling the new structure to deal with the really big issues of mission and ministry;
- ❖ ensuring that power and control are not, and are not seen to be, overly centralized;
- ❖ finding better ways of communicating to parishes how things work; and
- ❖ addressing concerns about trust and culture.

At Synod 2023, the Governance Review's recommendation was adopted to make Synod Council permanent, "*pending clear communication to the Diocese about its structure and the committees' structure and mandate.*" (Emphasis added.)

Neither Synod Council nor the pilot project and review of governance were mentioned often in the *Cast the Net* listening process. However, we would remind the reader of the overall view we heard of diocesan structures and processes in general, which at its least charitable, tends to be one of a bureaucracy that is distant, impenetrable, unresponsive, unhelpful, and irrelevant. Nothing to date in the governance review process appears to have fundamentally altered that perception.

An overhaul of the Diocese's episcopal leadership structure also took place over the past few years, starting with the report of the *Episcopal Leadership Working Group* (2020-2021), and continuing through 2022 with the recommendations of the *Episcopal Leadership Implementation Team*.

The **Episcopal Leadership Working Group's** criteria for considering possible models included, among other things:

- ❖ fewer than four suffragan bishops (which had been the previous norm);
- ❖ delegating most episcopal managerial responsibilities to full-time managers;
- ❖ enabling the College of Bishops to focus on visionary, pastoral leadership.

It was left to the Working Group's successor, the Implementation Team, to recommend the most desirable of several options. Among the highlights of their recommended approach (which has now been implemented): three bishops (rather than five, as previously), and five *part-time* managerial positions (rather than *full-time*, as recommended by the Working Group). The deanery structure would remain intact; the area structure would evolve into five archdeaconries, made up of contiguous deaneries.

Four Archdeacons and a Canon Administrator were appointed on January 1, 2023, each devoting one day a week to their diocesan responsibilities (i.e. a total of one full-time equivalent).

It's important to remember that these episcopal leadership changes were still in process while the *Cast the Net* consultations were proceeding. As a result, there could be few comments based on actual experience with the new model. However, a number of participants expressed concerns that there would be "too few bishops" to meet the needs of such a large and diverse Diocese.

We had the opportunity to speak with some retired bishops. Their consensus is that the Diocese is trying to do too much. "*Evangelism and pastoral care are our family business,*" and these need to be parish-based. They shared numerous anecdotes of lack of timely response from the Synod Office. With their well-established networks across the

Diocese, they hear from clergy and laity who do not feel well-connected with the centre, or understand what is happening. At the same time, they believe that laypeople and clergy alike are more open than heretofore to changes in Church structures, including amalgamation of parishes, as well as intra- and inter-diocesan cooperation.

Susan Abell, ODT, co-chair of the **Episcopal Leadership Implementation Team**, identified two potential concerns with the model: that it can be seen as “simply another layer in the hierarchy,” and that “three bishops instead of five is a contraction.” Both these concerns would resonate with views voiced through *Cast the Net*, and both need to be taken into consideration as we move forward with the new model.

As one respondent to the initial Synod Council survey put it:

- *The governance and decision-making piece is huge. If we are going to continue with only three bishops, we need more decentralized decision-making in the Diocese. [See also Call #16.]*

OUR RESPONSE

Many smart and dedicated people have worked long and hard on these changes. Much good work has been done. Our intention is not to critique or revisit it. Rather, we would suggest that going forward, we treat these innovations not as one-off interventions, but as stages along a path of evolution towards desirable goals. These goals include: mutual trust, collaboration, clarity, and effectiveness.

That would mean continuing to review and evaluate the changes in practice. To that end, we reiterate here one of the suggestions offered in our discussion of Call #16:

- ❖ Consider an ongoing review of all recent, current and proposed structural and organizational changes across the Diocese with a view to their collective contribution to a diocesan structure and culture that is less hierarchical and siloed, more networked and responsive.

Consider an ongoing review of all recent, current and proposed structural and organizational changes across the Diocese.

WHAT IT MIGHT LOOK LIKE

- ❖ As just suggested, Synod Council and the College of Bishops, working together, could commit to continue periodic reviews of the implementation of recent diocesan governance and leadership changes, measured against both the stated objectives of those projects, and the priorities and values of *Cast the Net*.
- ❖ One key action might be to commission a rigorous assessment of the ability of Archdeacons and Canon Administrators to effectively address local issues and concerns in their archdeaconries, given the one-day-a-week time commitment. Include input from the managers themselves, and from the people they serve. Examine needs vs. capacity, workflow, communications, and decision-making. Potentially recommend adjustments to the model.

- ❖ When structural and staffing changes are made, it can be important to ensure good coordination and communication among the players. This requires time and talent. When one group is part-time, that challenge becomes, if anything, more acute.

