

Renewed Hearts, Renewed Spirits and Renewed People

A Vision for the Anglican Diocese of British Columbia, 2014-2018

Re package

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A new heart I will give you, and a *new spirit* I will put within you; and I will remove from your body the heart of stone and give you a heart of flesh. - Ezekiel 36: 26, emphasis added

Create in me a *clean heart*, O God, and put a *new and right spirit* within me.
- Psalm 51: 10, emphasis added

I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a *spirit of wisdom and revelation* as you come to know him, so that, with the *eyes of your heart enlightened*, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints. -Ephesians 1: 17-18, emphasis added

* * *

As Anglican Christians within this Diocese, we are profoundly grateful for this place and for the many relationships into which God our Creator calls us. We revel in the riches and wonders of our faith in Christ Jesus *and* of our Anglican heritage and deeply celebrate who we are and what we have been. We live in the realization that God, through the Holy Spirit, has continually provided for us and sustained us even when times have been difficult.

At the same time, we know that God calls us to renewal. As our forbearers in faith discovered, God calls us to change so that we might become a deeper blessing to others (think of Abraham and St. Mary, just to name two). We believe we are being called to become a blessing as we enter into a new era of being Christ's body, the Church. We believe that we need nothing short of new hearts and new spirits to enter this call. The three scripture verses, which are quoted above speak of new fleshy hearts, new cleaned hearts and of enlightened hearts – as well as new and right spirits. We take our cues from these holy scriptures as to how our hearts and spirits will seek to be renewed in the love of Christ; both as individuals as well as collectively.

This renewal will take nothing less than a great Spirit-led “metanoia” – a Greek word (μετανοέω) used in St. Mark's gospel to describe the call issued by St. John the Baptist to prepare the way for Jesus, the Messiah. Metanoia suggests a radical transformation of heart and mind – a change in consciousness which responds to the reality that the Kingdom (or reign) of God is near and among us! *The Message* paraphrases this renewal as “a baptism of life-change.” (Mark 1:4)

To craft this vision, we have listened to a good breadth of the Church through regional gatherings, one-on-one interviews, and correspondence we received. This has been a great joy for all of us on the team and we thank everyone who has given their time, thoughts and prayers in this listening process.

From this listening, through prayer and dialogue within the vision team, and in dialogue with our Bishop, we have identified 4 *priorities* and 2 *foundations* which seek to give flesh and bones to this vision.

The **four priorities** are: 1) *Resonant Worshipping Communities* 2) *Re-shaping Lay and Ordained Leadership* 3) *Resourcing Toward Healthier Parishes and Ministries* and 4) *Right Relationship and Reconciliation-building*.

The **two foundations** are: 1) *Responsive and Effective Communication* and 2) *Re-visioning our Assets*. These are examined in greater depth in the following pages.

In Part One we have outlined these Priorities and Foundations. In Part Two, we have provided an Implementation Plan and Process to accompany the Priorities and Foundations, which we hope and pray will move us toward achieving this vision in concrete ways. We have used the word foundations, recognizing that, ultimately, our one true foundation is Jesus Christ. These 'lesser' foundations are merely meant to give support for priorities of the vision for the next four years. We recognize that all of our work must be rooted in the soil of fervent prayer and in the reality of a vision of a future given by the Triune God. We also realize that when we speak of 'assets' in the foundation section of the vision, we are speaking of something much broader than money or even our buildings; but we speak of everything and, indeed, every person who is part of the Diocese – recognizing that God's people, the Body of Christ, are our greatest asset as we invest in the future of our communities.

With all of this we offer five important disclaimers:

- First, this is merely an initial step. We recognize that no single plan or program will resolve every issue in our midst. Only the Holy Spirit moving us to change our hearts can do that. Therefore, we hope that this visioning continues and doesn't become static or fossilized.
- Second, we suggest that the priorities are a web (not unlike a Celtic knot), where many of the elements weave into each other and seek to support us in our common life in Christ. Each priority and foundation has interrelationships with the others. This interrelation is a lovely metaphor for how we are called to move forward in our common life as a people of unity and diversity.
- Third, though it may not always be stated explicitly, each of these items requires ongoing prayer to discern how we are called to live them out, so that God will bring renewal amongst us.
- Fourth, there are several new ministry positions proposed in this vision document. We are especially aware that there will be more thought and prayer required around the terms and roles of these positions, and also whether some positions may be combined to have one person filling them, as well as how these positions will be funded.
- Finally, we are calling on current members of the Diocesan Visioning Team to help implement these changes, and recognize that this circle must and will widen in order to achieve the scope of this document. With this we recognize that we will need the whole of the Church to prayerfully give shape to these items as we confidently seek renewed hearts and spirits in unity together.

We humbly submit this vision as a way to move “closer to the Creator together”, with the hope that we might strive to live in unity as a people of hope in the “riches of [Jesus'] glorious inheritance among the saints.” (Ephesians 1: 18)



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PART ONE: PRIORITIES AND FOUNDATIONS

A) PRIORITIES:

The following four priorities give shape to the vision of the diocese for at least the next 4 years.

Each priority has implementation items that can help to achieve this vision of renewed hearts and spirits. These implementation items are outlined in part two of this document, “The Implementation Plan”:

As a Christ-centred people we seek renewed hearts, minds and spirits as we pray and live into the following priorities together:

1) Resonant Worshipping Communities

- Encourage the Body of Christ to engage in resonant, vibrant, contextual, creative and eclectic worship. This worship will be rooted in Anglicanism, and will hold the tension between the best of what is universal (catholic), while responding to the changing contexts in which we worship. Encourage God’s people toward a notion of worship, which is lived in our whole lives and throughout the entire week. The Bishop will be the visible symbol of our unity in Christ as he or she holds this dynamic tension in conversation with the whole people of God.

