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A church in reformation: the Anglican Church of Canada responding to missio dei

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GEORGE FOX UNIVERSITY
LEADERSHIP IN THE EMERGING CULTURE: SEMIOTICS AND FUTURE
STUDIES

A CHURCH IN REFORMATION: THE ANGLICAN CHURCH OF CANADA
RESPONDING TO MISSIO DEI

A DISSERTATION SUBMITTED TO THE FACULTY OF GEORGE FOX
EVANGELICAL SEMINARY IN CANDIDACY FOR THE DEGREE OF DOCTOR
OF MINISTRY

BY SUSAN TITTERINGTON

PORTLAND, OREGON

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CERTIFICATE OF APPROVAL

D.Min. Dissertation

This is to certify that the D.Min. Dissertation of

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has been approved by
the Dissertation Committee on November 6, 2012
as fully adequate in scope and quality as a dissertation
for the degree of Doctor of Ministry in Semiotics and Future Studies.

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All references from Holy Scripture are from the New Revised Standard Version unless
otherwise noted.

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EPIGRAPH¹

Prayer of Thanksgiving for the Mission of the Church²

We thank thee, most merciful Father, that it hath pleased thee to build thy Church in many lands. We praise thee for the light of the Gospel, the labours of thy servants, and the ministrations of they Church. we also bless thy holy Name for those who have lived, and suffered, and died for they sake; beseeching thee to give us grace so to follow their good examples, that with them we may at last attain thy heavenly promises; through Jesus Christ our Lord. *Amen*

Prayer for the Mission of the Church³

Draw your Church together, O Lord, into one great company of disciples, together following our Lord Jesus Christ into every walk of life, together serving him in his mission to the world, and together witnessing to his love on every continent and island. We ask this in His name and for His sake. Amen

¹ These collects or prayers demonstrate the shift in missional focus of the church. The first is from the Book of Common Prayer, the second from the Book of Alternative Services and the third is from the Anglican Council of Indigenous peoples.

² General Synod of the Anglican Church of Canada, *The Book of Common Prayer*. Toronto: Anglican Book Center, 1962, 59.

³ General Synod of the Anglican Church of Canada, *The Book of Alternative Services*. Anglican Church of Canada, 1985, 676.

A Collect from the Indigenous Ministries of the Anglican Church

Creator God, from you every family in heaven and on earth takes its name. You have rooted and grounded us in your covenant love, and empowered us by your Spirit to speak truth in love, and to walk in your way towards justice and wholeness. Mercifully grant that your people, journeying together in partnership, may be strengthened and guided to help one another to grow into the full stature of Christ, who is our light and our life. Amen

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Many Indigenous Christians have influenced my faith walk, and I wish to acknowledge the late Rev. Dr. Ellen Bruce, Rev. Deacon Marion Schafer, Rev. Barbara Schoomski, Rev. Deacon Percy Henry, and the elders and survivors of residential schools who have shared their stories of faith with me.

I also wish to acknowledge the many friends and colleagues that have journeyed with me and supported me; the Right Rev. (ret.) Terrence Buckle, the Vision 2019 Committee and General Synod Staff and volunteers, the Communications and Information Resources committee staff and volunteers, the Right Rev. Dr. Mark MacDonald, and all those who have expressed concern and a sense of disconnect with the Church. I especially give thanks for my husband Lee, (Rev. Dr.) for all his loving support.

GLOSSARY

Anglican Communion is the worldwide community composed of provinces throughout the world.

Anglican Consultative Council is the body that facilitates communication between all provinces of the Anglican Communion and develops policies aimed at the common mission of the Anglican Communion.

Area Mission is a region of Churches and worshipping communities that share common language and culture.

Archbishop/ Metropolitan is the senior bishop in a province.

APC or Attractional, Propositional, Colonial is a descriptive acronym developed by Leonard Sweet in *So Beautiful: Divine Design for Life and the Church*, Colorado Springs: David C. Cook, 2009.

Canon 22 was presented to and passed by the General Synod 2010, which will establish the model for Indigenous governance at the national Church level. It was affirmed at Sacred Circle 2012 and must be passed at a second consecutive General Synod, in this case General Synod 2013.

Anglican Church of Canada is the Federation of Anglican dioceses in Canada. It is part of the worldwide Anglican Communion.

Diocese is a regional group of parishes under one bishop. Some large dioceses will have a suffragan or assistant bishop.

Ecclesiastical Province is composed of five or six dioceses.

Governance Working Group is a taskforce of General Synod charged with discerning several matters of governance and canons.

General Secretary (the) is the chief operating officer of the national Church and is responsible for overseeing all daily operations.

General Synod is the congregation of the national Church. General Synod currently meets every three years and is composed of delegates from each diocese. The congregation of General Synod is the governing body of the national Anglican Church. Representatives from this congregation are elected and appointed to govern matters of the national Church between the meetings of General Synod. Standing Committees are also elected or appointed at a meeting of General Synod. General Synod is the national Church body that employs and operates the national body. Church House is the national office of the Anglican Church of Canada.

House of Bishops is composed of all sitting bishops. It meets on theological and other matters twice each year.

Marks of Mission (the) were first defined in *Bonds of Affection* – 1984 a document of the Anglican Consultative Council and were later included in the document *Mission in a Broken World, a publication of the Anglican Consultative Council in 1990*. There are currently five agreed upon Marks of Mission. Canada has proposed a sixth mark of mission that expresses mission as peace, conflict transformation, and reconciliation. Approved in principal, the exact wording and adoption of the sixth mark of mission is forthcoming.

New Agape (A) is a covenant that was developed following the apology from the Primate or senior bishop of the Anglican Church and defines changes in governance, training and other initiatives aimed at attending to the impact of the Church operated Indian Residential Schools. The Anglican Church of Canada and the Anglican Council of Indigenous Peoples signed the agreement.

Primate (the) is elected by the House of Bishops to be the first among equals or bishops. Holding the ecclesiastical title of Archbishop or senior bishop, the primate chairs the meetings of the house of bishop and is the spiritual leader of the General Synod.

MRI is a descriptive acronym developed by Leonard Sweet. See APC.

Sacred Circle is the gathering of the Indigenous Anglican Church. Indigenous parishes are asked to send one youth, one elder and one clergy person to the gathering.

Vision 2019 is the title given to the strategic planning initiative of the Council of General Synod of the Anglican Church of Canada 2007-2010 triennium.

Vision 2019 Implementation Team is a team of lay and ordained appointed by Council of General Synod to guide the implementation of the strategic plan approved at the General Synod of 2010.

ABSTRACT

In 2007, the Anglican Church of Canada began a strategic visioning process now known as Vision 2019. The task was to undertake a planning process and develop recommendations for the next ten years.⁴ The Anglican Church of Canada Consultation process utilized social networking and other web-based viral marketing methods as well as traditional Bible studies to encourage individuals and congregations to explore the Marks of Mission⁵ and then to respond to the question: *Where would you like to see your Church in 10 years?* Another initiative was also underway aimed at changes to the governance of the Church⁶ in order to respond to the call by Canadian Anglicans to walk with indigenous peoples.

At first glance, the Vision 2019 initiative may look like a different approach to strategic planning, which it is. However, the outcomes and impact of the planning process as well as the governance initiative can be viewed as signs of significant challenge and change in the Church. The merging of these two initiatives and the resulting calls for change, challenges the way the Anglican Church of Canada and all mainline Churches in Canada govern within the emerging culture in post-colonial Canada. This dissertation examines the planning process, the emerging issues and themes as well as the immediate impact on the governance and leadership of a mainline Church in Canada. Specifically, how does a Church discern and respond to the *missio Dei*? A primary conclusion is that

⁴ Vision 2019 is the strategic planning initiative of Council of General Synod <http://www.anglican.ca/v2019/>

⁵ The Marks of Mission study program <http://www.anglican.ca/v2019/mm/index.htm>

⁶ Report of the Governance working group and the Anglican Council of Indigenous Peoples to Council of General Synod presented and approved at General Synod June 2010.

the way forward must involve a response to the Holy Spirit and a journey of renewal, healing, and reconciliation.

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PREFACE

I write as a sojourner during a time of change and challenge within the Anglican Church of Canada. Other Churches in Canada and other parts of the world face many of these same challenges, as they attempt to respond to the call for inclusion and healing with indigenous peoples. This dissertation explores the journey of transitioning from an Attractional, Propositional, and Colonial Church to a Missional, Relational, and Incarnational⁷ Church. The emphasis of this study is the issues and challenges that were identified through a formal and informal change initiative that was aimed at discerning God's call through God's people for reforms, healing, and mission. The formal initiative is the Strategic Planning process, known as Vision 2019.⁸ In this dissertation I engage in a critical analysis of the vision for change during the paradigm shift of a Church in post-colonial times in Canada, through the review of all related documents, as well as through my role as a member of the Anglican Church of Canada taskforce and the Anglican Church of Canada Implementation team.

As a participant observer in the consultation process, I discuss the emerging issues and obstacles of the implementation that will challenge the emerging Indigenous Church and reflect on how this will impact the wider Church in Canada. This includes a discussion of the gospel received in this place, stripped of the Euro-cultural hegemony. I also engage with the recommendations regarding the movement of the Anglican Church

⁷ Leonard Sweet describes two models for the church, in *So Beautiful: Divine Design for Life and the Church*, Colorado Springs: David C. Cook, 2009; one being attractional, colonial, and propositional (APC) and the other being missional, relational, and incarnational (MRI).

⁸ Vision 2019 is the Strategic Planning initiative of the Council of General Synod 2007-2010 triennium.

of Canada from an Attractional, Propositional, and Colonial Church (APC) to a Missional, Relational, and Incarnational Church (MRI) Church as defined by Leonard Sweet.

With a number of denominations in similar situations within Canada, it is hoped that this dissertation will outline key changes and ideas that will assist in the shift from an APC to and MRI Church within the Canadian context. The methodologies of listening and visioning provide an alternative view to the traditional business model of strategic planning approach that the Church has adopted.

This dissertation explores key components in the transition from APC to MRI, with an emphasis on the issues and challenges that were identified through a formal and informal change initiative aimed at discerning God's call through God's people for reforms, healing, and mission.

CHAPTER 1

ANTECEDENTS, INTRODUCTION AND STATEMENT OF THE PROBLEM

Antecedents

In 1993, the Primate or senior Archbishop of the Anglican Church of Canada¹ delivered a formal apology to the Indigenous members of the Church, acknowledging the Church's involvement in the residential schools and the missionary efforts that contributed to the eroding of the culture and society of indigenous peoples in Canada. The apology, later published in the Globe and Mail newspaper, led to decades of litigation, but it also led to many changes that continue to influence and challenge the future direction of the Church.

At General Synod² 2007, two major resolutions were passed that would later affect the future of the Anglican Church of Canada. The first was a resolution that called for the development of a new strategic plan for the Anglican Church of Canada, for the period from 2010 to 2019. The second was the exploration by the Governance Working Group³, of a framework for the implementation of indigenous governance within the Anglican Church of Canada, and the possible formation of a fifth ecclesiastical province⁴

¹ The General Synod or governing body of what is now known as the Anglican Church in Canada was founded in 1893 through the Solemn Declaration. <http://www.anglican.ca/help/faq/definitions/>

² General Synod gathers every three years to establish canons, and discuss matters of unity.

³ Governance Working Group is composed of chancellors or lawyers, senior clerics and experienced lay members. It is tasked to research and draft changes and amendments to canon law or the laws that govern the General Synod/ACoC. <http://www.anglican.ca/about/ccc/cogs/governance/>

⁴ The ACoC is divided into provinces usually composed of 5 or 6 dioceses all within a particular region. A fifth ecclesiastical province would not necessarily be geographically rooted.

within the Anglican Church of Canada, and which was connected to a historical covenant⁵ with Indigenous Anglicans and to an agreement by a previous Primate.

The strategic planning initiative, which became known as Vision 2019,⁶ undertook strategic planning in a more inclusive way, a way that differed from past planning efforts. The hope of the Vision 2019 Taskforce was also to address some of the emerging challenges to ministry in the post-modern, post-Christendom, post-residential school context of ministry.

The work of both groups was coordinated through the Planning and Agenda Team, which coordinates the work of Council of General Synod. While the Governance Working Group had its own mandate and carried out its work separately, the report of the Governance Working Group, in response to the 2007 resolution, has a significant impact on the final report of the Vision 2019 Taskforce. The report of the Vision 2019 Taskforce also has a similar impact on the implementation of the resolution arising from the Governance Working Group report.

In the fall of 2007, in preparation for the strategic planning initiative, the Primate asked for volunteers from across the Canadian Church who would be willing to serve on a strategic planning Taskforce. The Taskforce would be a subcommittee of the national governing group or the Council of General Synod. The task was to develop a strategic plan for the Anglican Church of Canada from 2011 to 2019. The selection of applicants

⁵ The Covenant was signed in Winnipeg, April 1994. <http://www.anglican.ca/im/covenant/>. The covenant led to the development of *A New Agape*. *A New Agape: Towards Healing, Reconciliation and New Life* is a Covenant between the Anglican Church of Canada and Indigenous Anglicans. It is the response to a report that was accepted to General Synod 2001.

⁶ The Strategic Planning Taskforce adopted the name Vision 2019 Taskforce, to indicate the focus of the work.

met several requirements including past experience with strategic planning, knowledge of the wider Church governance, a balance of clergy, laity, and gender, regional representation, and knowledge and understanding of the complexities that face the national Church and its visioning process.

The final composition of the Taskforce was a retired lawyer and CEO of an international automotive parts corporation, a self-employed organizational development consultant and trainer, and an Executive or administrating Archdeacon of a large diocese, who, prior to ordination had been a senior administrator in a large hospital. Also appointed were a diocesan dean⁷ who had been part of previous strategic planning for the national Church and served as chair, a newly a consecrated Bishop⁸ who had been a chaplain at a seminary and university, and me. At the time, I was a priest working in northern Canada and a doctoral student at George Fox Evangelical Seminary in the Leadership in the Emerging Culture, now known as Semiotics and Future Studies. Prior to ordination, I was a management consultant specializing in organizational change and development.

Our first face-to-face meeting to begin to operationalize the planning process was in March of 2008. From the beginning, we examined the challenge of what we needed to accomplish as a problem to be solved and applied basic strategic planning methodology. We developed a plan to execute a strategic planning model, and the group retired for the night. When we gathered in the morning, each of us shared that while we knew we have

⁷ A dean is the second in authority after a diocesan bishop, and is usually the senior cleric of a cathedral.

⁸ As required for all national church committees and working groups, the Bishop provided episcopal oversight and served as a liaison with the House of Bishops.

developed a good strategic planning model of consultation, we felt unsettled about the approach. Two of us recounted having wakened in the middle of the night with a different idea. It is interesting to note that before retiring, we gathered for night prayers, where, as we had done when we met for morning prayers and began our task, we again commended our work to God and asked for God's direction.

The Taskforce then discussed the need for a different way of listening, of being more inclusive, beyond the traditional diocese, parish leadership consultations of the past, or the professional strategic plans and consultations previously commissioned. We began to rethink the consultation process and what we really felt we should be trying to accomplish. We developed an idea of listening to the wider Church, to hear what Anglicans across Canada had to say about God's mission and what the Church needed to attend to within the present context of litigations connected with Indian Residential Schools,⁹ schisms over theological differences and same sex blessings, declining membership and dwindling financial resources. Staff of the department of communication information and resources of General Synod joined us expecting to hear directives on marketing, and public relations campaign regarding the project as well.

The staff team included a filmmaker, a writer who would write web copy as well as resources, and the national Church webmaster who was to help the project to develop a web presence. The staff team possessed a high degree of skill in using technology and had experience in listening to the wider Church. The younger members of the staff team, who were well-versed in the use of Facebook and Twitter as well as other creative uses of

⁹ Beginning in the 19th century, the ACoC and other churches operated residential schools whose mandate was to both educate and assimilate aboriginal children into Canadian society. The last Anglican-operated Residential school in Canada closed in 1969.

social media, enhanced the conversation and planning. As we shared our work with the staff team, new ideas began to form. It was clear there was an emerging model of consultation that had never been tried within the Church before. The web team immediately proposed the idea of somehow using the website and social media to reach those individuals that we knew would not necessarily participate in the traditional model of consultation undertaken by the Church. This would attend to our desire to listen to those individuals who would not always be part of the traditional professional leadership model of the Church. These experiences resonate with what Schön¹⁰ describes as an approach to epistemology of practice based on close examination of what some practitioners such as architects, psychotherapists, engineers, planners, and managers actually do.¹¹

The Taskforce, including the staff consultants, chose a process of discussions focused on Bible studies and visioning that stood in opposition to the traditional corporate and business model of strategic planning that we, as a group, first proposed to ourselves.¹² We had gone through what Schön describes as a crisis in confidence in professional knowledge.¹³ Were we tapping into our own knowledge of the discomfort between lay and clergy or wider between the local Church and the national Church? We

¹⁰ Reflective practice is simply thinking about what you're doing while you're doing it. Reflective practice comes from Donald Schön who wrote *The Reflective Practitioners: How Professionals Think in Action*. New York: Basic Books Inc., 1982. This was ground breaking work at the time. Schön explored many concepts which we now include in discussions about organizations; such as learning systems within organizations and communities, how organizations learn, and how professionals problem solve. His work builds on the concept of tacit knowledge first described by Michael Polanyi in *The Tacit Dimension* in 1967.

¹¹ Schön, viii.

¹² This different approach also explains some of the initial opposition and resistance by CoGS and others to the Vision 2019 final plan.

¹³ Schön, 3.

knew that the wider Church was being challenged and there was a sense of disconnect between the dioceses and the national Church.¹⁴ This issue, as well as the continuing tension regarding same sex blessings, the impact of legal action against the Church, abuse by clergy, questions of governance, the allocation of financial resources and stewardship initiatives and assistance to dioceses, and changes to Canon Law contributed to the disconnect and general anxiety within the Church. The wider Church was challenging many of the instruments of governance that traditionally contribute to our unity. The Vision 2019 Taskforce continued to develop, refine, and discuss the implementation of the plan through a series of conference calls and face-to-face meetings.¹⁵ The group responded to the feedback from Council of General Synod and the challenges with operationalization.

The result was a dynamic and interactive conversation that utilized story telling, Bible study, and encouraged sharing one's dream or visioning of the Church in 2019. We used a dedicated and linked website¹⁶ to provide Bible studies suitable for Lenten group studies based on the Marks of Mission. Stories of the Church engaged in mission were gathered and posted. Social media¹⁷ and print media¹⁸ (Anglican Journal) were used to

¹⁴ General Synod and Church House refer to the national offices and programs of the Anglican Church of Canada.

¹⁵ It must also be acknowledged that the Vision 2019 Taskforce was influenced by the concerns of the new Primate regarding the conflict and dissension that had emerged in recent years and his hope to draw not only the House of Bishops together but to bring the whole Church together with one shared vision.

¹⁶ Dream the Church website: <http://archive.anglican.ca/v2019/>

¹⁷ General Synod Facebook site and new twitter site [@generalynod](https://www.facebook.com/canadiananglican).

¹⁸ Anglican Journal is the newspaper of General Synod and is delivered to everyone who is listed on a parish registry

disseminate and encourage visits, develop stories of those within the Canadian Church and of international partners responding to the *missio Dei* in their communities and to share them with the wider Church to engage in conversation. Supplementary materials focusing on indigenous ministry, and the history and experiences of the Indian Residential Schools, were also developed.

The format of the responses to the request to share one's vision or dream allowed for threads or conversations to continue. The Taskforce decided that all conversations would be posted for all to view. The Church's Facebook site and Twitter site were also used to share information about the project as well as repost some of the video-based invitations from the Primate, submissions from Council of General Synod members, Taskforce members, and others in leadership who wished to make a submission.

The Vision 2019 Taskforce read and collected data from all conversations initially posted to the website and through social media sites as well as those responses to original postings. All conversations became data. No conversation was edited or eliminated.¹⁹ In total, there were over 1000 individual responses that came in the form of dream statements, stories, videos, and recorded phone messages.

Other influences on our planning approach included member's experiences in business, other dioceses, various authors, the Fresh Expressions Initiative Canada, and ideas and discussions based on my work in the George Fox Evangelical Seminary

¹⁹ One thread became very controversial and the website manager pointed out to the original poster that all posts were visible to anyone who visited the site. The individual who began the thread chose to delete it.

program Doctor of Ministry program: Leadership in the Emerging Culture now referred to as Semiotics and Futures Studies.²⁰

The staff of the Communications and Information Resources department brought creativity and vision as well as their wider understanding of the Anglican Church of Canada. The initial communications with the Council of General Synod demonstrated that the planning process that we had developed did not meet people's expectations. While many members of Council of General Synod embraced our proposal, the first challenge was to encourage discussions within this governance group of the Church, especially concerning the use of social networking and listening beyond the traditional leadership models.

This challenged the leadership groups of the Anglican Church of Canada. However, as the process continued and the Vision 2019 Taskforce shaped its communication plan with the Council of General Synod, we received not only approval to proceed but also a critical buy-in and commitment from a majority of the Council of General Synod membership. We found that the greatest success was achieved when one or more members of the Vision 2019 Taskforce went to the meeting to not only make a formal presentation, but also to share our thought processes and build relationships with key people by taking time to answer their questions directly and show that we were listening to them. This was very different from the traditional process of submitting a written report and requests for approval from various leadership groups.