The work of suffragan bishops, archdeacons/administrators and regional deans all comes together in the office of the diocesan bishop. That bishop also currently has direct responsibility for one of the five parts of the Diocese, along with all their other Diocese-wide, representational, civic, national and international responsibilities.

It could be both prudent and charitable to consider enhancing the capacity of the diocesan bishop's office to execute this coordinating function. Those who support the bishop now are working very hard and serving with great faithfulness. They may need to be augmented, either in numbers, or mandate, or both. This need not (perhaps should not) imply any change in the formal reporting structure.

NEXT STEPS

This is identified as a **Short-** and **Medium-Term** priority. Synod Council and the Bishop's Office need to be seized of it, starting now, and continuing through the next two to four years, at a minimum.

A helpful first step could be to identify a staff person to organize the reviews and assessments outlined above, and report to the College of Bishops and Synod Council.



CALL #18:



Adopt an integrated, theologically-informed approach to property management.

WHAT WE HEARD

Given the amount of attention devoted to property-related matters at recent diocesan synods, it may be surprising that in surveys of clergy, Synod members and Synod Council members, the subject of property management ranked in the bottom fifth by priority of importance (between eighteenth and twentieth) in a list of 25 topics.

On the other hand, there was no shortage of comments on church buildings and properties in the clergy and lay listening sessions. “Buildings” were mentioned in 33 out of 45 lay listening groups, and ranked ninth in the list of 20 most dominant themes in those conversations.

Feelings on the subject tend to be both deeply intense and profoundly ambivalent. When asked about their greatest fears for the future, one member of clergy said, “that we will close and sell off churches,” while another worried “that we will drown under the burden of property we can’t afford to maintain.” Lay people reflecting on the experience of pandemic closures and their aftermath reported surprise at how well

congregations managed to get along without their buildings, counterbalanced with the joy at being able to return to them.

Among **clergy**, the dominant view of buildings is as a burden and barrier to ministry, though some see them as a potential resource to support ministry in new ways. Some quotes:

- *We need fewer churches with more people in them.*
- *Find ways for our buildings and land to be utilized to the fullest of their potential.*
- *We need to get outside our buildings.*

Among **laity**, again, buildings are seen as both a burden and an opportunity. Participants frequently emphasize the need both to move beyond the church walls, and also to welcome the wider community into the building. On the negative side, buildings are seen as a burden to the congregation due to cost, maintenance and accessibility requirements, and by some as a daunting barrier to unchurched newcomers. On the positive side, many people cherish their churches for their beauty and history, and see them as opportunities for community service and evangelism.

There is a significant group advocating for the Church to divest itself of buildings, for a variety of reasons, including: cost avoidance, generation of one-time or ongoing revenue to support ministry, providing space for community service and social justice purposes (notably but not exclusively addressing the housing crisis), and righting historical wrongs. Some illustrative comments:

- *Huge needs for affordable housing. Church should do something about it.*
- *We as a Church community should address homelessness and affordable housing in partnership with government and developers.*
- *Our parishes are property-rich, which means property-poor. We need to get out from under that burden. Do Church differently, with less reliance on buildings.*

OUR RESPONSE

The broad spectrum of views and concerns about Church real estate expressed through the *Cast the Net* listening process is, not surprisingly, paralleled by the equally wide range of proposals and potential solutions that have come before recent diocesan synods for consideration, and which have also been the focus of a great deal of thought and effort by Synod Council, its Property Committee, and diocesan leadership.

In both cases, it seems that part of the problem in discerning a path forward is that different parts of the conversation are happening in different rooms. For example, those preoccupied with prudent fiscal management and long-term sustainability are not always deeply engaged with and listening to those whose preoccupation is with social justice issues – and vice versa.

In the spirit of the “net” model of diocesan culture (see Call #16), this call seeks to promote an *integrated* approach to property management: one which is rooted in theological and missiological principles and values, and also deeply informed by the insights of Indigenous peoples and voices.

WHAT IT MIGHT LOOK LIKE

- ❖ An integrated approach to diocesan property management would need to bring together, and optimize among, at least four important considerations (not listed in priority order):
 - a. relieving increasingly hard-pressed parishes of untenable costs for maintenance and upkeep;
 - b. short- and long-term revenue generation for the Diocese;
 - c. use of properties to achieve community service and social justice objectives – notably the creation of a range of affordable housing; and
 - d. voluntary relinquishment of properties and/or proceeds to further goals of reconciliation and reparation with Indigenous communities.

- ❖ An important place to start would be with a deep theological reflection on how decisions about diocesan land and buildings should be made. This reflection ought to be deeply informed by a wide range of thoughtful voices, including Indigenous perspectives.