2) Re-shaping Lay and Ordained Leadership

- Cultivate a rhythm of prayer, retreat and spiritual practices amongst Church leadership and all of God’s people through educational and monetary resources.
- Celebrate the whole people of God by raising the ministry of the baptized to a more central and significant place through intentional and intensive formation.
- Celebrate vocations to ordained ministry by recognizing individual gifts and talents and freeing the ordained to exercise these gifts.
- Allow flexibility in training for ministry: for example, by allowing alternative models of training for locally-raised ordained leaders and in the formation of First Nations leadership. Broaden the diaconal and presbyteral model to include locally-raised clergy. Allow for the licensing of clergy to regions, parishes, communities and institutions, including a cleric’s home parish.
- Explore partnerships to establish Island-based, economically accessible, contextual education for ordained and lay leadership (i.e. Kootenay School of Ministry & Qu’Appelle School of Mission and Ministry)
- Explore a process to designate Authorized Lay Ministers in partnership with local Parishes and Emerging Communities and with the Clergy or Ministers responsible for those parishes, thus moving toward a model of ministry that supports the ministry gifting(s) of laypeople.
- Intentionally integrate postulants into the wider diocese and into the life of different parishes and emerging ministries (rural, urban, multi-staff, solo) through small group leadership, creative missional initiatives, witness for social and ecological justice, resource development, and evangelism and preaching.

- Illuminate existing support structures for clergy and explore strengthening these supports. In addition, explore further ways to support clergy in difficult times.
- Develop a support structure and strategy for leaders of Emerging Communities and church plants to distribute funding through the *New Wineskins and New Initiatives* fund, including: recruiting, assessing, forming and coaching Emerging Community and church plant leadership as well re-visioning a breadth of Diocesan assets for new uses.

3) Resourcing Toward Healthier Parishes and Ministries

- Develop a Regional and Diocesan plan for sharing of resources for parish life. Examples might include: resources for mission, catechesis (training for Christian formation), evangelism, relationships with First Nations (e.g. Truth and Reconciliation), preaching, greening church, social justice and partnering with organizations.
- Hold engaging vision-focused conferences for laity and clergy in off-Synod years that help Anglicans share our/God's story and helps us to "be Church". Make resources available for long-term use.
- Develop and disseminate training resources for parish positions; for example: treasurer, wardens, conflict resolution, greening, social justice, right relations, etc.
- Encourage leadership opportunities for youth / young adults at parish, regional and diocesan levels
- Encourage ecumenical shared ministries and support for remote parishes/ministries
- Explore the possibility of working with the Diocese of New Westminster to bring the College for Congregational Development to Canada working cooperatively with the Diocese of Olympia (ECUSA) to provide a comprehensive training program for clergy and laity. A program grounded in both organization development theory/practice and in the unique ecclesial tradition, ethos, and character of the Episcopal/Anglican church.

4) Right Relationship and Reconciliation-building

- "Grow closer to the Creator together" rooted in prayer, presence and listening. We will seek to love God with heart, soul and mind and love neighbours as ourselves.
- Develop initiatives and resources to promote right relations and reconciliation with First Nations.
- Be conscious of abandoned places, and seek reconciliation with groups and people who have been hurt by injustice from the Anglican and wider Christian church.
- Seek to live with respect in and with all of God's creation.
- Encourage experiments in evangelism, creation-care, social justice and dialogue within and beyond existing parish structures.

FOUNDATIONS:

The following two points are 'foundations' (and action items) which we have identified to effectively support the priorities in this vision. These also have implementation items in part two of this document:

1) Responsive and Effective Communication

As a body committed to communicating the Gospel and living out principles of transparency, openness and integrity we dedicate ourselves to open, honest, responsive and informative communications from the Bishop's and Synod Offices, between and from parishes/emerging communities.

Create a clear communications strategy to be implemented by an effective *Communications Team*, with both strong conceptual and technical skills, using innovative ways to convey the information and encouraging the use of virtual technology where possible:

- Improve communication throughout the Diocese to share information and reduce feelings of isolation within our far flung community.
- Within the Diocese we need to ensure transparency and ready access to information regarding budgets, structures, functions, mandates, roles and responsibilities, policies and authority. Ensure clear and frequent communication within the Synod Office and between Synod Office, Bishop and parishes/emerging ministries and all those in leadership positions.

2) Re-visioning our Assets

Use our assets and develop new asset sources to support both the sustainability of essential existing ministry, as well as to develop new and innovative ministry for our increasingly post-Christian context.

All of this seeks to celebrate what we are - and what we have been –as we prayerfully and confidently move into God’s future for us as Anglican Christians in this Diocese.



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PART TWO: IMPLEMENTATION PLAN:

In order to ensure that the Priorities and Foundations of this Vision are followed through on, the Vision will be implemented by the whole of the Diocese under the prayerful leadership of the Bishop in conjunction with a Diocesan Vision Implementation Team (DVIT). This team will be appointed after Synod is finished.

As structural change begins to happen, the DVIT may need to review all of the existing committees / teams on Diocesan and Regional levels to ensure that the portfolios of new committees/teams are in line with, and/or can be well integrated with previously existing ones.

We recognize that over the next four years that some of the details in this implementation plan may need to shift – yet we do encourage the DVIT to work with the whole Diocese in order to see that the scope and spirit of the Priorities and Foundations are realized by these or other means. In doing so, we offer these ideas for implementation to the goal of renewed hearts, renewed spirits and for the renewal of God’s people.