²⁰ <http://www.georgefox.edu/seminary/programs/dmin-sfs/index.html>

Not knowing the number of responses we might receive through our consultation, however recognizing that the responses would not come in an easily categorized format from a questionnaire, we knew that managing the data would be a significant task. Such qualitative research methods often utilize context analysis and search for trends and emerging themes. Therefore, in order to manage the data from the consultations, the Vision 2019 Taskforce hired a social research consultant.²¹ The Taskforce also reviewed strategic planning documents from 18 different dioceses, but concluded that much of the work undertaken was either so specific to the diocese or so traditional in its approach to planning that we did not see a fit between the emerging conversations in our consultations and the completed strategic planning documents. We also identified the networks that we needed to listen to within our Anglican community in order to hear their stories. This included groups like Fresh Expression Canada.²²

When we began to look at the diffusion of these ideas of change throughout the Anglican Church of Canada, it was clear that there were a number of networks within the national Church and within the Anglican community in Canada, and that each of these networks has cliques. These networks also follow the patterns described by Rogers²³ as having individuals from one clique also connected to other networks or cliques. Rogers'

²¹ Marlene Morris and Associates are qualitative research specialists who had recent experience assisting the Diocese of New Westminster in a Strategic Visioning process.

²² Fresh Expressions: <http://www.freshexpressions.ca/>

²³ Everett M. Rogers, *Diffusion of Innovation*. 5th ed. (New York: Free Press, 2003).

model²⁴ provides a tool to both discern how and why change and innovation has occurred.

Integrating the conversations was a challenge. The Vision 2019 Taskforce found itself acting as a link between many different voices. We also asked to meet with some of the critical working groups or committees including the House of Bishops, Anglican Council of Indigenous Peoples and the Governance Working Group. We also held some discussions with the Evangelical Lutheran Church of Canada as the Anglican Church of Canada is in full communion relationship with the Evangelical Lutheran Church of Canada.

During early conversations with the Governance Working Group, it became clear that the work of the Vision 2019 Taskforce and the Governance Working Group was closely linked. The Governance Working Group was responsible to the Council of General Synod on several key governance matters as well as listening to the Anglican Church of Canada. To achieve their goals, the Governance Working Group was sending members to each Provincial Synod²⁵ as well as the Council of General Synod, and the House of Bishops.

After the consultations with the wider Church were completed, it was decided that the Taskforce would consult with key stakeholders to address some of the criticism we received about the research model. This list included the four Archbishops or senior

²⁴ Rogers proposes that within each network or clique, some are connected with other networks and that within all of these existed innovators thinkers, early adopters, late adopters, and laggards.

²⁵ Provincial Synods are regional groups of usually 6 dioceses.

bishops of each ecclesiastical province, the national Indigenous bishop, and other stakeholder groups.

Vision 2019 began as a problem-solving exercise by the Church at General Synod 2007 because of the need for a vision and the need to consult with the wider Church to develop that vision which would guide the Church for the next 10 years. We began to explore living into *missio Dei*.

Problem

This dissertation explores key components in the transition from an Attractional, Propositional, and Colonial Church to a Missional, Relational, and Incarnational Church with an emphasis on the issues and challenges that were identified through a formal and informal change initiative aimed at discerning God's call through God's people for reforms, healing, and mission. The formal initiative is the Strategic Planning process known as Vision 2019. My reflections on the process as well as the outcomes are based on my personal experience as a member of the Vision 2019 Taskforce of the Council of General Synod of the Anglican Church of Canada for the triennium 2007 to 2010. As well, the parallel initiative and consultation of the Governance Working Group, whose findings were also considered by the Vision 2019 Taskforce, are explored.

The consultation went beyond the business model of strategic planning that had been used in the past to one of listening to the wider Church and attempting to discern God's call to mission or *missio Dei*. The implications are many and point to a way forward for the Church in order to live into *missio Dei* as discerned by God's people.

Reginald Bibby²⁶ believes that Canada is undergoing a renaissance of religion. He also concludes that most people are not active in religious groups. Bibby's research concluded that one in two adults report that they have experienced God's presence and a very large number of Canadians also reported that they prayed regularly. This research also showed that in 2000, approximately 22% of young people indicated that they attend a church service on a regular basis. Examining trends in Protestant Church movements as well as Roman Catholic movements in the last decade of the 1990s, Bibby concluded that there is an increase in attendance and Church participation by those who are 35 years and under.

Sweet calls for a missional relational and incarnational Church and reminds us in *So Beautiful* that one cannot program MRI into the Church.

The words missional, relational, incarnational are not tag phrases in the *slanguage* of faith but an operative sweep of the gospel in brevity, beauty, and threeness. MRI theology is the only theology worth bothering with because it is the strategic operating command center of Christianity and because it embraces and employs the whole theater of faith; the marks of mission, the ark of relationships and the arts of incarnation.²⁷

We are in a second reformation, one that attends to the issue of culture and empire, one that is establishing a Church for every culture, just as the first Churches were set into the culture and place of each community.

²⁶ Reginald Bibby, *Restless Churches: How Canadian Churches Can Contribute to the Emerging Religious Renaissance*. (Toronto: Novalis, 2004), 14.

²⁷ Leonard Sweet, *So Beautiful: Divine Design for Life and the Church*. (Colorado Springs: David C Cook, 2009), 27.

Eight themes²⁸ emerged from the research and consultation process of Vision 2019. From these eight themes, seven priorities were developed. One priority, to journey alongside Indigenous peoples, as well as the emerging Indigenous Church, and the challenges to governance that it raises, challenges the Anglican Church of Canada to respond to calls for change. Required is an honest engagement with its colonial past and residual injustices of governance and polity as well as the demands of decision-making processes within a hierarchical structure that is being shown as irrelevant. This dissertation will explore the outcomes and impact of the consultation and resulting support for change, as well as the signs and signifiers of change with respect to the emerging Indigenous Church in Canada.

There has been a call by the people for the Church to attend to the issues and impact of residential schools that were operated by the Church. However, the reluctance of dioceses that are financially strong and did not own or operate any schools has, in my opinion hampered the movement forward. At the same time, the Anglican Church of Canada speaks out for justice with regards to Canadian government dealings with indigenous rights issues yet not within the institution of the Church.

²⁸ The eight themes are: young people and young families in church, inclusiveness in the church, return to historical teachings and practices in the church, worship, outreach to the local community, new energy and ideas, growth and decline in the church, and handling differences in the church. The seven priorities, which are also presented in detail in chapter five are: develop leadership education for mission and ministry, support ministry through the Council of the North, journey alongside Indigenous peoples, work for justice and peace, engage young people in mutual growth for mission, enliven our worship, and be leaders in the Anglican Communion and in ecumenical action.

Contextual Factors

Sweet calls the context in which the Church is finding itself a perfect storm.²⁹ This perfect storm is comprised of cultural and economic changes, and questions regarding authority on matters of theology and doctrine. Circumstances that aggravate the current situation of the Anglican Church of Canada include: declining and aging memberships, legal challenges and settlements related to the operation of Indian Residential Schools, increased empowerment of indigenous people and call by some for full inclusion within the Church, awakening of indigenous healing movements to restore indigenous teachings, and re-engagement with the gospel. Other challenges are the call for internal challenges regarding polity and governance with a possible decrease in the number of dioceses, and internal challenges regarding doctrine. All of these factors demonstrate the perfect storm or moment in time for the Anglican Church of Canada.

In order to move from an Attractional, Propositional, and Colonial Church (APC) to a Missional, Relational, and Incarnational Church (MRI), the Anglican Church of Canada must rid itself of the structures, systems, and emphasis on statistics that are rooted in the APC Church. These systems have kept the Church locked into what Middleton refers to as a “mathematical enlightenment modern model designed for hierarchical governance.”³⁰

²⁹ A perfect storm is a critical or disastrous situation created by a powerful concurrence of factors. *Merriam-Webster Dictionary*, online edition.

³⁰ Eric Middleton, *The New Flatlanders: A Seeker's Guide to the Theory of Everything*. (Philadelphia: Templeton Foundation Press, 2002), 18.

The modern missional view of the Anglican Church of Canada grew out of what Polyani refers to as the “mechanistic conception of the world”.³¹ Mission became about planting the institution of the Church in new areas using professional clergy, and focusing primarily on maintaining the dominant values of the British colonizers. In order to reach beyond the traditional professional clergy and lay leadership models of a parish to one involving a consultation project that utilized social networking methods, we asked for submissions by groups and individuals in response to a Lenten Bible study on Mission.

If the Anglican Church of Canada is to change however, what is occurring at the congregational or grassroots level must move through the denomination’s leadership in order to recreate the purpose for which the Anglican Communion in Canada exists; namely to enable mission within the geographical boundaries of Canada, and with partners throughout the world. The Anglican Church of Canada undertook a strategic planning initiative aimed at moving the Church forward to meet the challenges of the post-modern, post-Christendom, post-residential school context of ministry. However in order to fully meet the challenges and changes it faces, the Anglican Church of Canada will need to approach this planning process differently than in the past.

During the three-year period of 2007 to 2010, the Anglican Church of Canada explored three key initiatives regarding the governance and future of the Church. The first, referred to as Vision 2019, developed a new strategic plan for the 10-year period from 2011-2019, the Governance Working Group, and the Primatial Review Project. Each of these initiatives brought forward key discussions on several aspects of

³¹ Michael Polanyi, *Personal Knowledge: Towards a Post-Critical Philosophy*. (Chicago: University of Chicago Press, 1962), 8.

governance such as the role and place of indigenous peoples within the Church, the mission of the Church as seen by the people, communication within the wider national Church, leadership, and worship. This three-year journey culminated in the gathering of the national Church known as General Synod, where groundbreaking motions and resolutions were passed.

Operationalization of the Consultation

To facilitate the discussion, a Bible study for Lent or beyond was developed which framed stories of ministry of the Church with the Marks of Mission and was available via download from the dedicated webpages. Stories and articles pertaining to the consultation were printed in the national Church paper, *The Anglican Journal*, which is mailed to every person on a parish list in Canada. All materials were available on a dedicated website. A facilitator's manual was also developed.

The Bible studies were developed for use in Lent or another suitable time, to engage participants in mission and framed by stories of ministry and mission already underway within the Anglican Church of Canada. A supplementary Bible study specific to Indigenous people and the residential school experience was also developed. The format became one of telling a story about mission and asking for a story based on a dream or vision for the Church in the coming decade. We then asked individuals or groups to share their dreams and stories by posting them on a dedicated website.

The Vision 2019 consultations utilized social media and networks within the national Church community rather than the traditional dissemination and consultation model of General Synod to diocese, diocese to parish, parish priest to wardens and vestry,

which often resulted in some gatekeeping. These gatekeeper possibilities were identified as obstacles in hearing from those in the pews, those outside of the traditional leadership models of the Church. We recognized that some individuals who might wish to contribute might not have access to computers. A 1-800 line was also established where respondents could record their thoughts.

The next chapter explores the scriptural foundation for mission and governance.

CHAPTER TWO

SCRIPTURAL FOUNDATIONS

This chapter explores the theology of mission of the Anglican Church of Canada including the emerging theology of mission as defined by the Marks of Mission¹ of the Anglican Communion. The connection between a theology of mission, governance, healing, and worship is also discussed.

Theology of Mission

The Anglican Church of Canada's modern missional view grew out of what Polyani refers to as the "mechanistic conception of the world".² Mission became about planting the institution of the Church in new areas using professional clergy, and focusing primarily on maintaining the dominant values of the British colonizers. In the mid 19th century, the mission of the Church was viewed as a program or action of a certain Church society or group conducting a mission or campaign to reach Indigenous peoples in order to bring them into the colonial Christian Church. Once the Anglican Church of Canada was a mission of the sending Church of the CofE, in the 19th and 20th centuries, the Anglican Church of Canada is now in a new missional relationship with the emerging Indigenous Church.

¹ There are currently five Marks of Mission that have been affirmed by the Anglican Consultative Council.

² Michael Polanyi, *Personal Knowledge: Towards a Post-Critical Philosophy*. (Chicago: University of Chicago Press, 1962), 8.

Rollins, in the *Fidelity of Betrayal*, states, “An ideological system is traditionally composed of a set of beliefs that attempt to reveal the way life ought to be lived.”³ As an instrument of colonialism, and thus privilege, in Canada, the Anglican Church of Canada found itself part of the power structures of Canadian society. This is in direct contrast to the kingdom and, as Rollins articulates, “when the ideology powers become powerful they become destructive, for that affirmation of every system there are those who stand outside it and who are excluded from it.”⁴

The mission of the Church is not to build the institution but to build the kingdom by joining God in what God is doing in a particular context.

God desires to bring all of life into a reconciled relationship. A congregation must seek to understand how the intent of God as expressed in the gospel can work itself out in a particular context to contribute to this ministry of reconciliation. Many changes in a context present challenges that the Church must seek to address, and that requires careful planning.⁵

This thought is built upon what Newbigin, in *Foolishness to the Greeks*, outlines as the process of contextualization of mission. Newbigin examines the process of confusing ones own values with the gospel without realizing one is doing it.

...the conservative evangelical, were often unaware of the cultural conditioning of their religion and their and therefore guilty, as many of them now recognize, of

³ Peter Rollins, *The Fidelity of Betrayal: Towards a Church Beyond Belief*. (Brewster: Paraclete Press, 2008), 168.

⁴ *Ibid.*, 169.

⁵ Craig Van Gelder, *The Missional Church in Context: Helping Congregations Develop Contextual Ministry*. (Grand Rapids: William B. Eerdmans Publishing Co. 2007), 32.

confusing the gospel with the values of the American way of life without realizing what they were doing”⁶

Newbigin's thesis can also be applied to early Anglican missionaries in Canada as well. While this issue is being revealed through discussions regarding the role and place of women, hospitality and inclusion with regards to LGBT members of society as well as the Anglican Church of Canada's relationship with Indigenous peoples, remnants of the old way of thinking still linger. Newbigin, citing the work of Thomas Ohm, states that:

Until the 1950's "mission" even if not used in a univocal sense, had a fairly circumscribed set of meanings. It referred to (a) the sending of missionaries to a designated territory, (b) the activities undertaken by such missionaries, (c) the geographic area where the missionaries were active, (d) the agency which despatched the missionaries, (e) the non-Christian world or "mission field", or (f) the center from which the missionaries operated on the "mission field".⁷

Historically, the Anglican Church of Canada has failed to fully live into the biblical vision⁸ of the Church through its commitment to a certain cultural and economic mindset; one that saw as a priority, the superiority of the European mission.⁹ While successful missions have been undertaken and the Anglican Church of Canada established within all parts of Canada, the future of the Anglican Church of Canada is in jeopardy as a direct result of its current mission and governance model. The Anglican

⁶ Lesslie Newbigin, *Foolishness to the Greeks: The Gospel and Western Culture*. (Grand Rapids: William B. Eerdmans Publishing Co. 1986), 2.

⁷ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*. (Maryknoll: Orbis Books 1998), 1.

⁸ The Great Commission, Matthew 28:18-20.

⁹ This mindset of superiority is rooted in the views expressed in the Doctrine of Discover, which is discussed in Chapter 3.

Church of Canada is at the threshold of significant changes within its understanding of mission and the structures and order of the Church that will equip the Church to live into *missio Dei*. Bosch suggests, “that the solution to the problem presented by the present failure of nerve does not lie in a simple return to an earlier missionary consciousness and practice. Clinging to yesterday’s images provides solace, but little else.”¹⁰

Age of the Spirit

Van Gelder and others define the present time as the age of the Spirit. The Primate of the Anglican Church of Canada, Fred Hiltz, has named the changes and challenges being driven by the Spirit. In his closing Homily of General Synod 2010, said:

I think the Holy Spirit has called this Church out of a time when we tried to resolve so many contentious issues through resolution, heated debated, fierce confrontation even on the floor of Synod; and subsequent hurt and anger and frustration and discouragement.¹¹

Van Gelder defines the ministry of the Church as the ministry of the Spirit and “that it is crucial to understand the ministry of the Spirit if we are to comprehend the ministry of the Church in the world or more aptly put, how the Church is to participate in God’s mission in the world.”¹² He says that this is challenging, “because more attention

¹⁰ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*. (Maryknoll: Orbis Books, 1998), 7.

¹¹ Link to the Homily given by the Primate Fred Hiltz at the close of General Synod 2010. <http://archive.anglican.ca/gs2010/atsynod/speeches/closing-eucharist-homily/>

¹² Craig Van Gelder, *The Ministry of the Missional Church: A Community Led by the Spirit*. E-book ed. (Grand Rapids: Baker Books, 2007), 33.

is usually given to understanding the ministry of Jesus in relation to the Church than to understanding the ministry of the Spirit within and through the Church.”¹³

Van Gelder, in developing his argument for the importance of the ministry of the Spirit, says “it is essential for congregations to comprehend (the ministry of the Spirit) if they are to live fully into all that God intends in relation to God’s mission in the world.”¹⁴ Within the structure of the Anglican Church of Canada, this comprehension must be understood at all levels, and embraced and carried forward by local delegates into the synods and councils that provide leadership for the Church. Brian McLaren was invited to share his thoughts on emerging theology of mission at Lambeth 2008.¹⁵ In his presentation, McLaren spoke of the need to recognize that many of the structures of the Church are no longer useful.

Structures that formerly served very well; physical structures like certain kinds of Church buildings, organizational structures like hierarchies, mental structures like certain kinds of theologies. These kinds of structures are now interesting because it sort of tells a story of something that used to exist but is not very helpful to get anybody on a journey today.¹⁶

By focusing on joining in the *missio Dei*, a new theology of mission for the Anglican Church of Canada is emerging. The paradigm shift that is occurring within the Anglican Church of Canada regarding mission is described and defined by the Marks of

¹³ Ibid. 33.

¹⁴ Ibid. 35.

¹⁵ Lambeth Conference is a gathering of all Bishops within the Anglican Communion every ten years.

¹⁶ Brian McLaren, *Becoming a Missional Christian*. Off the Map Productions, August 28, 2008. <http://www.youtube.com/watch?v=b9WNeJEGgRk> Video #1, 5:20 minutes, accessed August 10, 2012.

Mission. The Marks of Mission are shaping the theology of mission for the Anglican Communion, and by focusing on living into the Marks of Mission, the Anglican Church of Canada is defining a new theology, one that will change the structures, challenge the governance, and shape the priorities of the Anglican Church of Canada.

The Anglican Church of Canada has been making changes to governance and structure for some time in an effort to be responsive to mission. This difficult task of determining which structures equip and enable the current mission of the Church living into God's mission, and which systems and structures hinder, must be shared with Indigenous Anglicans. The understanding of Paul's role in the early Church (teacher, leader), the Roman Catholic understanding, and its interpretation of Peter as the leader of the Church, and the cultural context of the early and modern Church, call the Anglican Church of Canada to reexamine the role and place of leadership and governance. Tradition does not hold the answer.

The Church is the bearer to all the nations of a gospel that announces the kingdom, the reign, and the sovereignty of God. It calls men and women to repent of their false loyalty to other powers, to become believers in the one true sovereignty, and so to become corporately a sign, instrument, and foretaste of that sovereignty of the one true and living God over all nature, all nations and all human lives.¹⁷

The view of success in mission within the Anglican Church of Canada is currently focused on the view of success as described by the modern Church. The focus of the Anglican Church of Canada on statistics and financial viability is being called into

¹⁷ Lesslie Newbigin, *Foolishness to the Greeks: The Gospel and Western Culture*. (Grand Rapids: William B. Eerdmans Publishing Co. 1986), 124.

question by the emerging theology of mission, including that of walking with Indigenous peoples. Governance and finances are strongly linked in this older, formulaic model. The current structure of the Anglican Church of Canada is one built upon membership, apportionment, and hierarchy and is becoming less sustainable.

In his discussion of multiplication and growth in the early Church, Newbigin, argues that there is little evidence in scripture for a focus on numbers and statistics in the mission of the Church. Faithfulness and increase in those who come to know Jesus as Lord is what defines the mission of the Church. “The emphasis falls upon the faithfulness of the disciples rather than upon their numbers. Neither does a study of the Epistles seem to disclose any interest in numerical growth.”¹⁸ The shift of thinking within the Anglican Church of Canada from a program approach to a response to the *missio Dei* calls for a rethinking of mission from “as a program *to* others,” to one of “mission *with* others”

From Doing Mission to Being in Mission, an Emerging Theology of Mission

Reggie McNeal, calling for a shift in missional thinking in the Church, discusses the need to move from “a focus on programs to a focus on people and their development as a core activity of the community of faith.”¹⁹ The challenges are theological and connected to the shift within a community or organization over time. For some, the Anglican Church of Canada should still focus on programs while maintaining a governance model or structure that is rooted in history and Tradition. For others the time of change has come and this change is necessary in order to live into the *missio Dei*.

¹⁸ Lesslie Newbigin, *The Open Secret: An Introduction to the Theology of Mission* Rev. ed. (Grand Rapids: William B. Eerdmans Publishing Co. 1995), 125.

¹⁹ Reggie McNeal, *Missional Renaissance: Changing the Scorecard for the CHURCH*. (San Francisco: Jossey-Bass, 2009), 10.

McNeil describes the challenges the Church faces in this paradigm shifting moment. “Shift from an internal to an external focus usually requires a radical change of mind-set on the part of the leader, away from being ruled by the constraints and scorecards of the internally focused system.”²⁰

In the emerging cultural context of Canadian society, engaging in *missio Dei* calls followers of Christ to live into one’s faith.