- ❖ A “portfolio management approach” would assign metrics to all these factors, and potentially others. Different properties would contribute to differing extents to achieving the desired overall balance across all the Diocese’s real estate holdings. Articulating and quantifying this desired balance would be a crucial early step in the process.

- ❖ From a governance perspective, consideration would likely need to be given to either:
 - a. expanding the mandate and membership of the Property Committee to encompass all aspects of the proposed integrated approach; or
 - b. creating a new oversight body to play this role, to which the Property Committee would contribute its expertise in such essential practical matters as financial analysis, capital asset management, property development, etc.

NEXT STEPS

This call has been identified as a **Short-, Medium- and Long-Term** priority. That means that work must begin immediately, and will continue throughout the six-year time frame envisioned in the plan – and beyond. Numerous property management and development projects, opportunities and decisions are currently before the Diocese. They likely need to proceed, while we evolve into the new approach.

Initial priorities might include: identifying additional voices and views to be invited to the table; commissioning the theological reflection on property; developing the new integrated governance approach to property management; and articulating the optimum balance among various priorities across the portfolio.

Invite additional voices and views to the table; commission the theological reflection on property; develop the new integrated governance approach to property management; articulate the optimum balance among various priorities across the portfolio.



CALL #19:



Ensure follow-through on this report, including implementation methods and metrics.

WHAT WE HEARD

Throughout the *Cast the Net* process, fears have been frequently expressed that we will succumb to “consultation paralysis,” and there will not be clear, actionable outcomes that can be implemented. Heartfelt pleas have often been heard for a manageable number of initiatives, with articulated priorities, methods of measurement, and methods of measurement.

These sentiments are not unambivalent. Representative quotes from the 2022 Synod survey suggest the range of views:

- *I wanted to mark everything as extremely important.*
- *We need a manageable number of priorities.*
- *Encourage more consultation throughout the Diocese.*

- *It's time to act – the clock is ticking.*
- *Dramatic and difficult choices have to be made.*

Across this full spectrum of opinion, one thing is clear: no one wants the report to be consigned to some virtual dusty shelf. How can we ensure that this doesn't happen? Perhaps, in part, by learning from experience.

One of the first things the *Cast the Net* team did, once the terms of reference were established and the Steering Committee was formed, was to take an in-depth look at the development and implementation of the previous diocesan strategic plan, entitled *Growing in Christ*.

Implementation of that plan was entrusted to six working groups, each with approximately half a dozen clergy and lay members, plus a couple of diocesan staff members. Each group was asked to concentrate on one of five focus areas.³³ The focus areas were:

❖ **LEADERSHIP AND FORMATION**

Together, we will intentionally develop leadership, both lay and clerical.

❖ **TRUST AND CULTURE**

Together, we will build a trusting and collaborative culture.

❖ **INNOVATION BASED ON EVIDENCE**

Together, we'll implement a culture of continuous improvement and intelligent risk-taking.

❖ **GOVERNANCE AND DECISION-MAKING**

Together, we'll create a flexible organization that is responsive to change.

❖ **STEWARDSHIP OF RESOURCES**

Together, we'll be faithful stewards of our current resources and seek out new ones to support our vision.

Altogether, the five focus areas encompassed a total of 39 named areas of attention and action; that's twice as many as *Cast the Net*!

We had the opportunity to speak with the chair of the Steering Committee, another of its members, the consultant to the planning project, and the archbishop of the day. We also spoke with several of the chairs of the working groups (i.e. implementation teams). While experiences differed considerably among individuals and groups, several themes emerged, which might be characterized as "lessons learned." The *Cast the Net* steering committee took many of them into account in designing its process. Here, we focus on those most relevant to implementation. We wish to emphasize that these comments were offered by people who were, in most cases, themselves directly involved in the *Growing in Christ* project. They are shared here in a constructive spirit, not a critical one.

33 One focus area, Stewardship of Resources, was divided between two working groups: Property and Clergy Remuneration.

From Synod Council:

- *The usefulness of the plan was rated at 35%, and success at living up to the plan at 50%.*
- *Progress on Governance & Decision-Making and Stewardship of Resources was rated as good; Leadership & Formation and Innovation Based on Evidence as so-so; and Trust & Culture as poor.*
- *Most lay people have never heard of the plan, so there was relatively little buy-in.*
- *No local ownership; I don't think it mattered at all to my parish.*
- *It did not include specific, measurable goals.*

From project leaders:

- *Growing in Christ was intentionally focused on internal issues of governance, organizational structure and processes, because these needed to be addressed. "Ministry supported by ad-ministry." Significant improvements resulted; Cast the Net can now focus on mission and ministry.*
- *Importance of engaging clergy and staff early and often.*
- *The challenge is to make a plan for the Diocese that is also relevant and hopeful for parishes and engages them: how could this plan be relevant for us?*
- *Emphasize the importance of the intersection from planning to implementation. Build this in from the beginning, and provide sufficient resources for it. This didn't happen with Growing in Christ.*
- *Implement what you can while you're still consulting and planning: pilots, experiments, low-hanging fruit. Demonstrate momentum, action and positive results.*
- *There was a lack of continuity from the steering committee. The mandates of the implementation focus groups were broad and unclear, without specific terms of reference or deliverables.*
- *There was a lack of co-ordination among the groups. There were a couple of meetings of all the chairs, basically just reporting, not exploring crossovers.*
- *Staff did their best to support the work, but were doing it on top of their regular jobs.*
- *Insufficient forward momentum. Some groups just basically stopped functioning or even meeting. When new people came into key positions, they did not always engage with the work.*
- *In some cases where recommendations were brought forward, they were not taken up and acted upon.*
- *The objectives of the plan itself were broad and general. Performance indicators were to be worked out by implementation groups for each focus area; that didn't happen.*
- *Eventually, the pandemic intervened. There was a lack of closure, or even thanks, which has left some people who devoted a lot of time and energy to the work feeling frustrated and unhappy.*

OUR RESPONSE

As the foregoing brief summary shows, we have tried to bear issues of implementation in mind from the inception of the *Cast the Net* project. The fact that Call #1, the Season of Spiritual Renewal, was already in process of being implemented before the final report was written is, we would like to think, a positive sign and a harbinger of more to come.

It is also encouraging that while the report was still in draft form, it was the focus of a Synod Council retreat. We see this as a pivotal point in the transition from planning to

implementation. The planners and implementers must be in the same room. The implementers need to be the ones who design their own action plans and processes, their own priorities and metrics – with input from those who have been living with and reflecting on these matters for almost two years now.

Prioritize the transition from planning to implementation. Make sure the planners and implementers are in the same room. Preliminary action plan already developed as part of final report.

WHAT IT MIGHT LOOK LIKE

The *Cast the Net* team has taken a key first step towards implementation by suggesting a set of priorities, based on both importance and urgency. These were developed consultatively at a retreat of diocesan leadership and steering committee members last Fall. The priorities are summarized in Appendix A, and referenced in the “Next Steps” section of each individual call. We recommend that fleshing out this priority list, and turning it into a set of staged and interconnected action plans, be a priority for Synod Council going forward.

A related step is to identify tangible ways to measure progress on each call, with evaluation methods and metrics, targets and milestones. These should be applicable at the local as well as diocesan levels.

It will be mission-critical to clearly identify where accountability for the implementation of the calls lies. At the heart of *Cast the Net* is the conviction that “all parts of the Diocese” are invited to commitment and action on the calls. Servant leadership is required to help this happen.

Synod Council commissioned *Cast the Net*, and has been engaged with it virtually monthly since its inception. They are the group which would naturally be seen as the custodians of the initiative, charged with seeing it through. But they cannot do this alone. They will need to work with the College of Bishops, archdeacons, diocesan staff, and numerous other committees, task forces and working groups.

A natural concern is that responsibility will be too diffuse to be clear. We encourage considering the creation of a single, relatively small implementation team or animation team, with representatives from the key bodies named above. A few members of the current steering committee should be invited to stay on, along with some new faces. The implementation or animation team should report to Synod Council as a whole.³⁴

Synod Council should consider structuring its agendas along the lines of the *Cast the Net* calls, so that each one comes up for consideration in regular rotation. All matters that come before Council should be clearly flagged as to their relevance to specific calls. Each Council member might be invited to take special interest in one of the calls for which they have a passion, as a kind of personal “portfolio.”

³⁴ It could be that an existing body like the Process and Planning Group, or the Project Enabling and Monitoring Group, could play a role here. However, it will be important that the implementation/animation group not be distracted by other immediate pressing demands – while remaining plugged into everything that is going on in the Diocese.

Similarly, parishes and congregations across the Diocese should be encouraged and assisted to understand and engage with the calls to the Diocese, and identify a few of them which are of particular interest and relevance to them. This has already begun to happen in some places.

The role of staff in implementation needs to be thought through carefully and articulated clearly. The Diocese may also wish to engage further professional assistance with the implementation stage.

All of this will require support from a co-ordinated and concerted communications strategy, with particular focus on social media. The focus of communications efforts should be two-fold:

- ❖ to encourage engagement with *Cast the Net* by individuals and groups across the Diocese; and
- ❖ to share examples of how the calls are being heard and responded to in myriad ways and places.

NEXT STEPS

The priority of this call is obviously high and immediate. It was a focus for discussion with members of the *Cast the Net* team at the Synod Council retreat in February 2024. A preliminary action plan was developed at that meeting and is in the course of being implemented.



CALL #20:



Invest in the vision with existing and new resources, using sound Christian stewardship principles.