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Part 2: Implementation Plan

| Priority | Priority Items | Implementation | Possible Leader | Proposed Timeline |
|--|--|--|-----------------|---|
| 1) Resonant Worshipping Communities | <ul style="list-style-type: none"> Encourage the Body of Christ to engage in resonant, vibrant, contextual, creative and eclectic worship. This worship will be rooted in Anglicanism, and will hold the tension between the best of what is universal (catholic), while responding to the changing contexts in which we worship. Encourage God's people toward a notion of worship, which is lived in our whole lives and throughout the entire week. The Bishop will be the visible symbol of our unity in Christ as he or she holds this dynamic tension in conversation with the whole people of God. | <p>a) Support the work of the Liturgical Commission and the Bishop, including the ongoing authorization of liturgies for use in varying contexts and the potential to make available the Eucharistic Canons of the Anglican Communion for alternate Eucharistic worship in parishes and emerging communities. The DVIT should liaise with the Liturgical Commission and the <i>Communications Team</i> to encourage the development and distribution of a breadth of resources for worshipping communities.</p> | TBD | TBD |
| | | <p>b) Create a volunteer or stipendiary position - a <i>Resourcing Worship Officer</i>, that will oversee the following items:</p> <ol style="list-style-type: none"> Make resources readily available for forming and shaping communities of worship and encourage a community to do worship that strives to balance catholicity with contextual resonance and overall excellence. Distribution of resources should begin by early 2015; Propose and invite varying Anglican and ecumenical worship communities to be present at parish, regional and Diocesan events while encouraging and leading pilgrimage to places of resonant worship; and Encourage and integrate the active sharing of resources through the Resourcing Coordination Officer (see below), in conjunction with the Communications Team for the encouragement of worshipping/worshipful communities at regional and Diocesan gatherings. <p><i>This position will work in conjunction with the Liturgical Commission, Bishop and others, and may create support teams as necessary.</i></p> | TBD | Distribution of resources should begin by early 2015 |



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Part 2: Implementation Plan

| Priority | Priority Items | Implementation | Possible Leader | Proposed Timeline |
|--|--|---|-----------------|-------------------|
| 2) Re-shaping Lay and Ordained Leadership | <ul style="list-style-type: none"> Cultivate a rhythm of prayer, retreat and spiritual practices amongst Church leadership and all of God's people through educational and monetary resources. | a) Establish a <i>Spiritual Direction and Spiritual Wellness</i> fund for clergy and Authorized Lay Ministers. | TBD | TBD |
| | <ul style="list-style-type: none"> Celebrate the whole people of God by raising the ministry of the baptized to a more central and significant place through intentional and intensive formation. | b) Explore a process to designate <i>Authorized Lay Ministers</i> in partnership with local Parishes and Emerging Communities and with the Clergy or Ministers responsible for those parishes, thus moving toward a model of ministry that supports the ministry gifting(s) of laypeople. | TBD | TBD |
| | <ul style="list-style-type: none"> Celebrate vocations to ordained ministry by recognizing individual gifts and talents and freeing the ordained to exercise these gifts. | c) Illuminate existing support structures for clergy and explore strengthening these supports. In addition, explore additional ways to support clergy in difficult times. | TBD | TBD |
| | <ul style="list-style-type: none"> Allow flexibility in training for ministry: for example, by allowing alternative models of training for locally-raised ordained leaders and in the formation of First Nations leadership. Broaden the diaconal and presbyteral-model to include locally-raised clergy. Allow for the licensing of clergy to regions, parishes, communities and institutions, including a cleric's home parish. | d) Create a <i>Leadership Formation Team</i> that will work with the Bishop to implement changes to formation and training for clergy and laypeople <ol style="list-style-type: none"> Have members of the <i>Leadership Formation Team</i> work with the Bishop, Director of Deacons and the Chapter of Deacons to implement alternative models of the Diaconate; and Have members of the <i>Leadership Formation Team</i> work with the Bishop to implement alternative models of the Presbyterate. | Bishop Logan | TBD |



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| Priority | Priority Items | Implementation | Possible Leader | Proposed Timeline |
|--|--|---|---------------------|--|
| 2) Re-shaping Lay and Ordained Leadership | <ul style="list-style-type: none"> Explore partnerships to establish Island-based, economically accessible, contextual education for ordained and lay leadership (i.e. Kootenay School of Ministry & Qu'Appelle School of Mission and Ministry) | <p>e) Have the Leadership Formation Team explore connections with the Qu'Appelle and Kootenay schools, First Nations training models, alternate degrees and paths leading to ordination, and oversee the development of a process for <i>Authorized Lay Ministry</i>. It is recommended that the Bishop be ready to authorize and recognize ALM by mid-2015 and that the DVIT offer support through research and recommendations to the Bishop.</p> | TBD | Authorization of ALM's mid-2015 |
| | <ul style="list-style-type: none"> Intentionally integrate postulants into the wider diocese and into the life of different parishes and emerging ministries (rural, urban, multi-staff, solo) through small group leadership, creative missional initiatives, witness for social and ecological justice, resource development, and evangelism and preaching. | <p>f) Have the Bishop appoint a <i>Lead Chaplain</i> to oversee the chaplains of all current and future postulants who can serve as a contact person in order to engage postulants in the life of the Diocese.</p> | Bishop Logan | TBD |