Mission is the proclaiming of the kingdom of the Father, and it concerns the rule of God over all that is...But mission is also sharing the life of the Son, for it is in Jesus that God’s kingdom is present in the life of the world, and this presence is continued --under the sign of the cross—in the community that confesses Jesus as Lord and belongs to him as his body. We have therefore to speak about this community, how it grows and is sustained in its mission. It is futile to talk about the task of the Church as an agent of liberation – in whatever terms we understand that task – unless we also pay attention to the ways in which the Church in any place comes into being and grows.²¹

Engagement with the *missio Dei* is calling the Anglican Church of Canada to rethink its worldview, its missiology and the resulting structures and models that are remnants of the Enlightenment²² and which no longer serve this age. The Anglican Church of Canada needs to grow into the *missio Dei* in the context of the emerging social, cultural, and political context of Canada. The maintenance of the Anglican Church

²⁰ Ibid. 7.

²¹ Lesslie Newbigin, *The Open Secret: An Introduction to the Theology of Mission*. Rev. ed. (Grand Rapids: William B. Eerdmans Publishing Co. 1995), 121.

²² Van Gelder defines the assumptions that ruled the day as being embedded in scientific, rational objectivity and logical positivism. Craig Van Gelder. *The Ministry of the Missional Church: A Community Led by the Spirit*. E-book ed. (Grand Rapids: Baker Books. 2007), 37.

of Canada has been viewed as financial sustaining of a system and structure. It is clear, as seen in the declining place of the Church within society, that this is no longer possible or reasonable to expect of followers. Living into the Marks of Mission requires a rethinking or rebooting of the structures for a mission that is shaped by a new theology of mission.

The Five Marks of Mission of the Anglican Consultative
Council (1984, 1990)

To proclaim the Good News of the Kingdom of God.
To teach, baptize and nurture new believers.
To respond to human need by loving service.
To seek to transform unjust structures of society.
To strive to safeguard the integrity of creation, and sustain
and renew the life of the earth.²³

Many within the Anglican Church of Canada are calling for these changes. Some parishes or dioceses are embracing these changes; however, others question the need for change in a system or structure that appears to serve them. Others, perhaps, cling to what they know and know how to make work for them. Our current hierarchical foundations are rooted in the medieval Roman Catholic Church and society. While they once served a purpose, they are not scriptural. Hirsch writes that apostolic ministry is the foundation of the Church.²⁴ Citing Paul's letter to the Ephesians, Hirsch argues that the hierarchical organizational concepts that are the foundation of the Anglican Church of Canada and elsewhere are not rooted in scripture.

²³ *Communion in Mission, Report of the Inter Anglican Standing Commission on Mission and Evangelism 2001 – 2005*. (London: The Anglican Communion Office, 2006), 10.

²⁴ Alan Hirsch, *The Forgotten Ways: Re-activating the Missional Church*. (Grand Rapids: Brazos Press, 2006), 157.

The context of the mission of the Church has also changed. Just as Jesus called the apostles and proclaimed that the kingdom of God is present in the life of the world, so too he calls the Church to proclaim the kingdom in this time and place.

The opening announcement of the gospel, “the kingdom of God is at hand,” is followed at once by a call addressed personally to Peter and Andrew, James and John, to follow Jesus and to share in the work of the kingdom. The calling of men and women to be converted, to follow Jesus and to be part of his community is and must always be at the center of mission.²⁵

The author of the letter to the Ephesians also reminds us that those in the Church have gifts of the Spirit that are for the body of the Church. These gifts are to help the Church to live into its true purpose. In the last few years, it does appear that the Anglican Church of Canada, guided by this changing theology of mission, has shifted missional focus from a view of mission *to* the other, in this case indigenous peoples, to one of a journey *with* the Indigenous peoples of Canada. Van Gelder notes that, in forming a theology of mission, the Church “takes seriously what is going on within the life of a faith community within a particular context, even while it draws on insights from larger theological frameworks.”²⁶

The issue is, however, that this new theology of mission is not yet the dominant theology within the Anglican Church of Canada. If this emerging theology of mission is to provide a foundation for the Anglican Church of Canada and to ensure that the Church

²⁵ Lesslie Newbigin, *The Open Secret: An Introduction to the Theology of Mission*. Rev. ed. (Grand Rapids: William B. Eerdmans Publishing Co. 1995), 121.

²⁶ Craig Van Gelder, *The Ministry of the Missional Church: A Community Led by the Spirit*. E-book ed. (Grand Rapids: Baker Books, 2007), 37.

responds to the *missio Dei*, it must include an understanding of changing relationships within the Church. “It is important for Spirit-led Church leaders to develop a self-conscious organizational theory that reflects both the reality of the congregation’s life as well as the complexities of the challenges before it.”²⁷

The theology of mission of the Anglican Church of Canada must be transformed. However, in order to understand where the Anglican Church of Canada has been and where it must move to, a full understanding of God’s healing mission in the world and in the Church must be embraced.

As the Anglican Church of Canada walks with Indigenous peoples, focusing on the Marks of Mission, this journey will move the Church beyond the understanding of mission as the Church perceives it now, and towards an emerging theology of mission in this place and in this time. This new theology of mission merges an understanding of the relationship with creation, and with one another; “mission must respond creatively and boldly to the context in which it finds itself”²⁸ This means that the Anglican Church of Canada must shake off the last remnants of elitism, and inherent racism, that is embedded within the Church that was once the power elite of Canada. Scripture describes the Church as the body of Christ, with Christ as head. We can turn to Paul’s letters to the Church to understand the early Christian Church in hopes of stripping away the colonial elements, something essential if the Church is to be renewed.

²⁷ Van Gelder, 247.

²⁸ Tobias Brander, “Mission, Millennium, and Politics: Back to Jerusalem”, in *Missiology: An International Review* Vol. xxxvii No 3 July 2009 – Highbeam. (accessed November, 9, 2010).

Paul's letter to the Church at Ephesus can be, and is often seen, as a letter to the wider Church. "There is good evidence that Paul intended this letter to be circulated among a number of Churches in Asia, but eventually it came to rest in and was identified with the city of Ephesus. It seems clear from the themes and content that Ephesians is not a letter for any particular Church; it's a letter for every Church in every age."²⁹

It was the risen One who handed down to us such gifted leaders – some emissaries (apostles) some prophets, some evangelists, as well as some pastor-teachers – so that God's people would build up the body of the anointed one."³⁰

Theology of Worship as Mission

Inherent in the Anglican Tradition is the concept of communal worship or worship that is the same throughout the Anglican Communion but modified for the local context. Within the Anglican Church of Canada, this has usually meant using the *Book of Common Prayer*³¹ and a *Book of Alternative Services*.³² Both prayer books are in English. The Book of Common Prayer was translated by some missionaries into Indigenous languages.

Schattauer citing the works of J.G. Davis in *Worship and Mission*, and Davis' observation that "...worship and mission are treated as two totally distinct objects... and are placed in isolated compartments without the possibility of cross-fertilization and

²⁹ Ecclesia Bible Society, *The Voice New Testament: Step into the Story of Scripture*. (Nashville: Thomas Nelson Inc. 2011), 287.

³⁰ *The Voice*. Ephesians. 4:11

³¹ *The Book of Common Prayer* in its latest form was printed in 1962.

³² *The Book of Alternative Services* was first published in 1985 and contains revised liturgies and prayers.

without the question of their unity being raised at all.”³³ Schattauer referencing the works of others in the area of inculturation or contextualization from European and North American missionaries states:

Much recent reflection about liturgy and mission has been motivated by questions about inculturation or contextualization in those parts of the world that have received patterns of worship from European and North American missionaries. The advent of a post Christian era in the West has encouraged significant reflection about the forms of worship appropriate to this new missional situation.³⁴

While it appears that worship did enable evangelization in the community, the Anglican Church of Canada Traditions that were planted are indicative of the Attractional, Propositional, and Colonial Church, which is proving to be irrelevant to the younger generations in the postcolonial era. The new missional situation is one that is attempting to re-engage the culture, heal from the past colonial Church and to re-engage the gospel in light of this emerging culture.

Schattauer reflects on the “symbolic dimension of the liturgical assembly and its intersection with contemporary life. One clear point of intersection is the role that visual images play both in the symbolic environment of the liturgy and in the electronic media.”³⁵ The images and symbolic dimension of the liturgical assembly of the traditional Anglican service, using the Book of Common Prayer, does not connect with images that are part of everyday life of the people in the community today. Until this can

³³ Thomas Schattauer, ed., *Inside Out: Worship in an Age of Mission*. (Minneapolis: Fortress Press, 1999), 1.

³⁴ Ibid.

³⁵ Ibid. 17.

be bridged, the Church will continue to be relegated to the old Traditions that one visits for nostalgia or to appease ones' elders.

The challenge is to make worship and following Jesus relevant for today, something that the whole Church struggles in the culture to accomplish. Missional concerns, which focus primarily on healing and re-engagement with the living God in the community, present a complex challenge. The Anglican Church of Canada needs to pay attention to the fact that as an instrument of English colonialism and in partnership as a contracted operator of educational institutions for native children, it contributed to the loss of language. The missional focus of the Anglican Church of Canada was to bring the gospel, but the theology of the mission of the day was skewed by the colonial context of the times.

Jesus said go, and the Anglican Church of Canada went, into all corners of the nation. However, the Anglican Church of Canada must be renewed again to join God in what God is presently doing in the nation and the world. The colonial Church, by becoming aware of its past and reengaging with scripture as part of the renewal, can find a way forward by first accepting that it is a Church in exile.

Build houses and live in them; plant gardens and eat what they produce. Take wives and have sons and daughters; take wives for your sons, and give your daughters in marriage, that they may bear sons and daughters; multiply there, and do not decrease. But seek the welfare of the land³⁶ where I have sent you into exile, and pray to the lord on its behalf, for in its welfare you will find your welfare.
(Jer. 29:5-7)

³⁶The exact passage in the NRSV uses the word city; however the word was changed to land in the V2019 materials.

This passage of scripture guided much of the Vision 2019 project.³⁷ Received as God's assignment to God's people, when they lost their city and their temple, this passage also became a guide for the Church to understand that the Anglican Church of Canada must let go of old ways to be part of God's truth.

Transformation

“I am about to do a new thing, do you not perceive it?” (Isaiah 43:19)

God is indeed a sending God but God, through Jesus, calls us to healing and reconciliation. The Anglican Church of Canada is being transformed by what God is doing among Indigenous Anglicans as they point the Anglican Church of Canada to the scriptures and call the Anglican Church of Canada to live into Jesus's command and God's promise. The challenge of living into the *missio Dei* as defined by the Anglican Communion in the Marks of Mission is that challenge of perception of the other. Healing and reconciling with the other is essential to being able to live into God's mission. God's mission has been expressed through Jesus and his gospel. His fundamental teachings must guide the Anglican Church of Canada during this time of renewal and re-engagement with God's mission.

Essential to the future of the Anglican Church of Canada responding to the *missio Dei* is the continuing journey of healing and reconciliation. The full expression of the gospel will be found in the Anglican Church of Canada's attendance to and discussion of the place and role of power within mission and governance of the Church.

³⁷ General Synod of the Anglican Church of Canada. *Dream the Church Vision 2019: A Plan for the Anglican Church of Canada*. (Toronto: 2010), 6.

Acknowledging the historic aspects of colonialism and the role of the Anglican Church of Canada in colonizing Canada requires the exploration of specific issues that are emerging in the discourse surrounding the healing of relationships in Canada. This is especially true for the relationship between the Indigenous peoples and the Churches that participated in the assimilation policies of the Canadian government. The healing initiatives within the Truth and Reconciliation Commission³⁸ (TRC) that are being undertaken by some of those Churches, including the Anglican Church of Canada, are calling into the present a greater understanding of the power dynamics both past and present within the Anglican Church of Canada.

Truth Telling – Remembering and Respect

Any journey of healing begins with an understanding of what has happened that comes from listening but also from understanding truth. Truth telling is subjective in that each of us has a truth to tell. The test of what is true for Christians is found through prayerful discernment of the teachings of Jesus Christ. One of the difficulties in understanding is coming to realize the full extent of the program and role of the Church in the Indian Residential School and the wider policies of assimilation. It is also necessary to learn the truth of the attitudes and positions of the leadership of the Church and that the Church participated in the program of assimilation while proclaiming the gospel. This is a difficult realization for many followers and secular individuals alike.

³⁸ The Truth and Reconciliation Commission has a five year mandate to undertake a truth telling and listening process to aid in the healing and recovery of Indigenous peoples from the impact of Indian Residential Schools. <http://www.trc.ca/websites/trcinstitution/index.php?p=4>

One challenge to the journey of reconciliation is that the Anglican Church of Canada, initially anyway, did not see that it was wrong or violent. To tear children away from families in order to teach them the culture and ways of the new arrivals to North America was not seen in the eyes of the Church or government as a violent act or the doing of any wrong. Truth telling is necessary in the journey towards reconciliation. In order to live into the *missio Dei*, the Anglican Church of Canada must come to understand and accept the truth as it has been experienced by the Indigenous peoples of Canada. This journey by followers of Jesus Christ requires reconciliation, healing, and repentance. This is fundamental to our faith.

One must ask how and why the Anglican Church of Canada, which proclaimed the gospel, found itself in this place. These schools were a tool of the colonizing Church and its attendant culture that was, as LeBlanc says, are “an expression of mission to Native North America as represented in the Canadian residential school policy.”³⁹

The road to healing and reconciliation

Part of the journey towards reconciliation requires that the Anglican Church of Canada fully understand the true condition of the relationship between the Anglican Church of Canada and the Indigenous peoples of Canada. It is only after this full understanding, and this awakening to the true conditions of both the past and the present

³⁹ Terry LeBlanc, *Mission and Power – Case Study and Theological Reflection #2* from Study Theme 4 Edinburgh 2010 pg. 90 http://edinburgh2010.org/en/study-themes/main-study-themes/mission-and-powera66a.pdf?no_cache=1&cid=32203&did=21219&sechash=c12f74fd

relationship that the Anglican Church of Canada can begin its journey towards reconciling with Indigenous peoples. It is also critical that the Anglican Church of Canada reconcile itself to God in order to join God in mission in this place and time. Truth telling opens us up to apology. It is from this place that the Anglican Church of Canada has begun a journey of healing and hope. Stulman references the Book of Jeremiah and defines meaning-making and truth-telling as a foundation for hope.

An essential ingredient of Jeremiah's meaning-making, his tapestry of hope, is truth-telling. From the outset, the prophet names and breaks up surplus denials and deceptions and dares to critique social structures, domain assumptions, and prevailing values that anesthetize the community to its true condition.⁴⁰

Reconciliation with Indigenous Peoples starts to shift paradigms from a mindset of what we can do for them to one of what do they want or need as followers of Jesus. This shift requires that the Church move from being missionaries to people and become a body focused on equipping and encouraging local followers through engagement, attention to cultural differences in governance, leadership and decision-making processes, respecting Indigenous language, and engaging in community development with local leaders to equip and encourage local expressions of Church. This is the paradigm shift in missional theology that is required for the Anglican Church of Canada to live into the Marks of Mission and join in the *missio Dei*.

⁴⁰ Louis J. Stulman, "Jeremiah as a Messenger of Hope in Crisis." *Interpretation: A Journal of Bible and Theology* 62 no. 1, 10.

There is hope. This new theology of mission for the Anglican Church of Canada that is expressed by the Marks of Mission, is emerging. It is shedding the remnants of the Enlightenment, and embracing the missional context into which God is calling.

Questions are also arising about leadership and mission. How might the Anglican Church of Canada understand the priesthood or current form of congregational leadership, based on the emerging theology of mission with its accompanying changes and challenges? Malachi reminds the people of Israel and thus all of us of the sovereignty of God (Lord) over all. “Your own eyes shall see this, and you shall say, Great is the Lord beyond the borders of Israel.” (Malachi 1:5)

God’s sovereignty over all cannot be denied and thus challenges the view that dominated the colonial Church, that of the supremacy of the powers of the Church in mission. The colonial Church, as with all Churches since the beginning, has incorporated elements of the culture into the practice and theology of the Church. However, the state Church became entwined with the agenda of the colonizing authority, thus leading the Church away from *missio Dei*. Mission became a program of the Church, something that the Church does, to others.

This view of mission, while the dominant one within the Christian Church in the modern era, has polluted the Anglican Church of Canada in its ministry first as the Church of England in mission and continues in small corners of the Church as she struggles to live into the leading of the Holy Spirit. A mission primarily of the Victorian era, approaches to education and social order were also embedded within the ministry of the Church.

The Anglican Church of Canada now is also being challenged by the sovereignty of God. The location of the Anglican Church of Canada within society has changed. No longer is it the Church of the elite and powerful within Canadian government and society, although in some dioceses and areas, parishioners are among the elite and wealthy. These parishes enjoy influence if only by numbers and financial contribution.

As the Church relinquishes its old pretenses and accepts its de facto minority position in society, it can learn to see with new eyes, with those of other minorities around it. That could lead to a reinforcement of the *koinonia* character of the Church.” ~ Gerben Heitink. This is a particularly important lesson for the European Christendom Church, but increasingly so for the North American one as well.⁴¹

Art in Mission

Art as an expression in faith is interpreted and shared by a culture through the art and artifacts of the cultural group.⁴² The role or function of the arts in Anglican worship can be seen in the liturgy, the physical worship environment and in the objects or elements used in worship as well as in the Church buildings constructed for worship. In *The History of the Church in Art*, Giorgi states that, “much of the history of Western art coincides with the history of the Christian Church, and much of its iconography depends on and derives from the specific events, doctrine, influential figures, devotional movements, and trends of the Roman Catholic Church.”⁴³ The colonizing Church, in

⁴¹ Alan Hirsch *Facebook* retrieved July 13, 2012. <https://www.facebook.com/alanhirsch>

⁴² Timothy Verdon, “Art and the Liturgy” in *Interpretation: A Journal of Bible and Theology*, Vol. 61. No. 4: 362.

⁴³ Rosa Giorgi, *The History of the Church in Art*. (Los Angeles: Getty Publications, 2004), 6.

efforts to eradicate Indigenous culture and context often disallowed culturally indigenous elements in worship.⁴⁴

The *via media* of the Anglican Church resulted in the retention of the liturgical practices and elements of Roman Catholic or early Church liturgical practices but not all the theological implications of liturgical practices in worship. Many of the traditions, objects, furnishings, clothes, vestments and other worship elements of the Roman Catholic Tradition have been retained within the Anglican Tradition and their use depends on the varied liturgical practices of the faith community and usually, more significantly, the clergy in charge.

Art as a cultural expression in faith is interpreted and shared by a culture through the arts and artifacts of the cultural group. The starting place in understanding the role of art in mission in this now post-modern, post-colonial Church begins with an exploration of the role of art in the initial evangelization of the country. While some Indigenous, culturally contextual expressions were included, these were often an appropriation of indigenous artistic expressions into western art and artifacts. Further discussions regarding the ways in which art can be used to evangelize and nurture the faith of the current generation in this post-residential-school and post-colonial Anglican mission in Canada requires support and engagement with local Indigenous peoples. There has been an increase in the acceptance and use of drum, sweet grass and the smudge into the liturgy in some regions. This might be limited to indigenous congregations, however,

⁴⁴ Some personal conversations that I have had with elders regarding the use of the drum in church have not been well-received. Previous white clerics forbade such things and the elders felt that they must obey this to keep the new faith strong. There are some stories about the historical use of the drum, etc. in some Anglican Churches as well as their use within the Roman Catholic Missions in the north.

more and more these cultural practices are being included in diocesan and national Church gatherings.

In some areas, the art of local Indigenous peoples has been incorporated into worship over time. Living into the *missio Dei* is a call to explore ways the arts can be used in healing and reconciliation between the Anglican Church of Canada and the Indigenous people.

Early missionaries among the Indigenous peoples were at first from the evangelical movement within the Church and this influence, along with the travel demands of missionary work, meant that the use of most liturgical elements was limited to the essentials. It was also necessary for the missionaries to distinguish themselves and the Anglican Church tradition from the Roman Catholic Oblates and others in mission in the north at the same time.⁴⁵

Over time, various clergy contributed to the mix of liturgical practices that have become part of the local traditions in parishes.⁴⁶ The altar remains a place where local art has been incorporated into the more traditional liturgical articles. For example, the altar frontals in some Indigenous Church are made of beads on hide in elaborate tapestry-like patterns. In some communities, earlier beaded pieces dated to the late eighteen and early

⁴⁵ Grant, John Webster, *Moon of Wintertime*. (Toronto: University of Toronto Press, 1984), 73, 103.