WHAT WE HEARD:

In spite of recent challenges with attendance and giving, and the undeniable fact that many parishes are struggling, the Diocese of Toronto remains, by any standards, a relatively and remarkably well-resourced faith institution.

Throughout the *Cast the Net* process, there were numerous expressions of gratitude for the ways in which the Synod Office was able to provide tangible financial assistance to congregations to help them face the challenges of the pandemic. What may be less widely understood is the extent to which the governance and organizational changes made possible through *Growing in Christ* paved the way for those timely interventions. Other local grant programs have been introduced since that time.

At the same time, the *Cast the Net* consultations were also an opportunity for clergy and laity to express the heartfelt hope that the Diocese could do even more to provide

financial support at the local level. The way some of these desires and concerns were expressed suggests that there is not sufficient widespread understanding of the extent to which parish proportional giving is redistributed across the Diocese in direct and indirect ways.

Nevertheless, it goes without saying that making substantial progress towards our many aspirations will require new sources of revenue. Between 2010 and 2019, the *Our Faith – Our Hope* fundraising campaign generated \$32 million and disbursed close to 200 grants. It is widely anticipated that a new “major gift” campaign will need to be launched within the next year or two.

When asked in fall 2022 to name their leading expectations of the *Cast the Net* process, Synod members overwhelmingly opted for “a bold, transformative vision.” The need to “match aspirations to resources” was recognized, but less strongly. The very lowest priority of all was “the sustainability of the institution.”

In both the clergy and lay consultations, the twin themes of change and stability were in dialogue with one another. Participants spoke about change with both caution and enthusiasm, and about stability with both appreciation and concern.

- *Where I am, we have a totally new church.*
- *I've started thinking about my ministry as a church plant with resources.*
- *Not everyone is equally open to change.*
- *If we move too quickly, we might leave some people behind.*
- *May have to start with the resources we have, before doing more.*
- *If we are asking how to return to where we were before, that's the wrong question.*
- *With change and growth, we shift from a focus on quantity to a focus on the health of our church.*

All this suggests that as we emerge from the worst effects of pandemic closures, while there remains much anxiety and uncertainty, there is also a strong and growing undercurrent of hope, which can be built upon.

OUR RESPONSE

There is a potentially synergistic relationship between vision and resources. An inspiring vision needs resources to be realized. And an inspiring vision can be a catalyst for generating those resources.

Achieving this synergy will require a two-fold approach:

- ❖ Redirection of existing human and financial resources to fund priorities identified in the vision. This will likely require reducing or eliminating effort and expenditure in some other areas.
- ❖ Focusing stewardship efforts on realizing the aspirations articulated in this report, and using the values underlying the report to inform and inspire future fundraising efforts.

Both of these aspects should be seen as integral to the *Cast the Net* process.

WHAT IT MIGHT LOOK LIKE

There have already been some encouraging tangible signs of the Diocese's willingness to invest in the vision. The recent "Cast & Learn" grants program has explicitly incentivized the values of innovation and collaboration and learning from calculated risk-taking. And the commitment of substantial funds to the *Season for Spiritual Renewal* has demonstrated the importance the Diocese places on individual and collective formation, discipleship and evangelism.

It would be desirable if further flexibility could be found within the 2024 diocesan budget to redirect additional amounts to *Cast the Net* priorities. Any such moves should be widely communicated throughout the Diocese. We also recommend that work begin very soon on building a 2025 budget that is intentionally focused on maximizing resources available for priorities that clearly fall within the vision and calls. The accompanying budget narrative should highlight these linkages.

At the September 2023 leadership retreat, with the expert assistance of the director of Stewardship Development, seven of the 20 Calls to the Diocese were identified as particularly promising components of a "case for support" for a potential major gifts or capital fundraising campaign. (There may be others.) With the ratification of the final report by Synod Council, these can now be integrated into the work currently being done on the feasibility study and draft case for support for the upcoming campaign.

We would also encourage exploration of potential partnerships with other faith-based organizations, secular not-for-profits, philanthropic foundations, public sector granting agencies, and corporate sponsors, who might be interested in joining forces with us to combine resources in support of mutually desirable objectives.

Redirect existing resources to fund priorities identified in the vision. Use the values underlying the report to inform and inspire future fundraising efforts – including the "case for support" for a major gifts or capital campaign.

NEXT STEPS

The work of resource gathering and allocation will be a critical ongoing success factor for *Cast the Net*, starting immediately and continuing throughout the next six years.

As a first step, financial considerations should be built into the implementation efforts to be undertaken by Synod Council and others, as outlined in Call #19. This would include close liaison with the diocesan Finance Committee. The department of Stewardship Development will also be deeply involved with this work.