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| Priority | Priority Items | Implementation | Possible Leader | Proposed Timeline |
|---|--|---|---------------------------|-------------------|
| 2) Re-shaping Lay and Ordained Leadership | <ul style="list-style-type: none"> Develop a support structure and strategy for leaders of Emerging Communities and church plants to distribute funding through the <i>New Wineskins and New Initiatives</i> fund, including: recruiting, assessing, forming and coaching Emerging Community and church plant leadership as well re-visioning a breadth of Diocesan assets for new uses. | <p>g) Work with the Bishop and others (who will be appointed) to establish the <i>New Wineskins Team</i>, which will begin work in late 2014 in order to receive proposals by early 2015.</p> | Rob Crosby-Shearer | Early 2015 |
| 3) Resourcing toward Healthier Parishes and Ministries | <ul style="list-style-type: none"> Develop a Regional and Diocesan plan for sharing of resources for parish life. Examples might include: resources for mission, catechesis (training for Christian formation), evangelism, relationships with First Nations (e.g. Truth and Reconciliation), preaching, greening church, social justice and partnering with organizations. Develop and disseminate training resources for parish positions; for example: treasurer, wardens, conflict resolution, greening, social justice, right relations, etc. | <p>a) Create a voluntary or stipendiary <i>Resource Coordination Officer position</i> to:</p> <ol style="list-style-type: none"> Develop and plan regional/diocesan gatherings; Oversee the resource distribution plan (including resource creation, if necessary); and Develop a simple, encouraging process for all Anglicans to develop a Rule of Life. | TBD | TBD |



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Part 2: Implementation Plan

| Priority | Priority Items | Implementation | Possible Leader | Proposed Timeline |
|---|--|--|--------------------|-------------------|
| 3) Resourcing toward Healthier Parishes and Ministries | <ul style="list-style-type: none"> Encourage ecumenical shared ministries and support for remote parishes/ministries | b) Work with the Bishop's office to create a <i>Support and Advocacy Team</i> and strategy for remote Parishes and also to create a <i>Support and Advocacy Team</i> and strategy for Ecumenical shared ministries, noting that there may be overlapping members on these two teams. | Will Ferrey | TBD |
| | <ul style="list-style-type: none"> Explore the possibility of working with the Diocese of New Westminster to bring the College for Congregational Development to Canada working cooperatively with the Diocese of Olympia (ECUSA) to provide a comprehensive training program for clergy and laity. A program grounded in both organization development theory/practice and in the unique ecclesial tradition, ethos, and character of the Episcopal/Anglican church. | c) Develop deeper connections with the College for Congregational Development. | Brian Evans | TBD |
| | <ul style="list-style-type: none"> Encourage leadership opportunities for youth / young adults at parish, regional and diocesan levels | d) Create a fund specifically for youth and young adult leadership (including local initiatives and access to national/international gatherings). This fund would be overseen by the New Wineskins Team. | TBD | TBD |



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| Priority | Priority Items | Implementation | Possible Leader | Proposed Timeline |
|---|---|---|-----------------|-------------------|
| 3) Resourcing toward Healthier Parishes and Ministries | <ul style="list-style-type: none"> Hold engaging vision-focused conferences for laity and clergy in off-Synod years that help Anglicans share our/God's story and helps us to "be Church". Make resources available for long-term use. | | | |
| 4) Right Relationship and Reconciliation -building | <ul style="list-style-type: none"> "Grow closer to the Creator together" rooted in prayer, presence and listening. We will seek to love God with heart, soul and mind and love neighbours as ourselves. | a) Create a voluntary or stipendiary position, <i>Reconciliation Minister</i> , with a special emphasis on First Nations. This person will also be part of the <i>Leadership Formation Team</i> in order to integrate aspects of reconciliation can be worked into ongoing leadership formation. They will also work with the person responsible for gatherings and resources (consult with or consider Sister Brenda Jenner, SSJD for this position). This should aim to be in place by Advent, 2015 | TBD | Advent 2015 |
| | <ul style="list-style-type: none"> Develop initiatives and resources to promote right relations and reconciliation with First Nations. | b) See Foundation 2 d (Greening the Diocese Fund) | TBD | TBD |
| | <ul style="list-style-type: none"> Be conscious of abandoned places, and seek reconciliation with groups and people who have been hurt by injustice from the Anglican and wider Christian church. | | | |



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| Priority | Priority Items | Implementation | Possible Leader | Proposed Timeline |
|---|--|----------------|-----------------|-------------------|
| 4) Right Relationship and Reconciliation -building | <ul style="list-style-type: none">• Seek to live with respect in and with all of God's creation. | | | |
| | <ul style="list-style-type: none">• Encourage experiments in evangelism, creation-care, social justice and dialogue within and beyond existing parish structures | | | |



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Part 2: Implementation Plan

| Foundation | Priority Items | Implementation | Possible Lead | Proposed Timeline |
|--|---|---|---------------|-------------------|
| 1) Responsive and Effective Communication | As a body committed to communicating the Gospel and living out principles of transparency, openness and integrity we dedicate ourselves to open, honest, responsive and informative communications from the Bishop's and Synod Offices, between and from parishes/emerging communities. | a) Develop a paid <i>Communications Officer</i> position, which will have oversight to integrate communications in the Diocese, oversee a <i>Communications Team</i> and re-develop virtual presence and liaise with resource development. This role may be an expansion of the current role of the <i>Coordinator of Online Ministries</i> , and Scott McLeod should be consulted around the wider communications portfolio. | TBD | TBD |
| | <p>Create a clear communications strategy to be implemented by an effective <i>Communications Team</i>, with both strong conceptual and technical skills, using innovative ways to convey the information and encouraging the use of virtual technology where possible:</p> <ul style="list-style-type: none"> • Improve communication throughout the Diocese to share information and reduce feelings of isolation within our far flung community. • Within the Diocese we need to ensure transparency and ready access to information regarding budgets, structures, functions, mandates, roles and responsibilities, policies and authority. Ensure clear and frequent | b) The development of a Communications Strategy should include clear policies, procedures and a structure for representing ourselves in various types of media that we may effectively communicate the Church's story to the communities on and beyond the Islands. | TBD | TBD |