⁴⁶ In our tradition, worship centers on the altar. The altar frontal, candles, candlesticks, altar cross, chalice, pyx, and in some cases, thurible and incense boat are all used, depending on the liturgical practices of the clergy person, are used as describe by Giorgi pg. 9-86. Even today, depending on the individual practices vestments can range from a simple cassock alb to a cassock and surplice. The liturgical colors of the church year or season are utilized in things like Sunday schools banners, paraments, and clergy vestments. Again, much of this is based on personal preference, tradition, or group of identification of the clergy person. All of this has led to a mix of things in the communities, one where it is not evident that people understand why certain actions or liturgical practices are incorporated into the community's worship; they have just been told this is what is to be done.

nineteen hundreds, used beads more sparingly but with similarly intricate patterns. It is also interesting to note that some materials for pictures, furnishings, and liturgical vestments have also been appropriated by the local culture and custom. For example, stoles and chasubles were often beaded hide or stroud⁴⁷ and were given as gifts, either at the time of ordination or a time of receiving the clergy person as the person in charge of the community.⁴⁸

While the parish Churches in many indigenous communities reflect the culture and history of the local community, there is little representation of Indigenous cultures in the Cathedrals or urban Churches. One of the hopes expressed at Sacred Circle 2005 was that urban Churches would include symbols and other Indigenous cultural elements and practices.⁴⁹

Moving beyond the historical and localized current evidence of Indigenous cultural expressions within the Anglican Church of Canada and onto larger present day challenges, one finds discord within liturgical practices as well as artistic expressions in urban Churches. The desire is for Indigenous peoples within Canada to walk into any

⁴⁷ Trade wool blanket fabric dating to the Hudson Bay –first manufactured in England and still used to make slipper linings and tops, stoles, vest linings or other garments.

⁴⁸ One of the most moving experiences for me was receiving a beaded white stroud priest's stole from the congregation. Several women contributed to the making of the stole, by either beading some of the symbols or creating crosses or bands of beads in a technique known as bead weaving. Adorned with flowers, leaves and crosses in the liturgical colors, the stole can be worn for all worship services. The bottom of the stole has a zigzag pattern in black, yellow, and white beads. I was told that this is to symbolize the Gwitchin church in Ft. McPherson, because some of the people that I ministered to are originally from that area. There is also a traditional story about the relationship between the Northern Athabasca native people and the Navajo people that is recorded in Velma Wallis' book, *Bird Girl*. (Velma Wallis, *Bird Girl and the Man who Followed the Sun: An Athabaskan Indian Legend from Alaska*. New York: HarperPerennial, 1997.) There is also archaeological record and linguistic evidence that demonstrates that the Navajo and the Arctic Athabasca share a common ancestry. The archaeological record suggests that approximately 750 years ago, a group from the high North traveled south.

⁴⁹ Sacred Circle 2005, 14 minutes <http://www.anglican.ca/im/indigenous-ministries/sacred-circle-videos/>

Anglican Church and see expressions of their culture.⁵⁰ One challenge to this is that not all Indigenous peoples in Canada share one culture. For example, the practice of smudging does not exist within the high arctic cultures and many elders do not wish these practices to be included. Some urban Churches will invite smudging by a licensed lay leader or cleric of Indigenous ancestry, however, others will not. Some bishops will not⁵¹ participate in such practices because they cannot be explained in a way that is acceptable within the liturgical traditions of the Anglican Church of Canada.

Yet, Indigenous Anglicans see this as a failure of the Church to recognize and embrace their cultural practices and Indigenous spirituality. Is this a cultural issue between Indigenous and non-Indigenous peoples or a reflection of old ways of thinking? Some elders also do not wish to see such practices that they associate with the ‘old way’⁵² or that are now being misused by non-Indigenous peoples incorrectly or without elder recognition and training.

Upon close examination of the Anglican Church of Canada, one sees a Church that is struggling in many areas. Internal conflicts, arguments, and even legal action between Churches and dioceses have plagued the Anglican Church of Canada over the past few years. The decline in membership and other markers of success for the APC Church all point to the need for change. The original mission of the Church was an attempt by the Church of England in the mid 1800’s to live into the great commission, to

⁵⁰ At Sacred Circle 2005, members of the Indigenous Church asked for representation of their culture in urban churches.

⁵¹ This observation is based on personal conversations.

⁵² The issue of old way or bad medicine is something that only some elders will speak to me about. These practices refer to the inappropriate use power.

go and make disciples of all nations. However, the misreading of scripture and the pollution of God's Church by earthly views such as racism and elitism clouded the eyes of the missionaries and leaders, disabling the vision of the Church and blinding its leaders to the presence of the Holy Spirit in the people of this land.

A new theology of mission is emerging as the Anglican Church of Canada evolves in order to live into the Marks of Mission. The Marks of Mission, rooted in biblical principles, are both a call to be something more than the Anglican Church of Canada is at present and a call to live more fully into scripture. The Marks of Mission call the Anglican Church of Canada beyond the current focus on social gospel-driven programs, statistics, and membership.

The mission of the Anglican Church of Canada is to join God in what God is doing in our world in general, and Canada in particular. The Anglican Church of Canada can look to the shared visions of its congregants as expressed in the conversations from the Vision 2019 Taskforce consultations and Final Report. The Vision 2019 Taskforce may have assumed that there was some impairment within the focus and vision for the Anglican Church of Canada, but the initial intent was a strategic plan aimed at organizational well-being and stability. The realization and revelation by the Taskforce and Primate as it came to be understood was that the only way forward was to listen to the Spirit and discern God's call to the Church in this time and place and strive to remove human blockages and challenges from the task.

Our mission with Indigenous peoples will challenge our structures, ways of decision-making and much of the imperial colonial model that is firmly entrenched in the

Anglican Church of Canada. It might also just save the Church by bringing it forward to an organic, relational, and responsive model of Church.

In the next chapter, I discuss the planning and governance of the Anglican Church in Canada. In Chapter Four I explore key issues related to planning and governance with Indigenous Anglicans.

CHAPTER THREE
PLANNING AND GOVERNANCE OF THE
ANGLICAN CHURCH OF CANADA

This chapter explores the planning and governance of the Anglican Church of Canada in broad strokes. Indigenous issues within these planning initiatives are noted in this chapter for continuity; however, a more detailed discussion of planning and governance regarding the Indigenous Church is presented in Chapter Four.

Historical Overview - Planning for mission in the Anglican Church of Canada began in 1893 with the development of the Solemn Declaration.¹ The Declaration served to define the Anglican Church in Canada as well as the bonds of communion between the Anglican Church of Canada and the Church of England. General Synod, which meets every three years, has “authority and jurisdiction over all matters affecting in any way the general interest and well-being of the whole Church.”² Amendments to the Canons or Laws that govern the Anglican Church of Canada that “deal with doctrine, worship, or discipline and all alterations to such Canons shall require to be passed by a two-thirds majority in each Order³ voting at two successive sessions of the General Synod.”⁴ Matters dealing with local mission and ministry are under the jurisdiction of the individual diocese.

¹ General Synod, Solemn Declaration of the Anglican Church.
<http://www.anglican.ca/about/beliefs/solemn-declaration/> (accessed July 17, 2012).

² General Synod, *Handbook of the General Synod of The Anglican Church of Canada*. 16th ed . 2010, 8. <http://www.anglican.ca/resources/handbook/> (accessed August 15, 2012).

³ There are three Orders; Order of Laity, Order of Bishops, and the Order of Clergy.

⁴ General Synod of the Anglican Church of Canada, *Dream the Church Vision 2019: A Plan for the Anglican Church of Canada*. (Toronto: 2010), 11.

Between General Synods, a group known as the Council of General Synod, which is comprised of representatives chosen from the gathering of General Synod, governs the affairs of the Anglican Church of Canada. The Council of General Synod meets twice per year and is “responsible for overall strategic planning and visioning within the mandate of the General Synod”, and it also co-ordinates “the work of all committees, councils, boards, commissions and divisions of the General Synod.” Reports and recommended actions from a particular commission, council, committee, taskforce or working group must first be approved by the Council of General Synod. It is the Council of General Synod that forwards to General Synod all resolutions, motions or reports for approval by the congregation of General Synod.

Vision 2019 Consultation -The following section explores the key planning initiatives that have shaped the Anglican Church of Canada in the last century. As it is beyond the scope of this dissertation to discuss all planning initiatives and outcomes, I will focus on the planning leading up to and including the Vision 2019 consultation process. The results of the Vision 2019 consultation and other relevant outcomes will be presented in Chapter five.

General Synod 1995 adopted the strategic plan entitled “Preparing the Way”. This strategic plan identified eight priorities for the Anglican Church of Canada. These were,

- 1) Strengthen our mission and development partnerships outside Canada;
- 2) Clarify Anglican identity, doctrine, liturgy and worship;
- 3) Nurture ecumenical relationships;
- 4) Advocate social justice and prophetic mission within Canada, especially in Indigenous peoples’ social, economic and environmental justice issues;
- 5) Affirm healing and reconciliation with Indigenous peoples (which was approved at General

Synod 2001 instead of 1995), 6) Strengthen commitment of the whole Church to domestic mission in partnership with the Council of the North to move toward self-sufficiency; 7) Provide services to dioceses – information, financial administration; and 8) Eliminate other nationally coordinated domestic mission (i.e. youth ministry, congregational development, stewardship education).”⁵

At General Synod 2001, a resolution calling for an intentional listening to Anglicans in Canada was passed. The consulting firm Environics was hired to undertake a process of focus group consultations with selected communities and stakeholder groups among Anglicans across Canada. The resulting book entitled *Stained Glass, Sweet Grass, Hosannas, and Songs: A Snapshot of Anglican Issues and Visions in Canada*, was published and distributed as part of the project. This publication shared the initial findings of the Environics consultation with the wider Church. While a noble effort, the publication required distribution and digestion. This study also defined the following ministry priorities of Canadian Anglicans:

1) that the church reaches out to youth; 2) helps congregants achieve spiritual growth; 3) attract new members, 4) respond to the needs of the poor; 4) reach out to aboriginal communities; 5) pressures governments to spend more on social programs; 6) welcome gays and lesbians into the full life of the church.⁶

Serving God’s World, Strengthening the Church was the planning document developed by the Planning and Futures Taskforce based on the results from the intentional listening process of the Environics consultation. This strategic plan was a

⁵ General Synod, *Serving God’s World, Strengthening the Church: A Framework for a Common Journey in Christ*, 2005-2010, appendices. General Synod, March 2004

⁶ Sally Edmonds Preiner, *Stained Glass, Sweet Grass, Hosannas, & Song: A snapshot of Anglican Issues and Visions in Canada*. Commissioned by the General Synod of the Anglican Church of Canada. Toronto: ABC Publishing, 2002. This is usually referred to as the Environics Report.

framework for the Anglican Church of Canada for 2005 to 2010 and was approved at General Synod 2005.

The Framework proposed⁷ that the core mission of the Anglican Church of Canada, as defined by the 1995 strategic plan, continue for six more years; that national ministries that support local mission, including congregational development, stewardship education and youth ministry be re-established as part of the mission of General Synod; and that leadership conferences including conferences for youth and young adults be held between 2004 and 2010⁸. The Framework also proposed that each General Synod Standing Committee be asked to develop a vision of key goals and scope of work related to the framework.

At General Synod 2007, a resolution to develop a new strategic plan for the period of 2011 to 2019 was approved. The Council of General Synod appointed what is now known as the Vision 2019 Taskforce. A departure from the past ways of engaging Canadian Anglicans, the Vision 2019⁹ consultation was participative and more inclusive than the Environics consultation. For example: 1) The consultation was driven by the Taskforce with staff creative supports. There were no focus groups or selected interviewees; 2) There was a deliberate effort to attempt to engage Anglicans who were outside of the usual parish or diocesan leadership model. Anyone could respond. 3) The consultation utilized social media, and also made allowances for those who were not

⁷ General Synod, *Serving God's world, Strengthening the Church: A Framework for a common journey in Christ*, 2005-2010. General Synod: March 2004, 5.

⁸ This was the Generation 2008 national conference for youth held at Huron College in June of 2008.

⁹ Link to Vision 2012 consultation, website and final report, <http://archive.anglican.ca/v2019/>

connected via the Internet by operating a 1-800 number. 4) The consultation was interactive. Respondents engaged in conversations regarding the future of the Anglican Church of Canada and the many challenges faced. 5) Rather than a questionnaire, there was one question: “What’s your dream for the Church in 2019.” A social researcher was contracted to organize the data based on the direction given by the Taskforce.

The Vision 2019 Taskforce developed a series of Bible studies using stories of ministry and mission of the Anglican Church of Canada. A parallel study focusing on the Indian Residential School and Indigenous issues was also developed. A facilitator’s guide and suggestions on using the materials was also designed. Rather than printing materials for the studies and mailing them to parishes, a media campaign using social media, and the Anglican Journal directed those interested to the website. As well, presentations were made at all Standing Committees and Council meetings. A media kit on the Vision 2019 consultation and the Marks of Mission was sent to each parish in Canada.

The website was set up so that individuals or groups could post videos or text. The idea for including video posts was a result of the success of the Amazing Grace project that asked parishes to sing Amazing Grace, a hymn that is loved in the Indigenous Church and has been translated into many different languages.¹⁰

Youth had a representative voice in the planning process and through Generation 2008 developed requests for action for the national Church. This gathering produced a letter to the Church, participated in a consultation process with the Vision 2019 taskforce

¹⁰ Parishes recorded themselves singing and collected a donation that was forwarded to the Council of the North. Link to the Amazing Grace Project. <http://archive.anglican.ca/amazinggrace/> (accessed July 20, 2012)

and committed to future work. Less concerned with structure, hierarchy and tradition, participants reflected much of Bibby's findings¹¹ regarding worship and the connection between religion and spirituality in young people, as well as the need for training, funding, and other supports that fit under the mission mandate of General Synod. The participants of the Generation 2008 gathering ranged from ages 16 to 75.

Overall, more 1000 responses were received and a social research company assisted in the collation of the responses using social metrics and content analysis as defined by the Taskforce. From the content analysis and social metrics analysis of the responses seven priorities for the Anglican Church of Canada were identified. 1) Develop leadership education for mission, evangelism, and ministry. 2) Support ministry through the Council of the North. 3) Walk with Indigenous Peoples on a journey of healing and wholeness. 4) Work toward peace and justice. 5) Engage young people in mutual growth for mission. 6) Enliven our worship. 7) Be leaders in the Anglican Communion and in ecumenical actions.

As with all reports, the Vision 2019 draft report was approved by Council of General Synod and the House of Bishops before the final copy was prepared for distribution to General Synod delegates. Leading up to General Synod 2010, as with past planning reports that were before General Synod, a marketing campaign was launched that it was hoped would insure that delegates were fully informed on what had been a non-traditional consultation with a non-traditional report.¹² The Taskforce had worked

¹¹ Reginald Bibby, *Restless Churches: How Canada's Churches Can Contribute to the Emerging Religious Renaissance*. Toronto: Novalis 2004, 14.

¹² Link to final report, and videos. <http://archive.anglican.ca/v2019/>

with staff writers to develop a report that focused on living into the Marks of Mission and described the seven priorities for the Anglican Church of Canada. Rather than a detailed linear plan for the first year and broad plan for the second and third year, as with traditional strategic plans, the final report discussed best practices for each of the seven priorities for the first three years. The idea was that each Standing Committee or Council would live into their practice, creating new ideas and initiatives.

The final report was presented to General Synod 2010 with documents and video releases in the months leading up to the triennial gathering of the Anglican Church of Canada. A deliberate communication strategy was developed to insure that all delegates arrived at General Synod 2010 fully briefed on the report.

The report remains available online and at the website. This is to encourage continued engagement with the process and the plan. A document entitled “A Summary of the Priorities and Practices for Living into God’s Mission,”¹³ was developed from the report for ease in communication and is widely circulated to all of the Council of General Synod, the Standing Committees, and internal management teams.

In the next chapter, I explore planning and governance with Indigenous Anglicans and provide a brief historical overview.

¹³ <http://www.anglican.ca/about/files/2011/05/Background-information-regarding-the-post-of-General-Secretary.pdf>, 57.

CHAPTER FOUR
THE EXPERIENCE OF PLANNING AND GOVERNANCE
WITH INDIGENOUS ANGLICANS

This chapter explores the history between the Anglican Church of Canada and Indigenous people, highlighting key historical moments, and the planning and governance models of the last 60 years as related to the Indigenous Church. Then I discuss the recent shift in the missional relationship with the Indigenous Church, that of being planned for and governed over to one of participating in the planning of the Anglican Church of Canada on the journey towards self-determination within the Church.

From paternalism to inclusion.

While it is beyond the scope of this dissertation to explore the 450-year history of the relationship between Indigenous peoples of Canada and the Anglican Church, key historical points leading up to the mid twentieth century serve to illustrate the historical context the relationship.

The foundation of the relationship with Indigenous peoples and Canada that shaped the mission of the Church is the Doctrine of Discovery.¹ The result of papal bulls of the 15th century the Doctrine of Discovery claimed that the colonial powers had right of dominion over all in a newly “discovered” land. This denied that anything of value existed pre-contact including spiritual beliefs and governance. This view of Indigenous peoples defined the relationship that would endure without change until the mid-20th century.

¹ <http://www.doctrineofdiscovery.org/index.htm>

Mission to Indigenous peoples at first saw a relationship of mutual support between early settlers and local Indigenous peoples that was necessary to the survival of the newcomers. However, once a colonial government was established, new rules were applied. These included an understanding that in order for the Indigenous peoples of Canada to be fully functioning members of the Commonwealth they must be educated. Other issues that shaped the relationship and mission were the need for more land and resources for settlers and the necessity to remove Indigenous peoples from the land. As the country became more industrialized, the assimilation of the Indigenous peoples into the daily socioeconomic life of Canada then became a necessity.²

In the early and mid 1800's, especially in outlying areas, a flourishing Indigenous Church existed. Indigenous clergy were ordained;³ and Prayer books and Scripture were translated into the language of the people or common language⁴ in different parts of Canada. This translation work was often lead by metis or mixed race clergy who had been educated and trained in seminaries.

One of the most successful missionaries among the Indigenous peoples was Archdeacon Robert McDonald,⁵ and thriving missions and ministries led by with ordained Indigenous leaders did occur in outlying regions. Henry Budd and other elders had

² Indigenous peoples did not receive the right to vote until 1960. The context of mission had an influence on the governance of the ACoC.

³ Henry Budd was the first Indigenous person to be ordained in Canada and called for self-determination of Indigenous Anglicans. <http://www.mhs.mb.ca/docs/pageant/03/budd.shtml>

⁴ Book of Common Prayer, article XXIV, 1962, 707.

⁵ Often referenced by the National Indigenous Bishop. I served the Gwitchin people for 7 years and saw first hand the strength of the faith, and heard of the history of Indigenous ministers and their mission.

dreams or visions of self-determination for Indigenous Anglicans that were foreshadowed by the policies of assimilation.

The landmark work of Charles Hendry entitled *Beyond Traplines*,⁶ resulted in the Anglican Church of Canada stepping away from the operation of residential schools. This began an important if somewhat paternalistic advocacy for justice for Indigenous peoples within Canada. Following the Hendry report in 1969, the Anglican Church of Canada closed all the Indian Residential School under its operation.⁷

Originally, a Taskforce formed in 1970 by the Primate of the day to explore issues of northern ministry, the Council of the North as a council of General Synod has been in place since 1976. It is comprised of nine dioceses that receive financial assistance from General Synod. The Council of the North like the rest of General Synod is undergoing change. The Council states that: “The Council is moving from mission-shaped structure to structure shaped by mission.”⁸ Members of the Council of the North include the Bishops of the nine dioceses as well as the Director of Communications of General Synod, and the Treasurer of General Synod. The General Secretary⁹ is an ex officio member of the Council of the North. With no geographical diocese to represent under the current model, the National Indigenous Bishop’s inclusion is significant acknowledgement of the importance of the Indigenous Church within the Council of the

⁶ Link to a summary of the Hendry Report: *Beyond Traplines*.
<http://www.anglican.ca/im/background/>

⁷ Schools that were operated by the Roman Catholic Church and other churches remained in operation until 1996. <http://www.trc.ca/websites/trcinstitution/index.php?p=4>

⁸ Link to the Council of the North webpage: <http://www.anglican.ca/cn/>

⁹ Chief Operating Officer of General Synod and responsible for the day to day operations of church house staff, GS departments standing committees and councils.

North. The Council of the North represents 85% of the geography of Canada and 15% of the population.

In 1973, Indigenous Anglicans identified the need for voice and inclusion on matters of indigenous spirituality and cultural expressions within the Anglican Church of Canada. A consultant was hired and a subcommittee on native affairs was appointed.¹⁰ A subcommittee on Native Affairs renamed the Council for Native Ministry was established in 1973. This sub-committee became the Council on Native Affairs and was responsible for communicating indigenous issues to the National Executive Council, later renamed the Council of General Synod.

The National Native Convocation was held in 1988, and became the first of what has become known as the Anglican Indigenous Sacred Circle. The second Sacred Circle, held in 1993, became an historic moment in the relationship between the Anglican Church of Canada and Indigenous Anglicans. It was at this Sacred Circle that the Primate of the day, Michael Peers issued a formal statement on behalf of the Anglican Church of Canada, which had operated Indian Residential Schools. This began the open acknowledgement of the Anglican Church of Canada's role and decision to participate in the dismantling of the cultural and societal systems of Indigenous peoples in Canada.

I am sorry, more than I can say, that we were part of a system which took you and your children from home and family. I am sorry, more than I can say, that we tried to remake you in our image, taking from you your language and the signs of your identity. I am sorry, more than I can

¹⁰ Link to the Indigenous Ministries of the Anglican Church of Canada webpage. <http://www.anglican.ca/im/background/> accessed August 18, 2012

say, that in our schools so many were abused physically, sexually, culturally and emotionally.¹¹

In 1994, the Council of Native Ministry joined dioceses and other stakeholder groups in the consultations for the Preparing the Way strategic planning process of the Anglican Church of Canada. The Council of Native Ministry became the Anglican Council of Indigenous Peoples through a resolution at General Synod 1995.

