

Anglican Diocese of Kootenay



Structures Working Group

Report to Synod October 2022

Prayer for Renewal

O God who knows the needs of the Church in every place:
by the light of your Holy Spirit, guide us
as we seek to respond faithfully to you in this time

May we open our hands to the future you call us to;
May we open our hearts to those you are calling us to serve;
May we open our minds to new insight and new knowledge;
May we open our doors to go out towards those you would have us meet.

Lead us into your future together;
help us to build trust and resilience in our common life;
help us to anticipate and celebrate new possibilities.
We pray these things in the name of Jesus,
the one who invites us into the newness of life.

Amen.

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Diocesan Vision, Mission, Guiding Principles

Vision:

A church of disciples of Jesus Christ, empowered and equipped to serve and minister in their local community

Mission:

Living Faith, Proclaiming Christ, Growing Churches, Empowering Mission

Guiding Principles:

Five marks of mission of The Anglican Church of Canada

- To proclaim the Good News of the Kingdom
- To teach, baptize and nurture new believers
- To respond to human need by loving service
- To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation
- To strive to safeguard the integrity of creation and sustain and renew the life of the earth

Our Work To Date

At Diocesan Synod in 2021, Synod members affirmed a Motion to review the ways in which we structure and organize ourselves as a diocese. Through this motion, the Structures Working Group (SWG) was formed and tasked with critically examining which structures and processes are working to serve God’s mission in the Diocese of Kootenay, and which are hindering our collective work for Christ. How can we be more nimble in adjusting to shifting ministry needs? Do we need new or revised structures? What are our strengths, and which ones can we build on? What are our weaknesses, and which ones can we minimize or eliminate?

The SWG is composed of the Executive Officer, the Dean of the Cathedral, and a representative from each region, and in October, the Archbishop appointed Joanne Simpson as Chair. The group quickly realized that the scope of the Motion is huge! Through the autumn, the group wrestled with how to approach its work, what would be “in,” and what would be “out.” To better understand the current structures and culture of the Diocese, members read background information (eg. Canons and Policies, Property Report 2021, etc.) and also, interviewed the Regional Deans and the Archbishop. The group also began gathering information on ways other Dioceses have reorganized themselves (St. Asphah in Wales, Ottawa, Toronto) and on creative restructuring already underway in the Diocese on a regional or parish basis.

Out of this initial work, the SWG developed its Terms of Reference (Appendix A), which were approved by Diocesan Council in February 2022 and circulated by Archbishop Lynne and Joanne Simpson to the whole Diocese along with a Prayer for Renewal written by Andrew Stephens-Rennie. Committed to clear communication, the SWG’s webpage on the Diocesan website tracks its progress for anyone who wants to follow the work as it unfolds. (Try it! You’ll like it!) <https://www.kootenayanglican.ca/pages/structures-working-group-swg>

Recognizing that the Diocese does not exist in isolation, the SWG identified groups and people that affect the Diocese and/or are affected by it (Appendix B) and also completed an Environmental Scan (Appendix C), noting broad trends in a variety of societal areas. We also compared historic attendance to population change in our Diocese and parishes and regions.

The group then moved into identifying the strengths and weaknesses of the Diocese as well as any external threats to carrying out the Diocesan Mission and external opportunities for ministry (Appendix D). How can we build on both our strengths and those opportunities while minimizing or removing our weaknesses and external threats?

Out of all this work the SWG has now developed a list of Primary Focus Areas (pages 6 & 7). The group believes that, in this first analysis, action in these areas will provide the greatest traction in strengthening the Diocese. On October 1, the SWG will ask Synod members for feedback on the identified Primary Focus Areas.

Together with the Bishop and Diocesan Council, the SWG will identify individuals who will “shepherd” each of these Primary Focus Areas to concrete reality. Over the next year(s) and upon evaluating Synod’s feedback and responses on the work to date, the SWG will work with the ‘shepherds’ to formulate strategies and plans to achieve the goals in each of these areas . As the work continues and the SWG gathers more input, Secondary Focus Areas may emerge.

Primary Focus Areas

Property, Ministry, Organizational, Geographic

Diocesan Vision

Property + Ministry + Organizational + Geographic

Goal: To ensure that all members of the diocese can express and embody a shared vision and identity through ministries, programs, and decision-making in our work through Christ.

Communications

Organizational + Ministry

Goal: To ensure effective processes for multi-directional communication and information sharing that create a sense of shared mission, community, connection, and cohesion amongst members of the diocese and growing relationships with the wider community.

New Witnessing Communities

Ministry + Organizational

Goal: To provide process, supports, education, and funding in order to stimulate and empower the development of new witnessing communities that embody the Gospel in ways that meet the needs of our changing world.