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| Foundation | Priority Items | Implementation | Possible Lead | Proposed Timeline |
|--|--|--|---------------|-------------------|
| 1) Responsive and Effective Communication | communication within the Synod Office and between Synod Office, Bishop and parishes/emerging ministries and all those in leadership positions. | | | |
| 2) Re-visioning our Assets | Use our assets and develop new asset sources to support both the sustainability of essential existing ministry, as well as to develop new and innovative ministry for our increasingly post-Christian context. | a) Create a <i>Congregational Health and Development</i> position to assess, build and sustain (through sustainable stewardship training) healthy parishes. | TBD | TBD |
| | | b) Create a <i>Re-visioning Assets Team</i> to create clear criteria for asset management that includes re-employing assets for emerging and new ministries and for long-term parish and diocesan sustainability and evaluates all Diocesan operations including the Synod Office, regions and parishes in order to potentially re-designate funds to new positions and initiatives. | TBD | TBD |
| | | c) Have the <i>Re-Visioning Assets Team</i> work with the financial staff to re-designate a large portion of our capital into emerging initiatives and/or new ministry development. | TBD | TBD |



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Part 2: Implementation Plan

| Foundation | Priority Items | Implementation | Possible Lead | Proposed Timeline |
|-----------------------------------|----------------|---|---------------------|-------------------|
| 2) Re-visioning our Assets | | d) Financially support parish greening initiatives by giving 10% of capital and interest of all asset sales into a greening the diocese fund. | TBD | TBD |
| | | e) Create a parish assessment exemption for (very clearly and well defined) local mission (noting that mission literally means “sending out”); this might include new forms of engagement with our local contexts, shared greening and social justice initiatives and bold experiments in evangelism. | TBD | TBD |
| | | f) Take an exhaustive look at all of our current assets and fiscal practices – including our current staffing and programming priorities in order to make the best use of what we have and who we are. | TBD | TBD |
| | | g) Engage in a Financial Campaign to support the renewed mission of the Church. | Bishop Logan | TBD |



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Appendix One: Frequently Asked Questions

1. How does the Vision fit into pre-existing structures of the Diocese?

The intent of this Vision is to examine, strengthen and, when helpful, improve the overall structures of the Diocese. In some areas that will mean adjusting existing structures, for instance in the way that postulants for ordination are accompanied on their journey. In other areas, this Vision will support what already exists, such as the proposal for a resource team for remote parishes and the resource team for ecumenical shared ministries. Any time the existing structures of the Diocese are altered or removed, it will be done in full consultation with Bishop Logan. Overall, the goal is to build on the considerable amount of things that we already do very well while working to improve other areas.

2. This seems like a lot of work. How will we implement and fulfill the Vision without overloading the People of God?

While it is true that this Vision is broad and audacious, we believe that God not only calls us to this vision but that there is a tremendous amount of energy and enthusiasm in the Diocese to support this call. Aspects of this Vision can and will be implemented both at the diocesan level and at the parish level. At the diocesan level, the vision implementation will be spearheaded by a team appointed after Synod (the Diocesan Vision Implementation Team, or DVIT). A number of the items within the Vision relate to discerning and resourcing the gifts and talents of Anglicans in the diocese, including those who have not yet moved into active parish leadership. Therefore we're hoping that this vision will inspire and encourage disciples to live out the mission of Christ in this place.

3. This document envisions several new positions and could cost a lot of money. How will we afford it?

The Vision has several financial implications that are important. Firstly, as part of the Foundation "Re-visioning our assets", there is provision for the creation of a *Re-Visioning Assets Team*. This Team will work to re-employ assets for emerging and new ministries and for long-term parish and Diocesan sustainability as well as evaluate all Diocesan operations (this includes the Synod Office, regions and parishes) in order to potentially re-designate funds to new positions and initiatives. This will involve taking an exhaustive look at all the Diocesan (Synod and parish) assets and financial practices.

Other positions are similar or could be derived from existing positions (such as the Communications Officer) or are explicitly labeled as either voluntary or stipendiary. There is no assumption that any position is full time – and more than one of the positions in the Vision may be combined. The goal is to work with what we already have, and not to exceed our resources.

The Implementation Document also suggests a Financial Campaign under the leadership of our Bishop. More will be shared about this campaign in due time. Ultimately, ministry costs money and good ministry costs more money. In adopting this Vision the Diocese will be committing to changing how some assets are used and how some money is spent. However, the gains in our common life together will be well worth the money that we spend.

4. In the midst of all this newness, will there be room for traditional Anglican worship?

Indeed there will! The Vision suggests a model a bit like a broad tent – it makes room for a breadth of worship, from the most traditional to contemporary styles (and much that is in-between!). Worship can be resonant, vibrant, contextual, creative and eclectic whether it is a full BCP service or something totally different than that. The vision for worship is less about what “style” or “book” is used and is more about the depth and authenticity of the worshippers within the wider catholic tradition, within Canonical guidelines and with assistance from the Liturgical Commission. We’re seeking to improve the overall worship life of our diocese, and change our focus from “Sunday morning only” to a notion of worship which is lived in our whole lives and throughout the entire week.