APPENDICES

APPENDIX A

PRIORITIZING THE 20 CALLS TO THE DIOCESE

Twenty calls is a comprehensive – some might say a daunting – list. It is certainly too much to tackle all at once – even for an organization as large, well-resourced and highly motivated as the Anglican Diocese of Toronto. We have resisted the urge to prune the list and set some important themes aside for another day; instead, we have sought to capture, synthesize and prioritize all that we have heard.

The priorities summarized in the table on the next page seek to capture both the *urgency* and the *importance* of each subject. They are based on data collected from quantitative surveys, analysis of notes from the clergy and lay listening sessions and focus groups, and consultations with the *Cast the Net* steering committee, diocesan leadership and Synod Council.

Three categories of priority are defined by time frame, within an overall implementation horizon of approximately six years, as follows:

- ❖ **Short-Term (2024 – 2026):** Substantive, measurable progress is anticipated within the next two years, and may continue thereafter.
- ❖ **Medium-Term (2026 – 2028):** While preparatory work may begin sooner, it will bear much of its fruit somewhat later in the implementation period.
- ❖ **Long-Term (2028 – 2030):** Significant progress will continue to emerge during the last two years of the cycle.

Some obvious caveats need to be stated. The three categories are permeable, and their boundaries are fluid. Circumstances – both necessities and opportunities – will inevitably arise that require us to modify our priorities in response. Individual congregations can (indeed already are beginning to) identify and focus on calls that speak particularly to them.

We are not starting from “ground zero” in most, if not all, of these areas. Much good work has been, and is being, done already. An activity identified as a short-term priority is one where the Diocese as a whole has expressed a need and a desire to redouble efforts, refocus attention and resources, and in some cases rethink approaches, beginning immediately. Likewise, medium- or long-term priorities will not be “put on pause” for two or four years; the assumption is that current initiatives will continue and evolve in the meantime, until the time comes to bring them to the foreground.

Similarly, a given priority will not come to an end at some magic date after two years in the limelight. It is the hope that a good thing begun can continue and grow and flourish into the future. In some cases, it is clear that sustained effort will be required across two or

even three of the (somewhat arbitrary) 24-month periods, and this has been indicated on the table. In other cases, it may be that the initiative can move from “priority” to “maintenance” mode.

It is hoped that these priorities can be a guide for Synod Council and diocesan leadership to help determine implementation workplans and resource allocation, as well as to establish tangible benchmarks and targets to measure progress on a regular basis (including, but not limited to, annual reviews and reports to Synod).

The far-right column shows those priorities that the Stewardship Development department has identified as being particularly promising for developing a “case for support” for a potential major gifts or capital fund-raising campaign. This will be another criterion to be taken into consideration when allocating human and financial resources, and staging the timing of specific initiatives.

Table 1: <i>Prioritizing the 20 Calls to the Diocese</i>	Short	Medium	Long	Case for Support
A. RENEWING SPIRITUALITY				
Season of Spiritual Renewal	✓			
Children’s, youth, family and intergenerational ministries	✓	✓		
Resources for worship, formation, spiritual practice, evangelism		✓	✓	✓
B. INSPIRING FAITH IN ACTION				
Participate in God’s healing work in the world		✓	✓	✓
Connect following Jesus with working for justice and peace		✓	✓	
Indigenous ministry and reconciliation		✓	✓	✓
Diversity, equity, inclusion and anti-racism	✓	✓	✓	
Response to the climate crisis		✓	✓	✓
C. REIMAGINING MINISTRY				
Collaboration among congregations and innovation in ministry	✓	✓	✓	✓
Reflect the diversity of our communities	✓	✓	✓	✓
Support lay leaders	✓	✓		
Support ordained people	✓	✓		
Enable ministries focused on service in the world		✓		
Rethink clergy discernment, formation, deployment		✓	✓	
New ways to measure congregational health	✓	✓		
D. TRANSFORMING DIOCESAN CULTURE				
Diocese as a dynamic net of shared relationships	✓	✓	✓	
Assess and adjust diocesan leadership changes	✓	✓		
Integrated, theologically-informed approach to property	✓	✓	✓	
Implementation methods and metrics for this report	✓			
Invest in the vision	✓	✓	✓	✓

APPENDIX B

SUMMARY OF RESEARCH

This final report from the *Cast the Net* project is the steering committee’s response to everything it has heard over more than a year – from mid-2022 to late 2023 – of intensive, intentional, iterative and patient listening for the promptings of the Holy Spirit, speaking through the voices of well over a thousand members of the Diocese of Toronto. A chronological outline of the project is included in this appendix.

The qualitative and quantitative results of all that listening are referred to throughout this report. Many of the relevant background documents are available in a separate research dossier. Behind those documents lie hundreds of pages of notes, taken by members of the steering committee, trained facilitators from the diocesan volunteer corps, and many other dedicated volunteers.