A New Agape - As a first reaction to learning of the Church's complicity in the cultural genocide of Indigenous Canadians the Church responded with *A New Agape*, and made programmatic and policy commitments such as insuring anti-racism training for all General Synod Standing Committees. *A New Agape* was ratified at the General Synod 1995. This General Synod also accepted and affirmed the report "*Our Journey of Spiritual Renewal*" and "*The Covenant – A New Agape*."¹² This Covenant was in response to the apology (1993), the journey through litigation, and marked the beginning of the recognition of the colonialism and inherent racism of the Anglican Church of Canada.

*A New Agape*¹³ set out to make significant changes in the relationship. Significant statements in the Covenant commit the Anglican Church of Canada to a leadership role within the wider Canadian Anglican community. Anti-racism training and awareness

¹¹ An excerpt from the apology from the Primate Michael Peers which was spoken before an assembly of Indigenous Anglicans on Friday August 6th, 1993 acknowledging the role of the Anglican Church in residential schools. <http://www.anglican.ca/rs/apology/apology.htm> (accessed August 27, 2010)

¹² See the summary of the history of the work of Indigenous Ministries of the ACoC webpage. <http://www.anglican.ca/im/background/> (accessed August 18, 2012)

¹³ <http://www.anglican.ca/about/ccc/acip/a-new-agape/>

building was to be required for all committee members. Within the governance of the Anglican Church of Canada, this meant members of the committees who were either national Church staff or delegates from dioceses would take this new thinking and awareness back to their parishes and diocesan councils. The anti-racism training was to be extended to seminaries in hopes of creating a new generation of parish leaders.

A significant resolution was also passed at General Synod 1995,

to support and encourage the Anglican Council of Indigenous Peoples as it works at redefining the role of Indigenous Anglicans in the Church, and specifically encourages the exploration of:

1. The establishment of the office of a national indigenous Bishop who will work in partnership with the national Church and diocese;
2. The development of indigenous forms of Church government and decision making;
3. Ways for the indigenous congregations to move towards self-sufficiency.¹⁴

A presentation on the Doctrine of Discovery was given at General Synod 2001; however, the Doctrine of Discovery was not repudiated by the Anglican Church of Canada until General Synod 2010. General Synod 2001 also received several reports by the Planning and Future Taskforce related to Indigenous Anglicans. General Synod 2001 did result in significant movement concerning the relationship with Indigenous Anglicans by the wider Church.

As with any movement, there are critical historical moments. There are two such moments in the history of the relationship and governance between Indigenous Anglicans

¹⁴ See the summary of the history of the work of Indigenous Ministries of the Anglican Church of Canada webpage. <http://www.anglican.ca/im/background/> accessed August 18, 2012

and the wider Anglican Church of Canada, the Sacred Circle of 2005 and the General Synod of 2010. General Synod 2010 affirmed and approved the report of the Vision 2019 Taskforce as well as the report of the Governance Working Group on the formation of an Indigenous Church within the Anglican Church of Canada.

Sacred Circle met in August 2005 and released an agreed statement¹⁵ to the Anglican Church of Canada calling for a response to the 1995 act of synod and self determination as stated in *A New Agape* asked for a national Indigenous Bishop within one year. At General Synod 2007, Bishop Mark McDonald, then Bishop of Alaska and of the area mission of Navajo Land in ECUSA was installed as the first national Indigenous Bishop¹⁶ of Canada.

At General Synod 2010, a resolution for the first reading¹⁷ of the approval for the National Indigenous Bishop to be a member of Council of General Synod¹⁸ was accepted. This marks the beginning of significant changes within the governance of the Anglican Church of Canada. The National Indigenous Bishop was invited to attend all Council of General Synod meetings as well as all CoN meetings during the period between 2010 and 2013, the next General Synod,

Canon 22 -The Governance Working Group, through its discernment with Indigenous Anglicans and through consultations with Provincial synods and the Vision

¹⁵ Link to the statement in full. http://archive.anglican.ca/sc2005/statement-2005-08-12_2.htm. Accessed August 21, 2012

¹⁶ <http://archive.anglican.ca/gs2007/rr/resolutions/a023.htm>

¹⁷ First reading is the first step in a final resolution that changes significant elements of governance. Two General Synods are required for changes in Canon Law.

¹⁸ <http://archive.anglican.ca/gs2007/rr/resolutions/a024.htm>

2019 Taskforce drafted Canon 22. This Canon defined the process for the election of a new National Indigenous Bishop, and the changes to governance necessary for more inclusion of Indigenous Anglicans in the Anglican Church of Canada.

Canon 22¹⁹ was passed at General Synod 2010. It was approved at Sacred Circle 2012²⁰ and will be presented for a second vote at General Synod 2013. If the vote at General Synod 2013 is positive, then Canon 22 becomes a Canon or Law of the Anglican Church of Canada, setting out the selection of the National Indigenous Bishop. Canon 22 also formally institutes and defines the role, which exists in practice, of the National Indigenous Bishop being a full member of the House of Bishops, Anglican Council of Indigenous Peoples, General Synod, and the Council of the North.

In chapter five, I will discuss the results of Vision 2019 Taskforce Report and the resolutions from the Governance Working Group that relate to changes in governance as put forward at General Synod 2010. I also discuss the results of Sacred Circle 2012 and the work by Anglican Council of Indigenous Peoples towards implementation of the Canon.

In chapter six, I draw conclusions based on the journey to this present moment and in chapter seven, I present thoughts and learnings for the way forward, that of living into the plan of Vision 2019 and the *missio Dei*.

¹⁹ Canon 22 of the ACoC. Passed at GS 2010, accepted by consensus at SC 2012, and becomes a Canon or Law of the General Synod of the ACoC with a second vote at GS 2013.
<http://www.anglicancommunion.org/acns/digest/index.cfm/2010/7/20/A-new-vision-of-what-church-can-be>

²⁰ Sacred Circle 2012 will be discussed in Chapter 5.

CHAPTER FIVE

RESULTS

In this chapter, I discuss the Vision 2019 planning and visioning report, the proposed Canon 22 regarding governance in the Indigenous Church. I provide an analysis of the planning process, as well as the first year of implementation of the new vision and Canon 22.

General - Vision 2019 originally set out to develop a strategic plan for the next 10 years we looked at other strategic planning methods used in the past and the results that were achieved. Rather than a static strategic planning process of gathering information, implementing a survey or consultation, collate the results, make recommendations, and present a report to the overseeing body, Vision 2019 engaged in storytelling and listening within networks of the Anglican Church of Canada. We experimented and experienced new ways of seeing the Church through relationships with those who chose to participate in the consultation process. We developed other questions and other areas of inquiry, new models of consultation. We also identified areas of weakness in what we were finding out through our learning.

Vision 2019 strategic planning initiative began as a problem-solving exercise by the Anglican Church of Canada in order to develop a new strategic plan for the next 10 years. The Vision 2019 Taskforce was developed and brought about a number of individuals who have volunteered. In addition, the first meeting the taskforce, of which I was a member, developed a traditional strategic planning model including a SWAT¹

¹ SWAT or strengths, weaknesses, opportunities, threats.

analysis and consultation interviews with key stakeholders. We rejected this model and developed a consultation model that utilized social media and network theory to listen to those voices not always included in traditional consultations within the traditional governance model of the Anglican Church of Canada. While traditional stakeholders such as the management team of the national office, and the House of Bishops were consulted, this action also led to an increased voice for the Anglican Council of Indigenous Peoples and the National Indigenous Bishop, as both are named as stakeholders of the Anglican Church of Canada. Participants were asked for their reflections on one question: *What's Your Dream for the Church in 2019?*

The consultation process created an opportunity for both grassroots and mainstream leaders to speak directly into the visioning process unmediated by a facilitator or focus group leader. Respondents expressed their thoughts and opinions. Others could feed into the discussion but no editing or reframing of the questions was used. Using the open-ended question: *What's Your Dream for the Church in 2019?* allowed creative thinking and visioning. Participants were given the opportunity to dream, unencumbered by a list of programs to discern or budget constraint references. They were asked just to dream based on prayer and reflection and to share their visions.

The storytelling model of the Bible study companion piece opened up the view of what might be occurring outside of one's parish boundaries. What kind of ministry was occurring in remote communities, on reserves, or overseas under the Anglican Church of Canada banner? Storytelling gave an image of what might be possible as well. The choice of stories was based on content that was already available in the Communications

and Information Resources files and the desire by the Vision 2019 Taskforce to insure representation of the variety of ministry and mission of the Anglican Church of Canada.

The decision to develop a separate bible study on Indian Residential Schools rather than just include on story in the overall study package was deliberate and driven in part by the commitment to tell this story across Canada.²The parallel initiative of the Governance Working Group as it pertains to indigenous ministry and planning is also discussed in the results. The synergy created by living into the proposed Canon 22 and the Vision 2019 report also created greater emphasis on and the awareness of the need to focus on the mission of the Church. Using social media and website blog formats to debate and discuss issues that had been raised indicates that even though the process was unconventional the object of the planning process was to truly discern or dream the Church. Indigenous voices as well as the voices of the marginalized are often not heard. The use of social media and networks within the Anglican Church of Canada as well as identifying stakeholders created an intentional listening beyond the usual or traditional leadership models.

The Bible study model was incorporated by Vision 2019 to encourage biblical reflection and conversations within the Anglican Church of Canada. The story-based study material provided an opportunity for the exploration of what it means to be a Church engaged in *missio Dei*. The Vision 2019 website did see a number of challenging if not argumentative conversations. Usually the debates were between more taking a more progressive perspective versus remaining in a more traditional position. That

² Not all dioceses had operated Indian Residential Schools. For many Anglicans their only knowledge of the situation was likely through mainstream press.

consensus did not come easily during the process is an indicator as to the value of the process.

The fact that this unstructured conversation led to disagreements (not necessarily fights) is not a failure of planning but rather the object of planning. Arguing over important things is the way congregations come to agreement, not only about their future, but also about how they, in fact, shape and reshape their faith tradition to be passed on to successive generations.³

The dynamic process of the web conversations also provided the Taskforce with insights into the conversations. By creating opportunity for deeper exploration of issues, conversations emerged that were far beyond the traditional questionnaire process. The data that Vision 2019 was able to collect had already been discussed within a community.

Youth had voice in the planning process through the national gathering *Generation 2008* and through youth synods that submitted responses. The Indigenous voice was informal by some respondents as well as through Anglican Council of Indigenous Peoples and the National Indigenous Bishop. Other opportunities for input into the process from those outside of traditional leadership roles came through presentations and responses to the Governance Working Group consultations. The Governance Working Group and Vision 2019 Taskforce met together and discussed matters that were coming into each initiative.

³ Gil Rendle and Alice Mann, *Holy Conversations: Strategic planning as a Spiritual Practice for Congregations*. The Alban Institute, 2003, xxi.

The Anglican Church of Canada has been called to live into the priorities, which include adopting the Marks of Mission as a framework and living into the Marks of Mission as the vision for the Church. This affects the organization of the General Synod offices, the direction of finances, and the priorities established by the management team of Church House.

The first response to the Vision 2019 report was the reorganization of Church House and General Synod. Within a few months of the June meeting of General Synod 2010, a response to the financial realities and the equipping for living into the priorities resulted in an internal reorganization to facilitate communication and staff functions. Key was the dismantling of the department of Partners in Mission and Ecojustice. One desk within this department was devoted to indigenous issues. These matters are now addressed within the department of Indigenous ministries. Two staff focus on Indian Residential School legal matters. This marks a shift from program thinking to relational thinking.

The Primate and one staff person are now committed to global relations and travels to Anglican Communion partners, focusing on building and maintaining relationships. The Anglican Church of Canada is no longer a major funder of some partner programs. The Anglican Church of Canada used to support theological studies, provide funds to theological seminaries in other countries and coordinate volunteers in mission who wished to undertake an overseas mission. This marks a shift in focus on thinking about mission. While in other countries, the Primate takes the opportunity to teach on the Marks of Mission and to focus on relationships. Media stories are produced by the Anglican Journal about the visits including stories of ministry in other places. Part

of the relationship building or strengthening has been through the visits within Canada by the Primate. Other primates and senior bishops have committed to visiting, but it's the deliberate participation and the messages or stories given during these gatherings that is most significant.

Given the scope of living into the priorities of the Vision 2019 report, all functions, and ministries of the Anglican Church of Canada are impacted by the approval of the report and the passage of Canon 22. It must be noted that Canon 22 was passed at General Synod 2010 and was commended to Sacred Circle 2012 for acceptance by the Indigenous Church. Acceptance of Canon 22 at the Sacred Circle 2012 in August signals the next phase of this change.

Living into the Marks of Mission as the vision for the Church.

From the Summary of the Final report: Priorities for the Church Living into God's Mission

Responding to the Marks of Mission, the Church nationally is challenged to

1. Develop Leadership Education for Mission and Ministry

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

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

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

Continue the Churches advocacy for the resolution of Indigenous justice issues, with a commitment to insure that Indigenous voices are clearly heard as our society works towards that resolution.

4. Work towards Peace and Justice. Establish a government relations presence in Ottawa that will both advocate for just national policies and motivate local grassroots strategies.
5. Engage young peoples in mutual growth for mission. Implement the recommendations of the Youth Initiatives Working Group for the strengthening of the Church's engagement with young people as servants of the mission of God, and for the renewal of the whole Church as partners in God's mission.
6. Enliven our worship
Proceed with a process of revision of liturgical texts and renewal of worship practices based on principles emerging from reflection on the Church's experience of worship through the ages and across cultures and from engagement with scripture and the call of discipleship.
7. Be leaders in the Anglican Communion and in ecumenical actions. Foster a common sense of participation in God's mission that honors the depth and breadth of Anglicanism in our Canadian Church, develops our relationships with other parts of the Anglican Communion, and deepens our ecumenical partnerships. Adopt the Marks of Mission of the Anglican Communion as a primary framework for ministry development in service to God's mission, and

commend them as a framework to those we serve and support in provinces, dioceses and local ministries.⁴

Practices for the Anglican Church of Canada were developed to aid and enable the national Church. These practices included ideas generated from the reflections by the Vision 2019 Taskforce on the data.

To enable the Church's mission, the Church nationally will

1. Create structures that work for the Church now and for God's mission

The Council of General Synod will renew the mandate of the Governance Working Group to study and recommend appropriate changes in the organizational life of the General Synod in light of Vision 2019. The Planning and Agenda Team and General Synod's Management Team will collaborate to create a transition leadership team that will oversee the implementation of Vision 2019. The members of the Council of General Synod will also offer leadership in their own dioceses and regions in including the whole Church in the implementation of Vision 2019. The Primate will convene a consultation to identify desirable changes in the structures and roles by which the Anglican Church of Canada carries out its ministry in service to God's mission. Out of the consultation, the Primate will appoint a smaller working group to advocate the necessary changes (at all levels of the Church) that will align our structures, roles, and use of resources with the priorities of Vision 2019.

2. Improve and enliven communications

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

3. Keep an eye on statistical trends

Led by the treasurer and a small group of diocesan financial officers, the General Synod will establish a system to gather statistical information about the current and ongoing

⁴ <http://archive.anglican.ca/gs2010/wp-content/uploads/019-GS2010-Vision-2019-Report-and-Appendices.pdf> (accessed July 30, 2012)

composition of the Anglican Church of Canada and identify important statistical trends.

4. Gather financial resources to equip ministry across Canada

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

5. Build bridges, not fences

Through the Office of the Primate and with leadership from the House of Bishops and appropriate General Synod staff and volunteers, the Anglican Church of Canada will renew its commitment to communion in the midst of cultural and linguistic diversity, and nourish Christ's gift of unity in parish, diocesan, and national settings. Two areas of specific focus will be non-stipendiary ministry and translation. With leadership and support from appropriate General Synod staff and volunteers, as well as from the Joint Anglican Lutheran Commission, the General Synod will develop and support, across the Anglican Church of Canada, opportunities to live more fully into the Full Communion we enjoy with the Evangelical Lutheran Church in Canada.

With leadership from the Office of the Primate, the Office of the General Secretary, and appropriate General Synod staff and volunteers, the General Synod will strengthen Canadian leadership in and service to the Anglican Communion, and strengthen the Canadian presence (both speaking and listening) within the life of the Communion, with particular attention to growing Canadian participation in the Communion's networks.⁵

⁵Link to Final report see page 20 ff. <http://archive.anglican.ca/gs2010/wp-content/uploads/019-GS2010-Vision-2019-Report-and-Appendices.pdf>

As well, a preliminary timeline for implementation for the next three trienniums of each Priority based on reflections from the Taskforce was also developed.⁶The Vision 2019 final report mirrored traditional strategic plans in that a form of an action plan with identified tasks was developed. The tasks, however, are not discrete lists of action plans or steps to be taken; they require creative planning and in some cases new funding.

Implementation of Vision 2019 Report

As with all strategic planning reports of this nature, there are changes within either the organization or the context of operations or mission between the time of the planning process and the period of implementation. Two such situations occurred within the Anglican Church of Canada. The first was the retirement of the General Secretary; the new General Secretary is someone who was involved in the writing of the final report. In my opinion, the lag time in forming the Implementation team, along with the change in leadership of Church House, has hindered the ability to meet the preliminary time-lines for the first triennium as proposed in the final report.

As the Vision 2019 report and the Governance Working Group Canon 22 are being lived into, it is only possible to examine the results for the first 18 months. The analysis of the Vision 2019 report needs to be viewed in the context of the Anglican Church of Canada at the time. The communications between the current Council of General Synod (new since the triennium of the consultation) and the Vision 2019 Implementation team demonstrates that the plan that was developed did not meet people's expectations of the traditional strategic planning. While many embrace the idea

⁶ Link to final report, see appendix A, <http://archive.anglican.ca/gs2010/wp-content/uploads/019-GS2010-Vision-2019-Report-and-Appendices.pdf>. (accessed August 22, 2012)

of using social networking, and listening beyond the traditional leadership models, there were initial concerns that such an approach would result in a relevant and executable strategic plan⁷.

The General Synod accepted the Vision 2019 report in June of 2010. In the spring of 2011, the implementation team was commissioned with the inaugural meeting in October of 2011. This meeting was mainly to pull the team together. It was at this meeting that we were also given the *Mississauga Declaration* document that had been developed by the Anglican Council of Indigenous Peoples a few weeks prior.⁸

Upon reflection, while there were many changes within Church house including the resignation of the General Secretary, this lag of over a year since General Synod 2010 may have hindered some of the momentum for both the Implementation Team and Council of General Synod. In the spring 2012 meeting of Council of General Synod, the council asked for its own strategic plan. This suggests that even though segments of the final report were included in the Council of General Synod 2010 – 2013 triennium orientation manual, that Council of General Synod members did not connect with the final report or its implications for the governance and future work of the Anglican Church of Canada during their term.

The second practice aimed at improving, and enlivening communications, and is being implemented by the Communications and Information Resources department and committee. Yet members of the committee struggle with the need to develop a

⁷ The V2019 Implementation Team of which I am a member, received feedback and a request from CoGS spring 2012 meeting expressing their need for a strategic plan.

⁸ The *Mississauga Declaration* is discussed in chapter four.

communications strategy for the Vision 2019 report.⁹ *The Community*,¹⁰ which is a website intended to continue important conversations within the Anglican Church of Canada has also been established.

No longer taking a programmatic approach to indigenous issues, all related concerns are now part of the office of the National Indigenous Bishop, with this office providing episcopal oversight.¹¹ A resolution proposed by the Governance Working Group and passed at General Synod 2010 has restructured the Council of General Synod. It is smaller with representation models moving from diocesan to provincial representation. Attempts are now made by General Synod and the office of the Primate to insure that each diocese is represented either on a committee or at Council of General Synod Standing Committees.

A member of the Anglican Council of Indigenous Peoples has been appointed to and serves as a full voting member of each Standing Committee of the Church. The National Indigenous Bishop continues to attend the Council of North and the House of Bishops.

Implementation of Canon 22

⁹ I am a member of this committee.

¹⁰ Link to ACoC website “The Community: a place for Canadian Anglicans to get together and talk about life in the church”. <http://thecommunity.anglican.ca/>

¹¹ A liaison role was put in place for communication and coordinating purposes.

While Canon 22 points to the next National Indigenous Bishop, assuring the place within the Anglican Church of Canada of the Indigenous Church, it cannot be fully implemented until it becomes Canon Law, after General Synod 2013. However, the work of the Anglican Council of Indigenous Peoples in setting a vision for implementation has been impressive.

Anglican Council of Indigenous Peoples responded to the first vote at General Synod 2010 of Canon 22 by developing and approving a Concept Paper on Governance.¹² In 2012, Anglican Council of Indigenous Peoples formulated the *Mississauga Declaration*, which is a plea to the Anglican Church of Canada to live into the Covenant or *A New Agape*. One could argue the Indigenous Church is focused on one significant change where as the entire Anglican Church of Canada must address a number of complex issues. However, the Anglican Church of Canada articulates as the practice the need to create structures that work for the Church now and for God's mission. A meeting is planned in January 2013 to begin to discuss how the two initiatives, that of the Anglican Church of Canada need to create structures that work and the *Mississauga Declaration* will merge. In my opinion, one initiative is focused on structures the other is focused on mission.