5. There are a number of deadlines in the Implementation Document. Are these dates achievable?

The dates in the vision were suggested by the Visioning Team as reasonable and achievable dates. They are envisioned less as firm dates and more as a potential timeline. As the Diocesan Vision Implementation Team begins their work, they may shift or change a few of these dates. Overall the Vision Implementation Team will work with the Bishop to implement the vision in a timely manner.

6. Why are some people named in the documents?

The Diocesan Vision Team was strongly encouraged as they did the work of visioning to offer concrete suggestions within the Vision for its implementation. As we discerned skill and passion within the vision team for certain aspects of the vision, we stepped forwardly boldly to attach names as possible leads in implementation. These are not set in stone, and may shift with the appointment of the Diocesan Vision Implementation Team.

In addition, it is hoped that this vision will begin being implemented very soon. Suggesting leads for different aspects of the Vision is one way of streamlining the initial implementation process.

7. What response would you give to those who feel that this Vision feels very insular and inwardly focused? Where is our role in reaching out to the communities that we serve?

This is a Vision for us as Anglicans in this Diocese and our life together. A significant and fundamental part of that life is how we live in our communities and how this communal life then enables us to reach out to communities in which we live. This Vision is about getting our own house in order – spiritually, financially, missionally and in other ways. This Vision is about preparing us to carry on with Christ’s work in our communities across these islands, and enabling us to dream, risk and begin new forms of ministry and outreach.

8. Why doesn’t the vision spend more time discussing social justice?

Bishop Logan has often described this vision as a “broad tent” into which many (indeed, all) aspects of our common life together fit. Therefore, not every aspect of our life is listed in detail (for example, the document does not mention baptism).

Justice starts first at home and our own structures need to be just if we are going to be prophets of justice in and to the world around us. Hence, this Vision asks us to examine and renew how we form clergy and how we enable our buildings to become more green (just two examples).

In terms of both being outward focused and justice-seeking – our hope and commitment is that the Vision be a ‘container’ for every person in the Diocese to live into their calling and passions – and the call to be sent out, as well the call to seek justice are among the more important and central parts of the passions that this Vision seeks to enflame and renew! Is your passion food security, refugees, radical hospitality, PWRDF, homelessness, non-violence, eco-justice or anti-poverty (as a few examples)? If so, we hope this Vision is a way to deepen that calling in the wider life of the Diocese and into the whole world.

9. What difference will this Vision document make to my Parish?

In many ways, this Vision will be primarily implemented at the parish level. Only when we all receive and accept this Vision as our own, only when we pray and discern our way into the Priorities and Foundations will ‘implementation’ happen. This will look different in different parishes; we all have different gifts but we will have one Vision. The time is now to be intentional, to be prayerful, and to be joyful and deeply open as we seek renewed hearts and minds together.



Renewed Hearts, Renewed Spirits & Renewed People:

A Vision for the Anglican Diocese of British Columbia, 2014-2018.

Appendix Two: Glossary of Terms

(hyperlinks available on digital versions)

The following Glossary is a sincere attempt at ‘working definitions’. The DVT notes that many of these terms have varying definitions and applications - and many of the terms are new or evolving in the Church lexicon. Nevertheless, we hope that the working definitions and links (in blue) can help us be informed around some of the terminology we are using.

Abandoned places – This phrase is invoked to help us think about places which have been left by either the Church or the wider culture. Are there places; towns, villages, neighbourhoods or parishes where we (Anglicans? The Church? Christians?) are no longer present? If so, did we leave there well? Is there a need for reconciliation and / or to plant something new? The [marks of a New Monasticism](#) speak of “Relocation to the “abandoned places of Empire at the margins of society” as one of their marks as a challenge to the Church.

Diocesan Assets are not just money or buildings but everything that makes up the strength of our Diocese; people (the ministry of all the baptised!), our gifts and vocations, creation / nature, as well as buildings, property and monies.

Authorized Lay Ministers (ALMs) share in the public ministry of the local church, as they serve their local parishes or Emerging Communities. Authorized Lay Ministry takes many different forms depending upon the context but, in general, ALMs lead or establish a team of people working in an area of ministry and they also work to encourage and develop the gifts of others. ALMs are ‘authorised’ by the Bishop to exercise a particular ministry within their local parish or Emerging Community. Their authorisation does not usually extend beyond the parish into the wider Diocese. In many cases, an ALM training programme will help prepare candidates to share ministry in areas such as Administration, Children’s ministry, Community, Mission, Music, Pastoral, Prayer and Spirituality, Worship or Youth ministry.

College for Congregational Development (Diocese of Olympia (ECUSA)) is a comprehensive training program that seeks to nurture and develop congregational development practitioners from within existing parish lay and clergy leadership. Most participants are members of teams from congregations within the Diocese of Olympia; however the College is open to other participants and has hosted individuals and teams from other Episcopal Diocese and the broader Anglican Communion.

Chapter of Deacons (Diaconate) - The Chapter of Deacons was formed in 2006 in the Diocese of BC. The Chapter's membership is comprised of all the "distinctive" Deacons of the Diocese. Deacons are ordained persons who have been called to a special ministry of servanthood, directly under the authority of the Bishop. In the past they were called "Permanent Deacons," "Perpetual Deacons" or "Vocational Deacons," but they are now called "Deacons," and those persons who are temporarily deacons on the way to ordination to the priesthood are called "Transitional Deacons." Deacons exercise a ministry of service beyond the church, particularly with the vulnerable and marginalized. Their focus is on the church active in the world rather than parochial activities.

Congregational Health and Development Officer – A proposed position which would seek to assess, build and sustain (through sustainable stewardship training) healthy parishes. One popular model would be to have this person train and support volunteer facilitators who would then work with local parishes.