Transitioning Ministries

Property + Ministry + Organizational + Geographic

Goal: To provide process, supports, education, and funding to assist existing regions, parishes, congregations, and worshiping communities to transition into new ways of reflecting Christ in their community.

Primary Focus Areas (cont.)

Administrative Efficiencies

Organizational

Goal: To reduce overhead expenses, provide expertise, and improve support to parishes by redistributing duties and responsibilities that can better be done at regional, diocesan, provincial, or national church levels.

Governance Renewal

Ministry + Organizational + Geographic

Goal: To structure leadership in ways that tend to both geographic areas and missional portfolios so as to deepen the mission of the church and to care for the people of the diocese

Property

Property

Goal: To ensure a disciplined collaborative approach to assessing the suitability, use, and maintenance of properties in alignment with the Diocesan vision and mission.

Cultivating Partnerships

Ministry + Organizational

Goal: Seek out and nurture partnerships and collaborative relationships with other groups and individuals both locally and globally, in support of the Diocesan vision and mission.

Appendix A

SWG Terms of Reference

Preamble

In response to a Motion passed at Synod 2021, the Diocesan **Structures Working Group** was struck. The intent of the Motion was twofold: 1) to review the current Diocesan structures to determine if they serve our needs and are nimble enough to adjust to shifting ministry needs, and 2) [if they are not] to make proposals for new and revised structures that more faithfully serve Christ’s Mission in our Diocese now and in the generation to come. No specified definitions or limitations for the scope of work were given.

Committee Name

The name of the committee shall be the ‘**STRUCTURES WORKING GROUP**’ of the Synod of the Diocese of Kootenay (herein called SWG).

Type

Within the overall structure of the Diocese of Kootenay, the SWG shall function as a task force, with direct accountability to Diocesan Council and the Archbishop, with a defined mandate.

Purpose

The primary purpose of the SWG is to hold up an honest mirror of the structures and procedures of the Diocese and to critically examine what is working and not working. The SWG will make practical recommendations on restructuring or changes needed to enable the Diocese to adapt nimbly to serve Christ’s mission, now and in the generations to come. This work will be grounded in the 5 Marks of Mission.

Scope

Scope Description	<p>IN SCOPE:</p> <ul style="list-style-type: none"> • Property structures¹ • Ministry structures² • Geographic structures³ • Organizational structures⁴ <ul style="list-style-type: none"> • Shared services (documents, finances, etc.) and expertise • Procedural structures⁵ • Decision making structures – who & what⁶ • Communication – lines of; frequency; methodology • Possible partnerships with other dioceses across the country
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¹ Property Structures include a primary focus on how Diocesan property assets intersect with God’s mission in this place: also, the decision-making process connected to property investment or disposal.

² Ministry Structures include the full range of leaders (full-time/part-time, stipendiary/non-stipendiary, seminary trained/locally trained, LLMs) and communities (congregations, parishes, worshipping communities, house churches, monasteries, ecumenical shared ministries). The education and formation of ordained and lay leadership, support for pastoral caregivers, and guidelines on how to be nimble in a changing world.

³ Geographic Structures include regions, mission areas, and relationships between urban/rural parishes.

⁴ Organizational Structures include functional leadership, the imparting of vision and administration.

⁵ Procedural Structures are those linked to other high level structures.

⁶ Decision-making Structures include the processes used at all levels (congregational, regional, diocesan, Bishop) and how they converge, the timing of meetings, and hindrances to nimbleness.

	<ul style="list-style-type: none"> • Recommendations for change / improvement • Recommendations for implementation <p>OUT OF SCOPE:</p> <ul style="list-style-type: none"> • Canons • Liturgy • Financial Structures • Detail of property’s future use
Assumptions	<ul style="list-style-type: none"> • That some of our structures aren’t working as they are. • Good opportunity to look at change due to Covid and historical decline. • All viewed / examined in service to Christ’s mission. • These recommendations will have financial implications and need to be fiscally practical. • This work includes a process that is consultative of the whole diocese. • We seek to create brave spaces where people can participate honestly. • All Structure categories overlap and a change to one may impact all.
Constraints	<ul style="list-style-type: none"> • A presentation of recommendations to Diocesan Council before the end of 2023 in preparation for 2024 Diocesan Synod

Authority

- Diocesan Council retains authority for decision making.
- The SWG identifies, advises and recommends to Diocesan Council and the Archbishop.