In August of 2012, the members of the Sacred Circle 2012 approved Canon 22 through a process of discussion until consensus. The Canon will now go before General Synod 2013 for a final vote and then into the Canons of the Anglican Church of Canada.

¹² Link to the concept paper on governance. <http://www.anglican.ca/im/files/2010/11/11.02-ACIP-Concept-Paper-on-Indigenous-Governance.pdf>

Sacred Circle 2012 is being called a turning point in the Anglican Church of Canada's relationship with Indigenous Anglicans.¹³ The acceptance of Canon 22,¹⁴ using indigenous governance model of discussions until consensus, marks this historic moment. The moment also marks the point of listening and respecting the self-determination desires that are reflected in the gospel and are now being lived out in the Anglican Church of Canada. Within the first 18 months of implementation, the Anglican Council of Indigenous Peoples developed a Concept Paper on Indigenous Governance and the *Mississauga Declaration*.

In the next chapter, I offer an analysis of the planning and early implementation processes, as well as conclusions regarding the process and challenges of Living into the Marks of Mission and moving from an APC to and MRI focused Church.

¹³ Anglican Journal Article, <http://www.anglicanjournal.com/nc/other/news-items/c/sliders/article/sacred-circle-a-turning-point-for-indigenous-ministry-11053//abp/141.html>

¹⁴ Anglican Council of Indigenous Peoples, *Mississauga Declaration*, The Four Points Toronto (Meeting Place), September 17, 2011. Link to the *Mississauga Declaration*, http://images.anglican.ca/pdf/handbook/222_canon_XXII.pdf

CHAPTER 6

ANALYSIS, CONCLUSIONS AND PORTABLE LEARNINGS

In this chapter, I respond to the results of the Vision 2019 recommendations and initial steps to implement the report as a member of the Vision 2019 Implementation Team. I also discuss steps being taken by the Indigenous Church since General Synod 2010. These include the work on governance as discussed in chapter 4, as well as the recent Sacred Circle 2012. I also examine the conclusions of the work of Vision 2019 within a lens of a changing view of mission and the need to change the governance of the Anglican Church of Canada in order to live into the Marks of Mission. I discuss the portable learnings from the Vision 2019 planning process, the Governance Working Group initiative as they are related to the Indigenous Church as well as the strength of the Anglican Church of Canada as it strives to live into the vision it has received. I also write as a member of the Vision 2019 Implementation team and explore how I might use the learning from this research to aid in the implementation of the vision.¹

General process and results

Vision 2019 began as a problem-solving exercise by the Church in General Synod because of the need for a vision and the need to consult with the wider Church to develop that vision which would guide the Church for the next 10 years. The taskforce was developed and brought about by a number of individuals who have volunteered. In addition, the first meeting of the taskforce, of which I was a member, developed a

¹ The Primate has asked me to share my dissertation and conclusions with him as well as with the V2019 Implementation Team.

traditional strategic planning model including a SWAT analysis and consultation interviews with key stakeholders. This was concurrent with the dominant practice. As this was a Church initiative, surrounded with prayer and reflection, it led to change. We began with a question to be answered and a problem to be solved that moved towards different questions. How do we hear from those outside the traditional leadership framework of the Church? How do we discern the mission of the Church and changing times? How do we listen at a time of conflict, pain, and healing? How do we listen to all voices?

In past planning activities the recognized leaders of parishes and dioceses and the national Church usually engaged in a closed system discussion about the future of the Church, perhaps consulting with individuals on a parish list. The consultations would have been directed by a questionnaire of open and closed-ended questions for ease of codification. Vision 2019 broke through this closed system, opening up the conversation to include all those who are interested. There were some obstacles. However, the success of the listening project can be seen in the number of responses and also in the reception of the final report General Synod 2010.²

Through the utilization of a social media based methodology, Vision 2019 listened to those who wanted to engage the Church. An open-ended question encouraged creative thinking and “dreaming” about the future. Respondents were not asked about administration or programs; they were asked about their vision or dream. How can or should a Church do strategic planning? In the past, the Anglican Church of Canada

² The motion to accept the report received almost unanimous approval, there was one vote against. I received an email from the Chair of the V2019 Taskforce from the floor of General Synod 2010.

utilized strategic planning models that arose from the business world. While non-profits also use these approaches, the Church is more than a non-profit. By stepping away from the usual approach to strategic planning and taking a page from the 2002 Environics study of intentional listening, the Vision 2019 Taskforce asked a bigger question: how shall we engage with those beyond the parish leadership group to listen to Anglicans from coast to coast to coast?

The Vision 2019 process was aligned to what Rendle and Mann refer to as a Holy Conversation,³ rather than a business focused strategic planning process. The work of two members of the Alban Institute, Gil Rendle and Alice Mann, highlight several tasks for leadership in planning. Some members of the Taskforce read the book during the consultation.

The Vision 2019 Taskforce explored particular stories of innovations and ideas that were moving through the Anglican Church of Canada in the period of consultation. It cannot be discounted that those who adopted not only the use of technology within the Church, but also the ideas that were being shared with others, connected with others outside of the communication networks usually associated with the Anglican Church in Canada. We opened participation in the planning process to those individuals who may or may not be members of a parish Church; those who still self-identify or concern themselves with the Anglican Church of Canada; and those who are connected to others who are part of a Church through social media. Thus, the Vision 2019 consultation pushed beyond the traditional governance models into what Stephanie Spellers refers to

³ Gil Rendle and Alice Mann, *Holy Conversations: Strategic Planning as a Spiritual Practice for Congregations*, The Alban Institute, 2003.

as radically welcoming, or being a community that "seeks to welcome the voices, presence and power of many groups" ...⁴ The consultation process created an opportunity for both grassroots and mainstream leaders to engage in a holy conversation about the present state of the Church as well as the future of the Church.

One challenge facing the Anglican Church of Canada will be the finances to undertake communication strategies aimed not just at the function and changes needed for General Synod, but also provide leadership and vision for the entire Church. The relationship between dioceses and the General Synod, especially in the current climate of changes to representation, will be a challenge. A key to success is the buy-in and open, vocal support from the House of Bishops and Council of General Synod. This is the usual main link between General Synod and dioceses. However, the Vision 2019 project also learned that there are many gatekeepers within the current communication system and found that through open social media the Anglican Church of Canada was able to bypass some of these.

The strategic planning process began in response to a calendar event, that of the last strategic plan having reached its end. The visioning and dreaming experience that ensued brought new voices into the planning process, reshaped the idea of strategic planning, and captured the movement within the Indigenous Church, making it an inclusive national journey.

In my opinion, there are system issues that must be addressed in order for the Anglican Church of Canada to live into the Marks of Mission. If the Church embraces the

⁴ Stephanie Spellers, *Radical Welcome: Embracing God, the Other and the Spirit of Transformation*. New York: Church Publishing, 2006, 15.

call to live into the Marks of Mission and join in the *missio Dei*, some of the obstacles will be addressed as part of the journey. I acknowledge that this will be a long process. However, it must be started and conversations between those in seminary, those in parishes, and those in the pews will contribute to the change. Such vehicles as *The Community*⁵ must be more broad-based. The efforts of the staff person involved will need to be accelerated. Attending diocesan synods and sending posters may help, but gatekeeping by either the clergy or administrator's desk may diminish the impact.

In order to move from an Attractional, Propositional, and Colonial (APC) Church to a Missional, Relational, and Incarnational (MRI) Church, The Anglican Church of Canada, in the discernment of the future, needed to step beyond the usual governance model. The Church needed to listen to what the Holy Spirit is saying through those who are part of the communion of followers in the Anglican Tradition in Canada. This required a bold vision for the Vision 2019 taskforce that was charged with developing such a plan. It called for stepping beyond the structures that were embedded in the original DNA of the Church of England and step into God's call to be a missional, relational, and incarnational Church.⁶

Understanding and healing over the historical mission of the Anglican Church of Canada is a first step. However, it is a challenge to find resources to focus on the present need for change and discuss history as well. The best way to accomplish this may be through the Truth and Reconciliation Commission. Communications and Information

⁵ Link to *The Community*, a web-based discussion of ideas. <http://thecommunity.anglican.ca/>

Resources and the Anglican Journal are often presenting articles on these events, and the cost of developing something more in-depth may be a challenge.

The call to loving service by the Marks of Mission and the call to walk with indigenous communities that are in crisis and in need of pastoral resources should be a major priority. The challenge of the Anglican Church of Canada is its current financial situation and the prioritization of goals. Resources for Mission, the financial campaign to fund national Church ministry did not realize the hoped for funds from its most recent campaign.

The Anglican Church of Canada is contextualized within the Canadian culture. The attitudes and ideals of the colonial society shaped the Church's relationship with Indigenous peoples. However, a survey of the planning and governance relationships between the Church and Indigenous Anglicans reveals historical changes and shifts and demonstrates that the Anglican Church of Canada is responding not only to shifts within the culture, but also with a new response to the gospel.

The Anglican Church of Canada has been on a journey since the apology⁷ in 1993 and the paradigm of mission of the Church has been evolving since that time. The Anglican Church of Canada is now being challenged to recognize and live into this emerging theology of mission. The Marks of Mission provide the framework, but careful discernment by the Anglican Church of Canada regarding living into the Marks will point to this new emerging theology of mission.

⁷ The apology is included in chapter four.

The Anglican Church of Canada grew out of the Church of England, a colonizing instrument in Canada. Embedded within both the earlier Church of England in Canada and the Anglican Church of Canada is a western European worldview and model of governance. This history needs to be fully understood within conversations about the emerging and future mission and governance of the Anglican Church in this millennium. The Church needs to learn that part of the struggle that exists in the Canadian Church as well as the rest of the Anglican worldwide Communion are rooted in this colonizing history.

To truly become the Church in Canada in the Anglican Tradition, the Church must embed itself within the cultures of the nation. One perspective that is no longer acceptable within this new understanding is the role of power within the Church. This issue became clear in the storytelling around what people saw as the role as is now expressed in the seven priorities. Moving from institution to community will be one of the struggles for the Anglican Church of Canada. Governance must focus on being a fellowship or communion with one another rather than democratic models where voices are marginalized or excluded.

The Indigenous Church leadership is non-hierarchical, communal in nature, and focused on consensus rather than democratic process. Within this model, all voices are heard and consensus leads to ownership by all participants. The Anglican Church of Canada uses a voting process for General Synod. The voice of all who attend is permitted. However, the decisions are based on democratic vote, whether within houses or orders of clergy and lay or the whole congregation. The Council of General Synod adopted a consensus model of decision making this last triennium.

The Communications and Information Resources department is now tasked with communicating the Vision 2019 report priorities and the vision for the Anglican Church of Canada: Living in the Marks of Mission. During Communications and Information Resources meetings,⁸ some members have been working on a media strategy on the Vision 2019 Report. Some members of this committee are missing the point that the vision and mission for the Anglican Church of Canada is Living into the Marks of Mission. While this phrase is now included on the corporate letterhead and other distributed materials, additional efforts must be made in diffusing the ideas, discussions and decisions regarding the emerging new theology of mission in general and what it means to live into the Marks of Mission specifically.⁹

Diffusing the ideas, discussions and decisions through the Church will be more effective if more information is released. For example, in the past, the Anglican Church of Canada has encouraged all delegates to a national Church meeting to take information back. Meetings usually end with talking points being developed and a letter or summary of the meeting being released to Council of General Synod. Council of General Synod is now releasing notes on their meetings and is including challenges. The spring 2012 meeting report demonstrates the challenges¹⁰ that are being met in moving from an APC

⁸ I am a member of the Communications and Information Resources Standing Committee.

⁹ These meetings have been frustrating and conversations with CIR staff indicate that they feel frustrated. Staff need to work with the Standing Committees to develop direction. Time spent on developing a media strategy for the report indicates that some members of the Committee do not see that the new vision for the church is Living into the Marks of Mission.

¹⁰ At the spring 2012 meeting of CoGS, members requested a Strategic Plan with goals and objectives to guide their work during the next triennium. This request indicates that CoGS does not fully grasp the emerging shift regarding planning and visioning that is occurring within the ACoC. The V2019 implementation team responded to this request with a reminder of the purpose of the original planning and committed to provide more support to CoGS.

to an MRI Church. The Anglican Church of Canada does not use this language; nonetheless, discussions about change are occurring. It appears that having a vision of living into the Marks of Mission is a challenge.

After my attendance at part of the *Sacred Circle 2012: Walking the Dream*, it was evident that there has been movement. However, the Anglican Church of Canada will need to make significant changes in order to live into the *Mississauga Declaration*, and *A New Agape*. With General Synod 2013 likely to give second affirmation to Canon 22, the Anglican Church of Canada will be challenged to address the next steps in the implementation of Canon 22.

The Journey towards Reconciliation.

The Anglican Church of Canada issued an apology in 1993, and it was accepted by Indigenous Church leaders. However, this was only the beginning. Reconciliation only occurs in relationships; one party reconciles to the other. In this case, the Anglican Church of Canada must reconcile with the wider Indigenous community. In order for this to occur, the Church at all levels, must comprehend the full impact of residential schools and policies of assimilation policies on relationships within Canadian society.

While the Anglican Church of Canada continues to participate in the Truth and Reconciliation Commission events across Canada, the Anglican Council of Indigenous Peoples and Sacred Circles are calling the Church to take bold and swift action regarding healing, equality, justice, and inclusion. Continuing on the slower path of the past 20 years since the signing of the Covenant will only hold the Church back. However risking

that these bold steps will move the Anglican Church of Canada forward in its commitment to live into the *missio Dei* with Indigenous peoples.

Representatives from the Churches that operated Indian Residential Schools attended the first Truth and Reconciliation Commission (TRC) event, however, were not in leadership roles; coming instead to listen. The full impact of residential schools and the assimilation policies of the past as well as the lingering remnants of paternalism of the Canadian government are beginning to be shared, through the truth telling within the Church communities and at the TRC events.

Healing is a miracle, a gift of the Holy Spirit and as Desmond Tutu, retired Archbishop in the Anglican Church of South Africa reminds, forgiveness is key. “It is and always has been God’s intention that we should live in friendship and harmony”.¹¹ Our cultural view of love or what the Anglican Church of Canada refers to as *A New Agape* requires us to leave behind our understanding of love as paternalistic and move towards a new love in this new relationship. However, in order to do this, we must first acknowledge how our culture sees love. The Anglican Church of Canada speaks of love and justice, but the journey towards healing and reconciliation requires a full and deep understanding of love and of the justice that the Anglican Church of Canada is calling society to embrace in movements such as the Millennium Development Goals.¹² The Truth and Reconciliation Commission of Canada is basing much of its design model of work on the Truth and Reconciliation Commission of South Africa. The writing of Desmond Tutu can speak into, and provide a framework for, the Anglican Church of

¹¹ Desmond M Tutu, *No Future Without Forgiveness*. Toronto: DoubleDay, 1999, 263.

¹² Link to the UN site on the Millennium Development Goals. <http://www.un.org/millenniumgoals/>

Canada to understand and learn what the scope of this journey will entail. Having bound itself with the powers of the colonizers, the Anglican Church of Canada must surrender and the sovereignty of God must be declared. Wink states, “The Powers, properly speaking, are not just the spirituality of institutions, but their outer manifestations as well.”¹³

By aligning itself with the policies of assimilation, the Anglican Church of Canada failed the gospel. Only by accepting the truth of those who we walk with will the Anglican Church of Canada be able to repent of the past, acknowledge the harm that has been done, and begin the journey towards healing. Part of that healing is the restoration of the command of love that is given. The Anglican Church of Canada has wounded the love that it is to show collectively towards others. Wink refers to the need for an understanding of structural evil and states that:

Any attempt to transform a social system without addressing both its spirituality and its outer forms is doomed to failure. Only by confronting the spirituality of an institution and its concretions can the total entity be transformed, and that requires a kind of spiritual discernment and praxis that the materialistic ethos in which we live know nothing about.¹⁴

Some may argue that the Church is not an institution. However, I argue that it became one when it participated in a government policy aimed at the assimilation of Indigenous peoples in Canada. The command to love one’s neighbor as oneself was misunderstood in the context of the theology of mission of the day or ignored at worst.

¹³ Walter Wink, *Engaging the Powers: Discernment and Resistance in a World of Domination*. Minneapolis: Fortress Press, 1992, 3.

¹⁴ *Ibid*, 10.

The financial benefit gained from operating the residential schools is just emerging in the truth telling and raises some difficult points.

Often argued by some within the Anglican Church of Canada as past issues, these actions are alive in the memories of the Indigenous communities that are still dealing with impact on elders and middle-aged survivors as well as the multi-generational impact of the Indian Residential School on the health and wellbeing of indigenous communities.¹⁵ One cry from Indigenous Anglicans is for resources to assist in the impact of suicide¹⁶ and other issues within the small communities. Many communities lack the resources and trained staff to support the many in need of support. Professionals may be contracted to provide services, but they often fly in and out of the communities. The Anglican Church of Canada is in a unique place to work with the Indigenous Church in partnership with local community leadership and government to provide these necessary services. Perhaps there is concern by some, given the history of the Church and Indian Residential Schools. However, a non-paternalistic, missional approach would see the Church working through Indigenous peoples, providing training and support as well as necessary resources. The Anglican Church of Canada would need to learn how to work within this model.

¹⁵ A presentation at Sacred Circle 2012 described the issue of suicide in Indigenous communities as up to seven times the national average. Among Inuit youth in the Arctic it is as high as eleven times the national average.

¹⁶ Sacred Circle 2012 <http://www.anglicanjournal.com/nc/other/news-items/c/sliders/article/suicide-pandemic-cant-be-ignored-patterson-11049//abp/141.html>

Frost and Hirsch propose, "...missional Church thinking values the development of shared or joint projects between the Christian community and its host community."¹⁷

Frost and Hirsch's thesis illustrates the need for more healing within the Anglican Church of Canada in order to live together into the Marks of Mission.

Thus says the Lord: Act with justice and righteousness, and deliver from the hand of the oppressor anyone who has been robbed. In addition, do no wrong or violence to the alien, the orphan and the widow, or shed innocent blood in this place.¹⁸

LeBlanc defines the past role of the Churches as collusion, to "deal with the Native problem – Christianization and civilization. The Anglican Church of Canada's concern for the Christianization of the Indian neatly intersected with the new Canadian Government's need to civilize them for purposes of management and assimilation."¹⁹ The *Mississauga Declaration* is a plea for action on matters of governance and structure that will sustain a self-determining indigenous Church.

Seventeen years after The Covenant, our communities are still in crisis and we are convinced that we must act in defense of the people and the Land. Though gathered as a consultation on governance, we have realized that our task is more urgent and more extensive. We affirm that God has a plan for us in the Gospel and that we must claim the freedom to become what God has called us to be. We believe that we must act now to reaffirm our sovereign identity as the people of the Land and to revive, renew, and reclaim the ministries in our communities.²⁰

¹⁷ Michael Frost and Alan Hirsch, *The Shape of Things to Come: Innovation and Mission for the 21st Century Church*. Peabody: Hendrickson Publishers LLC 2003, 25.

¹⁸ Jeremiah 22:3.

¹⁹ Leblanc, 2.

²⁰ Anglican Council of Indigenous Peoples, *Mississauga Declaration*. The Four Points Toronto (Meeting Place), September 17, 2011.

However, I believe it illustrates how deeply flawed the current governance structure of the Anglican Church of Canada is. The Church is not able to respond quickly. It is slow and encumbered by traditions that preserve a system that is no longer relevant in the context of mission of the Church today. This is also a plea for healing.

As with previous planning processes of the Anglican Church of Canada, the relationship with Indigenous Anglicans was set out as a priority. The Vision 2019 Taskforce also knew that the Governance Working Group initiative concerning governance would have a significant impact on the usefulness and validity of the final report. Governance of the whole Church would change if Canon 22 passes at General Synod 2013.

Vision 2019 listened to the sons and daughters of the Church. The methods incorporated by the project invited people to dream the Church. With over 1000 responses of sharing of visions and dreams for the Church, we were able to identify a number of themes within the stories. With much harmony within the responses, one needs to accept that the Spirit was speaking through people who chose to enter time of prayer and reflection and sometimes group Bible studies.

The Anglican Council of Indigenous Peoples responded with creativity and agility, indigenous governance, and a consultation process that led to the concept paper on governance, the *Mississauga Declaration*. While the Anglican Church of Canada had stated a commitment to heal the relationship with indigenous Anglicans, and to live into *A New Agape*, action has been slow. Concerns about geographical boundaries, episcopal

oversight, and two-tiered standards for clergy continued. Financial issues connected with building a stronger indigenous ministry were also voiced. The Anglican Church of Canada struggles with changing its structures to live into the *missio Dei*. The impaired relationship remains an obstacle for the Anglican Church of Canada to live into the *missio Dei*.