Coordinator of Online Ministries – A current Synod Staff position held by the Rev. Scott McLeod.

Diocesan Vision Team (DVT) – The Team mostly appointed by Bishop Logan to listen to the Holy Spirit and the people of the Diocese to define the vision. This team was made up of 12 persons; Presbyteral, Diaconal and Lay.

Diocesan Vision Implementation Team (DVIT) – The proposed team who will work with the Bishop to oversee the implementation of the Vision over the next 4 years. This team will likely have some people who were part of the DVT in order to provide continuity. It is assumed that this team will work with the Bishop to oversee various other teams and/or committees who would ensure that the principles and foundations of the Vision are implemented in the next four years.

Ecumenical Shared Ministry - An [ecumenical shared ministry \(.pdf link\)](#) is people worshipping and serving God in a unified way while still maintaining their denominational identity and connections. It is any combination of denominations sharing a program, mission, ministry or building. Ecumenical shared ministries take many forms. An example of an ESM is [The West Coast Mission / St. Columbia, Tofino](#) – which is a joint Anglican/United Church ministry.

Emerging Communities/Ministries – In some places these are called "Fresh Expressions of Church". The Church of England defines these as forms of church for our changing culture which are established primarily for the benefit of people who are not yet members of any church that come into being through principles of listening, service, incarnational mission and making disciples. They have the potential to become a mature expression of church shaped by the gospel and the enduring marks of the church (one, holy, catholic and apostolic) and for its cultural context. These may happen within a parish, or outside of the parish model - and can take many forms such as a church plant, a café church, messy church or an intentional or new monastic community. They may be Anglo-Catholic, Evangelical, Broad Church, Emerging Church,

justice-focused, contemplative or take other expressions of the Christian faith. See <http://www.freshexpressions.org.uk/> for more. In the Church of England, the [Mission-Shaped Church report](#) (.pdf file) of 2010 has had a profound influence on the development of Emerging Communities and Ministries.

Eucharistic Canons – The Eucharistic Canons of the Anglican Church are a complete compendium of all the authorized Eucharistic prayers currently in use in the Anglican Communion worldwide. These were recently compiled by Huron College, and Bishop Logan has a copy and is examining them for suitability in this Diocese.

Financial Campaign – Bishop Logan has proposed that the Diocese will need to undergo a Financial Campaign to build a foundation for long-term sustainability and mission. The exact details and emphases of this campaign have not yet been determined.

Integrating Communications Officer – As noted in the Implementation Plan, this proposed position will have oversight to integrate communications in the Diocese, oversee a Communications Team and re-develop virtual presence and liaise with resource development. This role may be an expansion of the current role of the *Coordinator of Online Ministries* or something different altogether.

Kootenay School of Ministry & Qu'Appelle School of Mission – are both examples of local education for Church leadership. The Kootenay School of Ministry runs courses to prepare Locally Trained Priests, Deacons, and Licensed Lay Ministers for ministry work. The Qu'Appelle School of Mission and Ministry exists to equip ministers and lay people for service in the church. Instruction is offered in the form of weekend workshops, retreats, weeklong courses, and independent study. See the very recent article in the Anglican Journey about the Kootenay School [here](#). In that article, Bishop John Privett is quoted as saying: “The hallmark of the school is the Locally Trained Priests (LTP) programme, where the formation of priests is carried out through a relational and community centered approach within diocesan borders. Students preparing for ministry return to parish settings between courses to integrate their learning in partnership with supervising priests. This balance between class and parish speaks to people who are already “living and breathing congregational ministry...It also opens the way for people who have long experienced a call to be a deacon or priest but could not take some years away to attend seminary full-time away from home.”

Lead Chaplain (for Postulants) – As part of the discernment process for postulants, there is a new practice of appointing a chaplain to each postulant. Such appointments are made during Ministry Discernment Weekends. The “Lead Chaplain” would help connect all of these chaplains in order that postulants can be better supported by, and integrated into, the wider life of the Diocese.

Leadership Formation Team - A team of people who will work with the DVIT and the Bishop to discern and implement changes in the way that leadership is formed in the church. This team will look at varying models of raising-up and training leadership for ministry.

Liturgical Commission – The Liturgical Commission is team of lay and ordained persons, established and appointed by the Bishop, who are charged with the development of new liturgical resources.

Locally-raised Clergy is an endeavour to connect those gifted in vocational church ministry with local needs for chaplaincy, mission and sacramental ministry in specific local context. Accordingly, some Dioceses in Canada have looked at “locally-raised”, “locally-sourced” or “locally-ordained” ministry options, both for deacons and (usually) non-stipendiary priests. Though the processes and terminologies vary somewhat, an internet search shows that references abound to locally- raised clergy in Dioceses in the Anglican Church of Canada. See links here for references to this practice in the Diocese of [Qu’Appelle](#) (see sections in the report referring to locally raised up Deacons) and [here](#) (locally-raised Deacons and Priests), [The Arctic](#) (locally-raised Lay Readers and Deacons), [Edmonton](#) and [here](#) (“locally-sourced” Lay Readers, Deacons and Priests), [Saskatoon](#) (“locally-raised clergy” – see Bishop’s charge article) and [Moosonee](#) (locally-raised Priests and Deacons), and, of course [Council of the North](#) (where non-stipendiary “locally-raised up) Priests and Deacons make up 50-80 percent of all clergy). All of these Dioceses or areas have programs and/or processes for locally-raised clergy, or are in the process of starting some.