This appendix summarizes the main forms that our research took and lists the groups with whom we consulted. In addition to the engagements listed below, we sought and received input through regular meetings with Synod Council (the commissioners of the project) and the College of Bishops. Briefings were also provided to regional deans and area councils. In addition, there was also an especially helpful two-day retreat in September 2023, bringing together the steering committee with diocesan leadership (bishops, archdeacons, department heads).

The Diocese as a whole was kept informed along the way through news stories, a dedicated web page, periodic messages from the diocesan bishop, graphic materials and a video. There were major engagements with Synods 2022 (online) and 2023 (in person), the latter of which enthusiastically and unanimously endorsed the Vision and Calls.

SURVEYS

Online surveys were used early in the process to gather baseline information about attitudes, aspirations, concerns and priorities among members of the Diocese. Separate but similar surveys were conducted with:

- ❖ Members of Synod Council
- ❖ Members of area councils
- ❖ Diocesan clergy
- ❖ Members of Synod 2022

BACKGROUND INTERVIEWS

Cast the Net did not begin in a vacuum. It is the successor to a previous visioning and strategy exercise, called *Growing in Christ*. We spoke with the then-Archbishop, the chair and a leading member of the steering committee for that project, and several of the co-chairs of focus area working groups. We also benefited from conversations with leaders of reviews of recent governance and structural changes in the Diocese.

LISTENING SESSIONS

These sessions followed a consistent format, rooted in prayer and scripture, designed to pose open-ended questions and elicit relatively unprompted feedback from participants in small groups. Notes were taken and analyzed by an academic expert in Church research, using a combination of machine-assisted quantitative analysis and her own highly informed qualitative assessment.

Clergy Listening Sessions: four sessions (two in-person, one hybrid and one online), held in the fall of 2022, together reaching roughly 85% of the active ordained clergy of the Diocese (250+ participants).

Lay Listening Sessions: 45 sessions, all online, held in the spring of 2023. These brought together formal and informal lay leaders from different parishes and congregations – an average of 10-12 per session, totalling well over 500 individuals. The sessions were facilitated and recorded by members of the diocesan volunteer corps.

There was also a separate listening session at Synod 2022.

Reports analyzing the clergy and lay listening sessions are available in the research dossier, and are cited or paraphrased frequently in the section of this report devoted to an exposition of the individual Calls to the Diocese.