In order for the Anglican Church of Canada in Canada to move forward towards healing, the Church must first understand the dynamics of colonialism and then witness this learning through the truth telling that is underway in the TRC's to the rest of Canada as part of the Church's witness of the gospel. This requires a full acceptance and acknowledgment of the dynamics of colonialism and the place of privilege and power in our relationships. The Anglican Church of Canada must accept that it has become an institution, is that part of the powers of this earthly realm that are fallen and that it must be redeemed. The Anglican Church of Canada is called into this journey by the giving of the apology of 1993 and the commitment to the *New Agape*. This is a journey for the whole Church, not just the Primate, on behalf of Anglicans. This redemption is the reconciliation that is desired, but it is reconciliation with the Indigenous peoples of Canada. It is also reconciliation with God. Tutu reminds us that "This is God's world and God is in charge."²¹

A challenge to change and to healing within the Church is the full recognition and acknowledgment of the power systems within the Church and their inherent colonialism. Healing, not just with Indigenous North American Christians but also with all those

²¹ Desmond M. Tutu, *No Future Without Forgiveness*. Toronto: Doubleday, 1999, 4.

disenfranchised by the Church, means a full acknowledgment of the powers and principalities within the Church and the Church's relationship within society.

Mainline Churches have enjoyed privilege not only within the colonial system but also with congregants who are powerful within society. The emphasis on the Marks of Mission will continue to challenge the Church to examine justice issues internally.

Fletcher reminds us that:

Despite the intention to promote well-being through the promotion of the gospel, the marriage of the gospel with the imposition of culture meant the stripping away of the culture of the other. The assumption of the racial and cultural inferiority of aboriginal persons set in juxtaposition to the presumed superiority of European culture meant the practical dehumanization of the other.²²

Challenged to move an entire national organization with the current governance structure, somewhat impaired relationships between dioceses and the national Church, between parishes and dioceses, as well as the stresses associated with financial decline, the Anglican Church of Canada is being faced with the necessity to make bold changes or crumble. Either is possible, but one is preferred. The worship Traditions of the Anglican Church of Canada and the history have meaning and value in a world hungry for relationships, for a reconnect with the divine and for community. These are all tools for mission, if the Anglican Church of Canada embraces the needed changes.

Worship that is transformational and incarnational, that creates an experience of the presence of the Divine as well as an opportunity for the gathering of the faithful, has

²² Wendy Fletcher, "Theological Reflection - a Time for Healing." *Paper for the Pre-Conference Study Theme 4 Edinburgh 2010 Conference*, 2010, 22.

been the historical intention of Anglican worship liturgy and evangelism. Spiritual formation begins with the teaching of the Church, the gathering of all believers and those who want to follow or come to know God and Jesus Christ. Sweet presents a model for examining how the Church operates, what the intention of the Church is and how the Church needs to be in order to fully engage and offer such worship. “God is in missional mode from the beginning.”²³ Sweet presents an operating system for the Church, which he has entitled MRI: Missional, Relational, and Incarnational. His framework for worship and ministry is EPIC: Experiential, Participatory, Image-driven, and Connected.

The Faith Worship and Ministry Committee of the General Synod of the Anglican Church of Canada is the body that may from time to time provide and offer formal, corporately developed changes to the way we worship as well as specially developed liturgical resources with specific focuses. Other sources of specially developed liturgical resources are the Standing Committees and Corporate departments, which from time to time offer liturgical resources, to support specific corporate initiatives. The Faith Worship and Ministry committee is comprised of long-term clergy, and liturgy professors from seminaries. For new ideas to be brought forward for the decision-making process, change needs to begin with these leaders.

The national Anglican Church of Canada, as a member of the Anglican worldwide communion, has certain prescribed prayer books and liturgies. Anglican congregations can choose from a rich liturgical Tradition, ranging from high altar worship to contemporary prayer meetings, but the Eucharist is the foundational model of

²³ Personal Notes from a lecture by Dr. Sweet at the Unite Conference in Cambridge Ontario October 17 & 18, 2008.

worship. The foundation of Anglican liturgy in Canada as elsewhere in the communion is the Book of Common Prayer, while various members of the communion have developed indigenous liturgies and prayer books in the modern vernacular.

The Anglican Church *via media* and our rich liturgical Traditions equip us for EPIC²⁴ worship; but what is missing? Hymns and music remain a large focus on Traditional Anglican worship. Including the few hymns that have been translated into Plains Cree or Inuktitut is insufficient.

As the Indigenous Church explores the place and incorporation of new or fresh expressions of worship into the Anglican DNA, while there may still be a purpose for a common text, it is more likely to be a resource or reference. We can look at the Aotearoa Church or the indigenous Church of New Zealand. New translations of the Lord's Prayer²⁵ expressing the cultural understandings of Creator God and Christ have been written. The recent printing of a booklet of Night Prayers by the Anglican Church of Canada did include this translation as an alternative text. However, one would hope that as the Indigenous Church continues to evolve, that such a translation will be Indigenous

²⁴ Leonard Sweet, *Post Modern Pilgrims: first century passion for the 21st century world*. Nashville: 2000, 28. Sweet defines EPIC worship as worship that is experiential, participatory, image-driven and connected.

²⁵ Meditations on the Lord's Prayer, Form 1. Eternal Spirit, Earth-maker, Pain-bearer, Life-giver, Source of all that is and that shall be, Father and Mother of us all, Loving God, in whom is heaven: The hallowing of your name echo through the universe! The way of your justice be followed by the peoples of the world! Your heavenly will be done by all created beings! Your commonwealth of peace and freedom sustain our hope and come on earth. With the bread we need for today, feed us. In the hurts we absorb from one another, forgive us. In times of temptation and test, strengthen us. From trials too great to endure, spare us. From the grip of all that is evil, free us. For you reign in the glory of the power that is love Now and forever. **Amen** A New Zealand Prayer Book, He Karakia Mihinare o Aotearoa, The Church in Aotearoa, New Zealand, and Polynesia; Meditation on the Lord's Prayer, "Form 1" [p. 71] adapted from Prayer at Night's Approaching © Jim Cotter 1983, 1991, 1997; and the prayer, "Friday" [p. 65] adapted from Prayer at Night © Jim Cotter 1988; and "Lord it is night..." [pp. 61–62].

to Canada. The challenge will be to respond to the challenge of translating texts into through partnerships.

Living into the first Mark of Mission, with its emphasis on evangelism, begins with worship that is missional in focus. Gathering to give thanks and praise to God for all God's blessings is often viewed as the main purpose of worship, along with receiving the sacraments. The Anglican Church of Canada expects that all Anglicans will worship in a similar fashion, *common* prayer. In order to incorporate liturgies and hymns, Prayer Books and hymnbooks are revised and reprinted every few decades. However, it is always with the expectation that essentially we all use the same texts.²⁶

MacDonald recalls²⁷ that even the prayer book of the Anglican Church was an additional tool that projected the expectations and attitudes of the Church. MacDonald noted that the Ojibwa Anglican prayer book does not contain a service of ordination in the first language of the peoples. MacDonald goes on to say:

I know and believe that this is because it was never thought that there would be a time that someone would be ordained without being fluent in English and without having the full recognition and awareness of the Western classical tradition. Even so that they would be assimilated into what was thought to be a Christian culture.²⁸

What does it mean to be nurtured in the faith if the nurturing does not respect one's heart language and culture? While the reference made by

²⁶ Provincial Synods can approve local adaptations and special prayers and services that have not been provided for through the revisions of the Book of Common Prayer.

²⁷ Comments made by National Indigenous Bishop Mark MacDonald as part of key note address at the Rupert's Land Clergy Gathering in June 2011.

²⁸ Elizabeth S. Tapia, Mark MacDonald, and Russell Daye, "Dialogue: Mission and Power: Memory, Journey, and Vision." Transcript of the Keynote addresses of the 55th Annual Canadian Theological Student's Conference Toronto, February 2009.

MacDonald regarding the need for fluency in the English language and western culture for ordination is an historic reference, the attitudes towards the requirement for ordination seem to linger. Current discussions regarding competencies for priestly ministry do not explore the requirement of cultural knowledge or language proficiency in indigenous communities.

Part of the truth telling is acknowledging the role of the Church in causing harm.

The mission of the Church, conceived of as a colonial undertaking, caused harm....the marriage of political and economic colonization with religion form a socialization project that led to the devastation of generations of Indigenous persons from many First nations communities across Canada.²⁹

The face of the Anglican Church in Canada has changed from a primarily white Anglo immigrant and colonizer Church to one that reflects diversity of cultures and ethnicities, as well as gender and sexuality. Yet, the Anglican Church of Canada remains rooted in traditions that reflect its roots. How does the Anglican Church of Canada shake off the British imperial cloak or cope? One only has to enter an urban Anglican Church of Canada, observe vestments with symbols of grapes and sheaves of wheat, and sing hymns of battles on the sea and other remnants from the colonial past to understand that we are rooted in our traditions. These images do not fit a post-colonial post-modern Church. Our rich traditions have much to offer but they can be reimagined. In the case of walking with the peoples of the land, our symbols need to be broad. Some clergy wear stoles from

²⁹ Ibid, 22.

Guatemala, yet symbols of the Indigenous peoples of Canada are few.³⁰ There was a call for symbols of Indigenous culture in Canada within the urban Churches at Sacred Circle 2005.³¹

Prior to Vision 2019, planning within the Church involved the recognized leaders of parishes, dioceses and the national Church. These groups would have engaged in a closed system discussion about the future of the Church. Vision 2019 broke through this closed system by opening up the conversation to include all those who are interested. There were some obstacles. However the success of the listening project can be seen in the number of responses and also into the reception of the final report at General Synod 2010.

Once viewed as the “missional arm” of the Anglican Church in Canada, the Council of the North needs to be re-imagined, and brought into the Indigenous Church. To do so is to live into the call to work to change unjust structures of society. To separate the mission of the Church into a program within a hierarchical and culturally irrelevant governance model is to live into the old model of mission *to* a group rather than mission *with* a group. If the Anglican Church of Canada is to be in mission, then it seems simple to say that the entire Church is engaged in mission, not a certain group or program. This was the success of the Vision 2019 discernment; the challenge is to live into this reality.

One of the most significant areas of identification was that of the relationship between the Church and the indigenous peoples of Canada. Part of this leads to an

³⁰ Link to Augsburg-fortress book and church supplies Canada. The Guatemalan stole is worn by many Anglican clergy. <http://store.afcanada.com/store/category/281329/Stoles>.

³¹ Link to Sacred Circle 2005 video, <http://www.anglican.ca/im/indigenous-ministries/sacred-circle-videos/>

understanding that Christendom Anglicanism must shake off its imperial cloak. Are part of the call for change and new ideas within the Church purely economic or is there truly a rethinking of the role of Church leadership within the Church?

The Council of the North is a remnant of the old mission view and model of the Anglican Church of Canada. Dismantling this Council and re-imagining a relationship between dioceses with high percentages of Indigenous Anglicans, should be prioritized. Thinking beyond geographical boundaries and towards relationship in shared mission could provide a new way of being Church within the current nine dioceses, some of whom are struggling financially. The Council welcomed the new Indigenous leaders. However, if the Anglican Church of Canada is to truly walk with Indigenous Anglicans, we must also allow ourselves to be shaped by the Holy Spirit and what is going on within this internal movement within the Anglican Church of Canada.

Change does appear to be occurring in the leadership of the Anglican Church of Canada; however, the continued tensions within the House of Bishops mean that the real change will likely occur at the local levels, in parishes and Diocese. As decision-makers are selected from the grass roots, their experiences will filter into the decision making of the Church. As consultations listen to the voices and concerns of those not part of the traditional hierarchical models, there is a greater challenge to those who take individual and collective risks to make change within the religious system that is the Anglican Church of Canada, or as Rollins states:

The problem with such systems, however, is that when they become powerful they become destructive, for in the affirmation of every system there are those who stand outside it and who are excluded from its political and

religious systems implicitly or explicitly sacrificed individuals whose beliefs and actions do not fit with the ideology.³²

In order to transition from the APC Church to an MRI Church, the Anglican Church of Canada needs to free ourselves from the physical structures and trappings of the modern Church, our physical infrastructure, our geographical rooting, and our clergy-centric models. We have lost the ability to travel lightly as we once did, traveling to communities, pitching our wall tenants, and using a stump for the altar.³³ If the Anglican Church of Canada, both in the diocese and nationally, continues to concern itself with the maintenance of buildings, hierarchy, and structures, it will remain grounded in a corporate or business mindset, not a missional mindset. Our cathedrals can become centers of mission and experiments on governance at the grassroots level, speaking into the wider Church. The attempt by the Vision 2019 Taskforce to listen to the wider Church was in part challenged by those clergy who did not see the project as useful or valuable. This was the case in the two dioceses where I was resident clergy during the consultation and in the early days of implementation.

Semiotics of Change

There are signs and signifiers that something is different, that perhaps the Anglican Church of Canada is living into God's mission in Canada by attending to the aspects of its governance and mission that are inherently colonial. These include shifts in national Church priorities. Indigenous ministries are no longer a program of General

³² Peter Rollins, *The Fidelity of Betrayal: Towards a Post-Critical Philosophy*. Brewster: Paraclete Press, 2008, 168.

³³ A story shared with me and other clergy at a diocese of Yukon ministry gathering about Indigenous deacon Effie Linklater and her ministry with families in the bush of northern Yukon. She would travel around using a stump for an altar and 'make church' with Gwitchin families.

Synod. With the appointment of the National Indigenous Bishop, the office of Indigenous ministries has been slowly growing. Such issues as Indigenous and environmental issues that were attended to through another department of the General Synod are now included in the Indigenous ministries portfolio. This shift was part of the restructuring of Church House to align the ministries of the national Anglican Church of Canada with the priorities of the Vision 2019 final report. This significant change moved the matters of relationships and mission from the paternalism of the Church governance structure.³⁴

The diffusion of innovation and ideas as a function of the Vision 2019 consultation was so interactive and relational during the 2.5 years of the consultation, that rather than the usual static consultation and release of findings, a conversation was taking place within the wider Church, well before the final General Synod presentation. Diffusion along networks or within relationships crosses traditional community models within the Church power is best perhaps viewed as a concentric circle or overlapping circles connected through the gospel. We are called in scripture to be in relationship with one another – to serve one another and to journey with one another. We are also called to repentance and reconciliation and to love one another. The emerging Indigenous Church within Canada has covenanted with the larger national Church, and we are committed to walking forward together in *A New Agape*. Living into the Marks of Mission calls the Anglican Church of Canada deeper into living in *A New Agape*. This relationship calls the Church to reconsider some things that our traditional governance model of Church put into place years ago.

³⁴ It should be noted that having been part of the Standing Committee of General Synod attached to this department, staff did not approach their work in this way, but the department role itself was a remnant of a previous order where the Indigenous Church was seen as a program.

The Indigenous Church is discerning a model forward for governance and decision making within the Anglican polity. The Council of General Synod has incorporated a consensus model of decision making at its meetings. Changes are already in play.

The Sacred Circle is also moving towards a model insuring representation. Yet the Anglican Church of Canada cannot financially accommodate representation from each community, diocese or area mission to be on Sacred Circle as well as General Synod and Council of General Synod. Therefore, a different governance model will be required. Representation from all areas may not be achievable. In this triennium, composition of all Standing Committees as well as Council of General Synod took into account representation from each diocese on either Council of General Synod or a Standing Committee to insure inclusion. Anglican Council of Indigenous Peoples was also asked to appoint someone to each council. While this model may work for a while, with an increase in area missions the challenge of inclusiveness will push the Anglican Church of Canada to consider other models.

If the Anglican Church of Canada is to avoid the perception of two Churches within one, harmony must exist between the Anglican Church of Canada and the Indigenous Church. Inclusion is the response to a call for justice within the Marks of Mission and the challenge of bringing together two models of governance, one that is rooted in a past paradigm of hierarchy, power, and authority, and the other based on inclusion, consensus, and discernment. The latter model is also compatible with the emerging paradigm of community, relationships, and mission in the wider Church. The adoption of consensus as a decision-making process is the first step, but an awakening to

the shift in paradigms of mission is the foundational aspect that will sustain the shift. This will take time, but encouraging storytelling and sharing will assist in the diffusion of ideas. This will not be a linear process, but as youth, young clergy,³⁵ and the indigenous groups within the Church speak and the Anglican Church of Canada moves to respond, the Church will be nudged into new places and new ways of governing.

It is really a struggle moving from institution to community. Anglicans try to focus on being a fellowship or communion with one another, but how much do structure, power, and other issues of hegemony prevent this move? What are the obstacles? We need to understand the context as we look at new ways of being Church in full communion with Lutherans, and now the United Church as well. We need to embrace and enable different governance models to become part of our relationship. There is no crisis that is greater than in the indigenous Church within both the Canadian Anglican Church in the Canadian ecumenical community. What will we be challenged to consider? The Anglican fellowship brings to the forefront our roots in the Reformation, our *shared* roots in the Reformation. Was the Reformation just a moment in time or is it continuing to travel across time just as light travels through the universe? As we continue on the journey, we will uncover the relationship of power and authority and hegemonic patriarchy, which are merging in some of the issues and stories being told.

A new way of planning created some challenges to the usual paradigm of institutional planning that has been used by the Anglican Church of Canada. However,

³⁵ Young clergy are also a group that can call the church into the emerging missional theology. Link to a blog that has been circulating on Facebook <http://pastorkeithanderson.net/item/what-young-clergy-want-you-to-know>. It is also important to note that age is not necessarily the determining factor for desiring change in the ACoC.

the method of listening created some significant and I hope lasting changes. The Anglican Church of Canada has been shown that using the usual hierarchy is insufficient for truly listening. One could argue that the Environics listening process of focus groups and other contact was similar. However, it still relied on the hierarchical structures to determine whom to include. The Anglican Church of Canada must now organize itself in order to live into the shared or community vision for the Church; and there are struggles in determining how to do accomplish this. This will not happen overnight, however. The journey has begun and must continue.

In my opinion, a deliberate conversation regarding the changing context of mission will be needed in order for the Anglican Church of Canada to live into the Marks of Mission. The issue of change is not new; discussions on such matters as declining membership, declining funds, and changes in the focus on the Church are all commonplace. Changes in theology are driven by the grassroots and new theological commissions on the matter of same-sex blessings and the role and place of LGBT within the Anglican Church of Canada. Changes in the relationship with indigenous peoples have been noted. However, something seems to be missing in the deliberate efforts to help the Anglican Church of Canada come to grips with all this change and that is in my opinion, the lack of focus on a discussion on our theology of mission past, present and emerging.

Does the Anglican Church of Canada assume there has been a shift in a theology of mission because of the almost unanimous vote on Vision 2019?³⁶ The Anglican

³⁶ I learned that there was one negative vote regarding the report. At a meeting of a Standing Committee I mentioned this and one person, a bishop remarked that that was probably him. I asked him

Church of Canada cannot assume a deep understanding of an emerging theology of mission based on a positive response to a vision or plan for the Church. It is spoken about and assumed by some. However, engaging in conversations with Anglicans through social media will accelerate the process. These conversations need to have broad-based involvement just as they were in the Vision 2019 consultations. The discourse must move beyond conservative and liberal or progressive.

Change and transformation

Diffusion of innovation or how new ideas move through an organization is an organic process. However, it is also a social communication function, and the Anglican Church of Canada has proven through the Vision 2019 consultation process that Anglicans in Canada can engage and participate in such communication activities. The principles of the theory of diffusion of innovation also state that some will choose not to adopt the innovation or ideas.

The Indigenous Church is calling us to rethink the role and place of priest as the leader of every parish. The economic challenges of the future will also bring this issue to the forefront. The current model of a worshipping community with each community being lead by a priest, works for the traditional view of the Church, but will it sustain the Anglican Church of Canada in mission in this context? The Anglican Church of Canada, by encouraging members to live into their baptismal ministry, is providing leadership on living into the *missio Dei*. However, we still focus many efforts on increasing

privately why he felt he couldn't support the report. He responded that it was too wishy washy, not enough structure.

membership in order to maintain current structures. The challenge for the Anglican Church of Canada is that this emerging model, which is likely to be successful to the extent that it is culturally representative, inclusive, and chosen by the people, does not fit the classic Anglican Church of Canada leadership model.

At the time of writing, summer 2012, several ongoing initiatives continued to move the emerging Indigenous Church forward as well as continuing to reform the Anglican Church of Canada as it strives to live into *missio Dei*. Most significant was the seventh Sacred Circle in August 2012 entitled Walking the Dream. This gathering discerned the next steps in regards to the *Mississauga Declaration* and living into Canon 22. The Sacred Circle 2012 approved Canon 22. It was described as a turning point for Indigenous Ministry.³⁷

The diocese of Saskatchewan elected a diocesan Indigenous Bishop and Council on July 28th, 2012. The diocese will now live into shared episcopal oversight. This means, as it did with the election of Bishop Mamakwa,³⁸ that two bishops share oversight in a geographical area currently defined as a diocese. In the case of the area mission in Northern Ontario, a distinct region, primarily King Fisher Lake reserve, is now its own area mission with its own bishop.

At the Provincial Synod of the ecclesiastical Province of Rupert's Land, a decision was made that an Indigenous bishop will be elected for the Canadian province of

³⁷ Link to Anglican Journal Article. <http://www.anglicanjournal.com/nc/other/news-items/c/sliders/article/sacred-circle-a-turning-point-for-indigenous-ministry-11053//abp/141.html>

³⁸ Bishop Lydia Mamakwa, first bishop of the new area mission of northern Ontario, which is in the boundaries of the diocese of Keewatin.

Manitoba.³⁹ This bishop will share oversight within two dioceses, with both rural and urban Indigenous congregations and ministries. How the bishops of these two dioceses and the Indigenous bishop for Manitoba will share jurisdiction will need to be determined. How will governance work?