Mission / Missional (Missional Church): Mission literally means “to be sent” (from the Latin, same root word as “the Mass”, *missio*). The missional church movement first arose during the end of the 20th century and the beginning of the 21st century. The movement seeks to rethink and redefine the nature of the church and create a new paradigm in which churches are seen as missional in nature, instead of “attractional” in nature. Leaders in the movement suggest that instead of churches attempting to attract people to churches through church programs, churches should instead take the gospel outside of the church and engage society with the gospel, often by being involved not only in missions and evangelism but also in diverse social justice movements. The missional church defines itself in terms of its mission — being *sent ones* who take the gospel to and incarnate the gospel within a specific cultural context.

New Wineskins/New Initiatives Fund This fund was designated at Synod in 2011 from the sales of assets. It has never been used, and, to date, no terms have been set as to how to apply for grants from the funds.

New Wineskins Team – a proposed team of people, lay and ordained, some of whom are ideally leading practitioners within “Emerging Communities/Ministries” who will set the terms of the New Wineskins fund and oversee accountability, training, etc. for those who receive grants from the New Wineskins/New Initiatives Fund as well as a grant for Youth/Young Adult ministry.

Pioneering Ministry (Lay and Ordained) – Though this term is not in the vision documentation, it did come up several times in correspondence and discussions. The Church of England has a large number of resources available by clicking the link above as to the processes for both Lay

and Ordained Pioneer Ministers in the CofE. Lay Pioneer Ministers are often trained through the [Mission Shaped Ministry](#) programs in the CofE.

Postulant - A Postulant is a person who is being formed and trained for priestly ministry. In this Diocese, they have gone through a process (which has recently changed) which led to them attending an [ACPO](#) (Advisory Committee on Postulants for Ordination) weekend, and if recommended, have then been accepted as a postulant by their Diocesan Bishop.

Reconciliation Minister – a voluntary or stipendiary position who will be charged with overseeing ministries of reconciliation across the Diocese. The vision implementation plan notes that this person would have a special emphasis on relationships with First Nations, though their role may involve other aspects of reconciliation within and outside the Church.

“Resonant” Worship – We have chosen the term ‘resonant’ because this term invokes “richness and significance” (as opposed to relevance, which speaks to something which matters culturally). In this sense resonant worship can have diverse forms depending on the context within one is worshipping. The majority of the DVT feels that catholicity should be maintained in all Anglican worship but that by the very definition of catholicity, there are many cultural forms and expressions that can be employed in Anglican worship.

Resourcing Worship Officer - A proposed position which could be full or part time, and may be combined with other positions (potentially the *Congregational Health and Development Officer* or the *Resource Coordination Officer*) whose role would likely include creation and distribution of resources for worship – as well as exposing the Diocese to varying ‘resonant’ forms of Anglican and Ecumenical worship.

Resource Coordination Officer - A proposed position which would develop and plan regional/diocesan gatherings, (oversee the resource distribution plan (including resource creation, if necessary); and develop a simple, encouraging process for all Anglicans to develop a Rule of Life. This might be a full or part-time role, and may be combined with other positions.

Re-visioning Assets Team is a proposed team who will work with the financial staff to re-designate a large portion of our capital into emerging initiatives and/or new ministry development. This team will have the challenging job of working with the whole Diocese to ensure that all of our assets are being used in the best way possible and, if necessary, to re-employ assets into different or new areas of ministry and mission.

Rule (or Rhythm) of Life: - On page 555 of the Canadian BCP, it is noted that: “Every Christian... from time to time [should] frame for himself [or herself] a Rule of Life in accordance with the precepts of the Gospel and the faith and order of the Church.” One example of a resource to develop a Rule of Life can be seen from the Diocese of Fredericton [here](#). As a people committed to living our Christian faith in the world 24/7 and throughout the week, the DVT felt that resources and tools should be made available for all the baptised to set for themselves (or

perhaps in a small group) a rhythm of prayer, mission, and worship.

Spiritual Direction is the practice of being with people as they attempt to deepen their relationship with the God and to learn and grow in their own spirituality. Usually, the process of Spiritual Direction is as such: The person seeking direction shares stories of his or her encounters of God, or how they are experiencing spiritual issues. The director listens and asks questions to assist the directee in his or her process of reflection, prayer and other spiritual practices. Spiritual direction develops a deeper relationship with the spiritual aspect of being human. It is not psychotherapy or financial planning.

Spiritual Direction and Spiritual Wellness Fund - A proposed fund which would support the spiritual life of clergy and Authorized Lay Ministers by providing support to pay for Spiritual Direction, retreats and other things which lead to spiritual wellness for individuals.

Sisters of St. John the Divine (SSJD) - The Sisterhood of St. John the Divine is a contemporary expression of the religious life for women within the Anglican Church of Canada. They were founded in Toronto on September 8th, 1884 and are a prayer- and gospel-centred monastic community, bound together by the call to live out their baptismal covenant through the vows of poverty, chastity, and obedience. The home base for the Sister's ministry in the Diocese of B.C. is at St. John's House in Victoria, on St. Peter's Road. The house is the rectory of St. Peter's, Lakehill and is on the same property as the Church. The Sisters extend a warm welcome to individuals and groups to come and share with them in their life and prayer. There are regular services of morning and evening prayer, Eucharist and compline in our chapel.

Synod Office – The office which administrates, animates and connects people and parishes across of the Diocese. According to the Diocesan website, the Synod and Bishop's office currently have 15 Staff.

Support & Advocacy Teams for a) *remote Parishes* and b) *Ecumenical shared ministries* are teams to support these important two areas in the Church. Because many ESMs are remote there may be overlapping members on these two teams. In the case of ESM team we are following the Lead of the United Church in having denominational teams to support Ecumenical ministries.