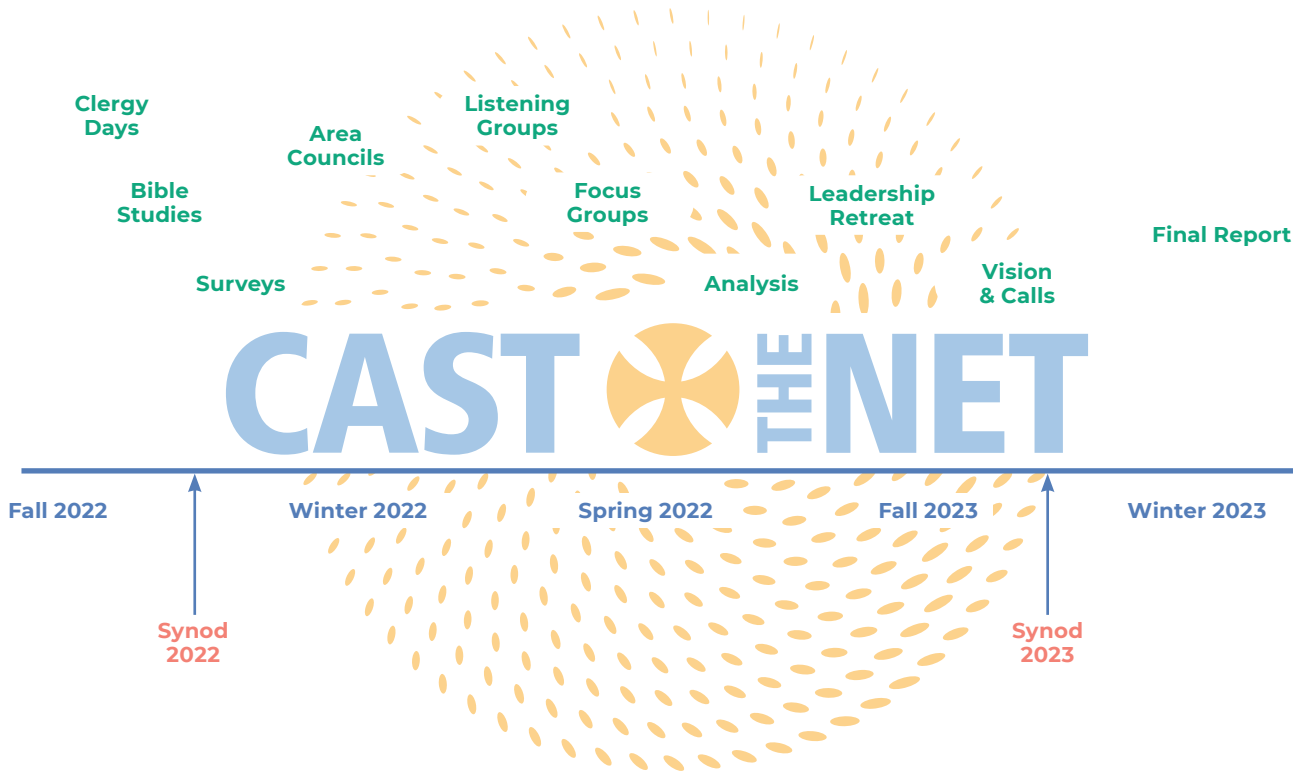
FOCUS GROUPS

Focus groups are distinguished from listening sessions in two ways. First and most important, rather than being open invitations to broad cross-sections of clergy and/or laity, they intentionally convene individuals with a particular background or area of interest. Secondly, in addition to posing similar open-ended questions to those in the listening sessions, they provide the opportunity to delve in greater depth into specific topics.

Sixteen focus group sessions, collectively involving 500 participants, were held with the following interest groups:

- ❖ Anglican Church Women
- ❖ Retired bishops
- ❖ Black anglicans
- ❖ Chaplains
- ❖ Chinese congregations
- ❖ Clergy coaches
- ❖ Diocesan Leadership Team
- ❖ Diocesan staff (2 sessions)
- ❖ Diocesan volunteer corps
- ❖ FaithWorks ministries
- ❖ Facilitators of local consultation sessions
- ❖ ReCharge youth conference (100 participants)
- ❖ St. Paul, Bloor Street young adults
- ❖ SPARK youth leaders
- ❖ South Asian congregations

Five of these focus groups were the subject of an additional quantitative/qualitative analysis by our academic expert. Notes on most of them are included in the research dossier.



APPENDIX C

CAST THE NET TEAM MEMBERS

The *Cast the Net* team included an eight-member steering committee, co-chaired by the Rev. Canon Dr. Alison Falby and Dave Toycen, ODT. They were joined by Norah Bolton, ODT as secretary, and by the diocesan bishop and his executive assistant.

Three consultants – Ian Alexander, Peter Elliott and Anita Gittens – worked on the project from its inception through submission of the final report. Dr. Sarah Kathleen Johnson provided invaluable input and insight through her qualitative analyses of the clergy and lay listening sessions, and some of the focus groups. Canon Janet Marshall and Elizabeth McCaffrey from the Diocese’s Congregational Development department were indispensable and indefatigable in helping to organize the recruitment and facilitation of the lay listening sessions.

The Steering Committee met at least monthly, and often much more frequently. In addition to providing overall advice and guidance on the process, members of the steering committee took on working assignments such as preparing papers on specific subjects, leading and/or reporting on listening sessions and focus groups, facilitating small group conversations, etc.

STEERING COMMITTEE:

The Rev. Alvarado Adderley	<i>Parish of Fenelon Falls</i>
The Rt. Rev. Andrew Asbil	<i>Diocesan Bishop</i>
Norah Bolton, ODT (secretary)	<i>St. Mary Magdalene, Toronto</i>
Canon Mary Conliffe	<i>Executive Assistant to the Diocesan Bishop</i>
Cormac Culkeen	<i>All Saints, Peterborough</i>
The Rev. Canon Dr. Alison Falby (co-chair)	<i>All Saints, Sherbourne St.</i>
The Rev. Canon Andrew Federle	<i>St. Clement, Eglington</i>
Tina George	<i>St. Bede, Scarborough</i>
Dave Toycen, ODT (co-chair)	<i>Trinity Church, Streetsville</i>
Eirene Wee	<i>St. Paul, Bloor Street, Toronto</i>
The Rev. Deb Wilson	<i>Deacon, St. John the Evangelist, Peterborough</i>

CONSULTANTS:

Canon Ian Alexander	<i>Prolocutor, General Synod, Anglican Church of Canada</i>
The Very Rev. Peter Elliott	<i>Dean (Retired), Christ Church Cathedral, Vancouver BC</i>
Canon Dr. Anita Gittens, ODT	<i>St. Paul the Apostle, Rexdale</i>
Dr. Sarah Kathleen Johnson	<i>Director of Anglican Studies, Saint Paul University, Ottawa</i>
Elizabeth McCaffrey (seconded)	<i>Volunteer Resources Consultant, Diocese of Toronto</i>
Canon Janet Marshall (seconded)	<i>Director of Congregational Development, Diocese of Toronto</i>





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