Currently the Bishop of the diocese of Rupert's Land works closely with the MNO Lutheran bishop of the area. Lutheran pastors, for example, lead some Anglican Churches and the Dean of the diocese is a Lutheran. There are two amalgamated Lutheran-Anglican congregations within the Diocese of Rupert's Land.

Questions do come to mind, especially with urban ministry. Will this mean that congregations will become 'disconnected' from the diocese if they identify as Indigenous? Will numbers or cultural factors determine? Why should this be so propositional? Will we end up with two dioceses? A parallel structure is neither financially attainable nor sustainable at the diocesan or National levels. New ideas are needed. Viewed missionally, these parallel structures could function as interwoven threads forming a helix-like system that over time would replace the non-indigenous structures in some regions and remain in large urban areas. The Canons will not be able to dictate this; it must become part of the DNA of the Anglican Church of Canada.

Uncertainty motivates individuals to seek information, which can lead to new ideas and new ways of being Church. The uncertainty of the future shape and mission of the Anglican Church of Canada and how it will live into Vision 2019 and Canon 22 is

³⁹ The ecclesiastical province of Rupert's Land encompasses the diocese of Keewatin, Brandon, Rupert's Land, Qu'Appelle, and Saskatchewan. The Canadian province of Manitoba includes the diocese of Rupert's Land and Brandon. The Manitoba Indigenous Bishop will be operating in two geographical areas.

creating uncertainty.⁴⁰ Innovation can create uncertainty by presenting individuals of the organizations with new alternatives a new ways of solving problems.

Diffusion along networks or within relationships crosses traditional community models within the Anglican Church of Canada. The future journey of the Anglican Church of Canada can be viewed as concentric or overlapping circles connected through the gospels; many voices and many paths. Some paths will result in new relationships, and new bonds of affection.

Theology of inclusion, love, and mercy

The Anglican Church of Canada's transgressions in the name of the gospel and, perhaps, the colonizer, has led the Church on a healing journey which has opened up discussions on colonial actions, but it has also called the Anglican Church of Canada to speak to healing and reconciliation. As part of the journey of reconciliation, the Anglican Church of Canada has recommended to the Anglican Communion a sixth mark of mission related to conflict resolution, peace, and reconciliation.

The Context of Mission Has Changed

Communication about new ideas and innovations must be diffused throughout the Church in order to facilitate change. Forums and communications strategies are being developed, and implemented, however, the Church must be more open to change and take more risks. We must focus on important community social concerns, environmental and cultural issues. Churches in indigenous communities are usually small and basic. They

⁴⁰ Personal conversation with Archbishop Fred Hiltz, Primate of the ACoC, August 6, 2012 at the National Sacred Circle 2012, Pinawa Manitoba, Canada. The Implementation Team is struggling over next steps and perhaps even role and purpose.

are different, nothing grand, but all beautifully connected to the people and places through cultural expressions. Not all will worship in new buildings that are either newly planted or through processes of amalgamating with neighboring parishes. They are unlikely to worship in our cathedrals every Sunday. We have educated several generations to expect a local Church.

Outward signs of the Church's relationship with the Indigenous Church can be seen in the national Church's support and presence of the Primate and General Secretary at Sacred Circle 2012. The attendance of the Primate at past Sacred Circles has also been a powerful indicator of the desire by the Anglican Church of Canada to reconcile the relationship.

With visioning and a list of concerns or priorities developed on a meta-level, modification or adjustment can be made given the context. The future is unknown. Rather than being strangled by a set of goals and objective statements that prove to be irrelevant or of lesser concern in a year or two, the Church can live into the priorities and respond to financial realities, changing issues within dioceses, and changes to governance.

Our mission with indigenous peoples will challenge our structures, ways of decision-making and much of the imperial colonial model that is firmly entrenched in our Church. It might also just save the Church by bringing us forward to an organic relational and responsive model of Church.

Leadership in Transition

This dissertation examined the emerging issues concerning leadership and governance in the Anglican Church of Canada as identified through a recent consultation

with the wider Church known as Vision 2019. The information collected pointed a way forward based on responses from the wider community and framed by the Marks of Mission. The implications for changes in governance are many.

The present and the future Church in Canada as in all post-colonial nations must find the essentials of the Christian faith and Anglican Tradition within a context of change. The Anglican Church of Canada must accept all that has occurred through the intertwining of experiences of having been an instrument of colonization engaged in a process of assimilation and cultural suppression. We must also address the weaknesses in our organization that are contributing to the chronic anxiety and internal challenges to change. Friedman identifies root causes or attributes of thinking and the functioning of organizations that will be obstacles.⁴¹ The Vision 2019 Implementation Team will need to address the internal thinking systems and functioning in order to affect the necessary change.

A paradigm shift is occurring, but slowly. Parts of the Anglican Church of Canada remain stuck in the modern missional Church, clinging to hierarchies and models of ministry that are unsustainable by either a diocese or a national Church. The Anglican Church of Canada is committed to living into the Marks of Mission as the vision for the Church until at least 2019. A Church living into *missio Dei* will be transformed by the journey. However, the beginning steps are proving to be a challenge.

⁴¹ Edwin H. Friedman, *A Failure of Nerve: Leadership in the Age of the Quick Fix*. New York: Seabury Books, 2007.

Specifically living into the first Mark of Mission, which is “To Proclaim the Good News of the Kingdom of God” through a journey of healing and reconciliation with Indigenous Anglicans is transforming the Anglican Church of Canada. There can be no greater learning for a community of followers of Jesus Christ than to come face to face with the sins and omissions of a Church engaged in the Indian Residential Schools. The journey of healing and forgiveness will, I believe, continue to strengthen and transform the Anglican Church of Canada. A primary witness of this is the passing of Canon 22 at General Synod 2010. A test of the Church’s proclamation of the healing power of the gospel will continue with the second vote that is to occur at General Synod 2013. Sacred Circle 2012 and the closing homily⁴² of the Primate of the Anglican Church of Canada, illustrates the depth of understanding that is now present senior leadership of the Church.

The Second Mark of Mission, which is “To teach, baptize, and nurture new believers,” challenges the Anglican Church to be authentic in its evangelism. The Anglican Church of Canada is anxious about its past and its participation in the forced enculturation of Indigenous children through the Residential schools. The Anglican Church of Canada is also struggling with the concepts of sin and sexuality. Evangelism is a risk – to proclaim the good news and to affirm the truth. Sweet argues, however, that if we fully embrace the Missional, Relational, Incarnational as the *Cantus Firmus* of the community of followers, evangelism is not necessary. In *So Beautiful*, Sweet gives us an example of what the Church should be looking like.

⁴² Link to video of homily <http://www.anglican.ca/im/video-highlights-primates-closing-homily/> General Synod of the Anglican Church of Canada. Homily given by the Primate Fred Hiltz at the close of Sacred Circle 2012. <http://www.anglican.ca/im/video-highlights-primates-closing-homily/>

Authentic evangelism is lifting of the veil of what God is up to... Some see God's fingerprint in the megachurch, others in the microchurch, others in the house church. Some see it in Emergent, others in emerging, others in Revolution, still others in Acts 29 or "organic church" or "missional church" or "vintage church."⁴³

The Anglican Church of Canada by living fully into a relationship with Indigenous Anglicans will transform the Church's understanding of evangelism. Gospel-based discipleship has been embraced, and is used at meetings of the General Synod. Re-engagement of the gospel is a new disciple-making endeavor that opens opportunity for re-engagement with scripture in the emerging culture and for discussion on liturgical practices and worship in general. Our focus must be on Christ and not on tradition for tradition's sake.

The Anglican Church of Canada is unprepared and ill-equipped in its present configuration to respond to the need for expediency in making major changes. Yet, the Anglican Church of Canada historically committed itself to revision. It is now being called into renewal.

When the Vision 2019 Taskforce began to look at the diffusion of these ideas of change throughout the organization, it became clear that there were a number of networks within the Anglican Church of Canada. Each of those networks had cliques that were connected with other networks, and within each of these cliques and networks were innovative thinkers, early adopters, late adopters, and laggards.

Change within the Church starts with individuals at the congregational level. Change is evident through worship through God working in the congregations, and this

⁴³ Leonard Sweet, *So Beautiful: Divine Design for Life and the Church*. Colorado Springs: David C. Cooke, 2009, 24.

change will affect the leadership models of dioceses, as well as provincial and national synods. Individuals appointed to key committees must also risk making changes and challenging the internal tensions of the Church. This means encouraging God's people of the Anglican Tradition to take risks, choose to break out of a closed anxious system, and look at what God is doing in the world and in our Anglican tribe in other parts of the world. Vision 2019 attempted to listen to these changes and to capture what followers of Jesus in the Anglican Tradition desire as a community.

Indigenous Youth today are like youth everywhere. They are connected to the home as well as to the world via the Internet. For those middle-aged individuals who never really connected to the community and especially to the Church, who spent their adolescence away at school and came home to families damaged by the impact of residential school and alcohol abuse, and who are either dealing with their own trauma or struggling to build a strong self governing nation, the old way of worship is a nostalgia reserved for Christmas, baptisms and funerals. Engaging with the largest growing segment of Canadian society⁴⁴ will lead to more changes within the Anglican Church of Canada.

Re-engagement of the gospel is a new disciple-making endeavor that opens opportunity for re-engagement with scripture in the emerging culture and for discussion on liturgical practices and worship in general. Our focus must be on Christ and not on tradition for tradition sake. Sweet reminds us that "Jesus also came to show us how to

⁴⁴ Link to Human Resources and Skills Development Canada regarding population growth. <http://www4.hrsdc.gc.ca/.3ndic.1t.4r@-eng.jsp?iid=36>

join God's mission in the world."⁴⁵ The conversion of the elders resulted in a cultural shift where the Traditions and teachings are enmeshed with the rules of community and the way of life and it makes sense to the elders. They have a vision of Jesus and the kingdom as expressed in the rules of life and the promise of salvation. However, the post-modern world has become part of the culture of the community. The Church and the receiving of the faith in cultural context does not connect with the youth who are so enmeshed in the post-modern culture, in spite of or because of the pervasiveness of the Google world.

The purpose of the Church is essentially symbolic: in its very existence as a community in Christ, the Church points to the kingdom of God as the ultimate shape of reality. The gathering of people into this symbolic representation of God's purposes for the world is the Church's part in the *missio Dei*.⁴⁶

One significant step to facilitate the *missio Dei* within Canada is to embrace the different indigenous cultures of Canada within the Anglican Church of Canada's liturgies. The images and symbolic dimension of the liturgical assembly of the traditional Anglican service using the Book of Common Prayer does not connect with images that are part of everyday life of the people in the indigenous communities today. Until this can be bridged, the Anglican Church of Canada will continue to be relegated to the old traditions that one visits for nostalgia or to appease ones' elders. The challenge is to make worship and following Jesus relevant to today – something that the whole Church struggles in the culture to accomplish. Missional concerns, which focus primarily on healing and re-engagement with the living God in the community, present a complex

⁴⁵ Sweet, 23.

⁴⁶ Schattauer, 13.

challenge. The Church needs to pay attention to the fact that, as an instrument of English colonialism, and as a contracted operator of educational institutions for native children, we contributed to the loss of language. We can encourage language competency and retention through the use of the traditional language in worship and a commitment to continuing translation projects.

The challenge of rethinking financial and funding models will require a shift in thinking to a more equitable and generous model of sharing relationships between the wealthier regions and those regions of the Church that are less populated or financially challenged. This reshaping of relationships between the Churches within the Anglican Church of Canada must also be accompanied by a rethinking of the leadership and training models currently in existence.

The shift from APC to MRI begins, however, with the leadership of the Church starting with members of the clergy. The shift in thinking, doing, and being clergy to a new way of being followers of Jesus is challenged by the Anglican Church of Canada's built-in hierarchical model that has resulted in the professional administrator role of priest –in-charge. The APC Church has created a living and breathing, albeit gasping at times, Church structure and system that on the surface appears to be the correct way of being Church; for it is all most of us has ever known. The APC Church has created, and clergy for the most part, have embraced a “professional” image that suggests that only ordained and university trained individuals can lead, teach, and preach.

The other challenge to this change is rooted in the loss of place and status with clergy who in an MRI model are unsure about role, place, and status that is so clearly

defined within the APC model. In a *Failure of Nerve*,⁴⁷ Friedman outlines the challenges in risk and change that are necessary in leadership. If these challenges or paradigm shifts lead to new leadership models, we free ourselves to think differently, thus enabling and encourage clergy and leadership to risk stepping out to step back into the Church in new and fresh ways.

Our mission alongside Indigenous peoples will challenge the structures, ways of decision-making and much of the imperial colonial model that remains firmly entrenched in the Anglican Church of Canada. It might also save the Anglican Church of Canada by bringing forward an organic relational and responsive model of Church. By remaining committed to the Episcopal model of governance, the Anglican Church of Canada will need to look beyond current geographical boundaries to see more culturally focused relationships of inter-dependent worshipping communities within a wide area. Inter-dependent relationships will be essential to reduce the possibility of tribalism within the Indigenous Church as warned against by the Bishop from Aotearoa and segregation between races within the Church.⁴⁸

The Anglican Church of Canada first emerged out of the mission of the Church of England in Canada. It needs to emerge from the Anglican Church in Canada born of the modern era to be the Episcopal Church in Canada on its way to being the *Ecclesia Kanata* – the Anglican Church in mission in Canada in the present millennium. We need to learn from history. Part of the challenge that exists within the Anglican Church of

⁴⁷ Ibid. 13.

⁴⁸ Link to Sacred Circle 2012 video of Bishop Kito Pikaahu addressing the gathering. <http://www.anglican.ca/im/video-highlights-bishop-kito-pikaahu/>

Canada as well as the rest of the world wide Anglican Communion is that the Church must be embedded within each culture. This raises questions regarding culture, governance and mission.

The Anglican Church of Canada is currently reviewing a proposal that would see competencies rather than credentials to be the standard for priestly ordination within the Anglican Church of Canada. Given the economic context and the probability of bivocational clergy in the future, this step also raises two questions.

- 1) How do we eliminate the two-tiered clergy system that we already have?
- 2) Will a similar model assist the Church in the future?

If the Anglican Church of Canada is to remain relevant in the changing cultural context, adopting the model of ministry and governance that has proven successful in small Indigenous communities may help. A less institutional community that is living into the Marks of Mission is also more inclusive and adaptable than the traditional model of governance.

However, a deeper learning may be possible when the wider Church looks to the Indigenous Church for suggestions. The integration of the Church within the Indigenous community may appear to some as being in the same place as the colonial Church once was. The Church in a small Indigenous community is part of the community leadership, the center of the community decision-making. Not all residents attend, but the small Church is still seen as a significant resource and support in the daily lives of the people. Elders are asked to pray at all community and government events. While it is unlikely that a bishop or clergy of the Anglican Church of Canada will be asked to open a

neighborhood watch meeting in prayer, a ministry of presence or of joining in to assist the community in a program will go a long way to demonstrating the Marks of Mission.

In addition, creation care issues are missional efforts that the Anglican Church of Canada should be attempting to engage. However, I have seen issues such as resource management and conservation that one group of the Church may feel it should address, but members of congregations who are employed by these companies remind the Church where the collection on the plate originates. When Indigenous communities are also looking at jobs, and an improved standard of living through resource development, the challenge may be that the Anglican Church of Canada is advocating against a particular initiative through Kairos or on its own. This is the case with the controversial Tar Sands Project in Alberta.⁴⁹

One justice issue within the Church is financial, specifically, the financial matters that support the governance of the Anglican Church of Canada. The Indigenous Church is being better supported financially, but there are strains in the national Church budget to provide for all that is being asked for.

With the continued election of local area mission bishops, the number of bishops in the House of Bishops will grow perhaps by a third or more, if other diocesan and episcopal changes are not made. The current model of face-to-face meetings twice per year by the House of Bishops will be challenged by the rising costs. Financially healthy dioceses, such as the ones in major centers, will be asked to contribute more. Given the reaction and response by some dioceses to the Indian Residential School legal costs,

⁴⁹ <http://www.theglobeandmail.com/report-on-business/industry-news/energy-and-resources/in-oil-sands-a-native-millionaire-sees-economic-force-for-first-nations/article4479795/>

asking to provide for the cost of a bishop from another diocese or mission area where there is a diocesan bishop may be met with opposition as this challenges current governance structures.

One test case is emerging in the Diocese of Saskatchewan. Steps are needed in order to avoid a two-tiered Church. The Anglican Council of Indigenous Peoples has championed self-determination within the Anglican Church of Canada. Will these area bishops act as suffragan or assistant bishops, a function that has the Indigenous bishop in an assistant role rather than an equal role? So which bishop attends? Does the Church view each bishop as equal? Does the diocese? Is one really a suffragan or assistant bishop? How will this emerging episcopal model be funded?

Are we developing two-fold governance? We may indeed be doing just that. It will not be financially sustainable in the long term, but we also know that the Anglican Church of Canada is rethinking diocesan boundaries, and the number of dioceses, etc. This along with the aging population of all clergy, suggest that the current model will exist for a few more years but is not likely to be permanent. The issue of population growth was not discussed in the Vision 2019 data, however, the fastest growing urban population in Canada is the under 25 years of age indigenous person.

These moments present opportunities to name what God is doing in the community and in the individual's life. Sweet refers to these as nudges. "Nudges are not contrived, but are the natural consequence of being with someone in a moment, and wishing them to join you in recognizing a God-moment."⁵⁰ The Anglican Church of

⁵⁰ Leonard Sweet, *Nudge: Awakening Each Other to the God Who's Already There*. Colorado Springs: David C. Cook, 2010, 29.

Canada is being nudged forward by those who have a dream for the Church, by Indigenous Anglicans who have chosen to stay within the Anglican Church of Canada, rather than pursue their own Church in the Anglican Tradition.

What is the tipping point for change in the Anglican Church of Canada? Wealthy and sustainable dioceses are moving forward with new ministries, and fresh expressions of Church are being planted, yet the financially struggling Indigenous Church is not only an area for growth due to rising population, and community need, it is also a challenge to the traditional governance models of the Church. If large dioceses with their representational dominance see no need to change, then other groups such as the northern Churches, youth ministry, and Indigenous Churches can only be considered as marginal. This is also true for Indigenous ministry in urban settings. In part, finances are at the root of the decisions.

Focusing on the gospel not just in language, but also in reflection is the necessary foundation. The Anglican Church of Canada needs to pray together and study together. The model of gospel-based discipleship is one model from the Indigenous Church that has been embraced by some committees and groups; however, encouraging the Anglican Church of Canada to pray together and focus on healing within is essential throughout the Church. Engaging one another in conversations and discernment beyond the listening process of Vision 2019 creates an opportunity to listen and to engage these voices over a process that is going to take time.

Hear what the Spirit is saying to the Church. In listening there is hearing and understanding. Understanding often calls us to action or some other response.

I believe the question is whether the Anglican Church of Canada can live into the *missio Dei*, as expressed by the Church's response to the Marks of Mission. This must also include the question regarding the structures and governance of the Anglican Church of Canada being able to accommodate a governance model for the emerging indigenous ministries and not create a two-tiered Church. Living into the Marks of Mission calls the Anglican Church of Canada to refocus the work of General Synod on relationships and shift from programs to relationships.

These shifts in focus also call the Church into a new mission in Canada, rather than adjust or reshape the current mission. This in turn calls into question the funding, communication, and governance of the entire Church. The process will not be linear, and while canons and frameworks may aid in the transition, they must not impede the mission of the Church. Is the emerging Indigenous Church, something the National Indigenous Bishop calls a Fresh Expression of Anglicanism,⁵¹ really leading the Church into adjacent possibility?⁵² These new possibilities will likely include a new way of governing, decision-making, and thinking, that is stripped of colonially embedded theology.

The Anglican Church of Canada really has two or more conversations, perhaps even Churches within itself; one is the modern Church, another is represented by both the

⁵¹ Fresh Expressions website <http://www.freshexpressions.org.uk/>

⁵² Leonard Sweet, Facebook July 29, 2012. "My doctoral students will know the concept of "the adjacent possible." Here is it(sic) at work from a passage in a book I had some of them read called *Abundance: The Future is Better Than You Think* (Free Press, 2011) by Peter H. Diamandis and Steven Kotler: "Two decades ago, most well-off citizens owned a camera, a video camera, a CD player, a stereo, a watch, an alarm clock, a set of encyclopedias, a world atlas, A Thomas Guide, and a whole bunch of other assets that would easily add up to more than \$10,000. All these come standard on today's smartphones, or are available for purchase at the app store for less than a cup of coffee. IN (sic) this, our exponentially enabled world, that's how quickly \$10,000 worth of expenses can vanish. More importantly, these things vanish without too much outside intervention. No one set out to zero the costs of two dozen products. They set out to make better cell phones, and the path of the adjacent possible did the rest."

emerging, as well as the Indigenous Church; both adjacent to one another. There is fear that the Anglican Church of Canada is declining at such a rate that it will cease to exist. As Canada's society progresses, and baby boomers age,⁵³ another demographic will rise to take its place as a major cultural and societal influencer. This is likely to be a Church that, if we continue our walk with Indigenous Anglicans, is focused on relationships, mission, healing, and community.

⁵³ Statistics on readership of the Anglican Journal presented at spring meeting April 28th, 2012 Beverly Murphy show that the readership demographic is the same as the Zoomer magazine and C.A.R.P. (<http://www.carp.ca/>) or the baby boom generation in Canada.

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