Membership

All members and the chair are appointed by the Archbishop. They are:

- Rita Harrison, Executive Officer of the Diocese of Kootenay
- Rick Pallen, North Okanagan
- Catherine Ripley, East Kootenay
- Joanne Simpson, South Okanagan; Chair
- Andrew Stephens-Rennie, West Kootenay
- David Tiessen, Dean of Kootenay / The Cathedral of St. Michael and All Angels
- Bev Biccum, Central Okanagan.

Meeting Arrangements

Meetings will be held at least monthly, via Zoom. The Chair prepares and sends out the Agenda and meeting link ahead of time. Minutes are done by rotation and sent out via email or posted in Google docs. Email and Google docs are also the main method of communication between meetings, and all documents are stored on Google docs. Members will seek the inspiration and direction of the Holy Spirit in all aspects of the SWG’s work and output.

Reporting

The SWG reports to Diocesan Council at every second meeting of Diocesan Council, unless there is something significant to report sooner. This is done through David Tiessen who is a member of both groups.

Resources and Budget

There are no resources or budget required or available to the SWG at this phase.

Deliverables

The requested output of the SWG is concrete high level recommendations on things related to Diocesan structures which will honestly and clearly challenge our present structures and practices.

Review

The Terms of Reference will be reviewed every six months, with the next review date being June 2022.

Appendix B

Stakeholders

A list of people or groups connected to the Diocese; impacted by our work or who impact us; or affected by what we do; including partners or those with whom we collaborate.

NAME	RELATIONSHIP
Parishes	Part of church community
Worshiping Communities	Part of church community
Shared Ministries	Part of church community with connections to other denominations
Parish Councils	Local governing bodies
Individuals served by our Outreach programs	Clients / Recipients of services & ministries
Programs/Agencies that utilize our Buildings to deliver outreach services and their clients	Partners / Collaborators
Clergy of the Diocese (including Deacons)	Ordained Employees (paid & unpaid)
Lay employees of the Diocese	Employees
All Anglicans of the Diocese	Co-workers in the mission Financial supporters Source of volunteers
Other Faith Groups at work in our communities	Collaborators / partners /“competitors”
Funeral Homes	Service provider to church & those we serve
Sisters of St. John the Divine	Partner; resource; collaborator
National Church	Umbrella; provide governance; unifying influence; receive resources from us & give resources to us; Partners
PWRDF	Collaborator; Diocese provides centralizing mechanism for these donations (but parishes also donate directly -- duplication?)
Indigenous Peoples / Metis	Partners; Collaborator; members of local parishes
National Indigenous Church	Partners; Collaborator; receive resources from us

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The HighWay	Our newspaper; communication link between congregations & individuals
Other 4 dioceses and territory within the Ecclesiastical Province of BC and Yukon	Partners; receive resources from us; share executive assistant (and Bishop!)
Education for Ministry (EFM)	
Anglican Foundation	Receives funds from both parishes and the Diocese itself; Funder: parishes apply for grants through Diocese and with its approval; some receive
Camp OAC	Diocesan program; broad community connection
Sorrento Centre	Partner; receives resources from us
Vancouver School of Theology	Partner; receives resources from us
Retired clergy	Resource
Government of Canada	Partner for Refugee Sponsorship
Kootenay School of Ministry / WECAN	Resource; Partner; Collaborator
Worldwide Anglican Communion	Membership/Partnership; influences us, Bishop attends Lambeth
Municipal & Provincial Gov'ts	Partners; Regulators
Columbia Basin Trust / BC Heritage	Funders (joint granting body; some parishes have received funds)
Diocesan Council	Governing body between Synods
Synod	Governance body of Diocese
Benefactors of Restricted Funds	Past donors

Appendix C

Environmental Scan

An assessment of the context within which we seek to carry out God’s mission in the world.

Environment:

1. Climate Change
 - Weather Extremes/Natural Disasters
 - Fires, Floods, Drought
1. Rural/Urban Split (Big differences)
2. Surrounded by Natural Beauty
3. Exploitation / Conservation
 - Clear cutting of forests
4. Geographic Diversity
 - Mountains / Rivers / Lakes / Desert
5. Effect of Business / Economics on Environment
 - Changing character of communities
 - Commercialization of natural places
6. Growing understanding of need to protect the earth
 - Emerging understanding of the forest as interconnected
 - People taking action for climate
 - Competing information about best ways forward
 - Indigenous Ways of Knowing
7. Water management practices (currently in Interior, this is a patchwork)
8. Being expanded to other planets

Social/Societal:

1. Residential Schools, Grave Discoveries, Rethinking Past / History
2. Civil Unrest
3. Polarization of Political Views
3. Difficulty living with one another / not listening / across divides
4. Lack of community
 - Individualism
 - Loneliness
 - Fraternal Orgs / Service Clubs decline (“Bowling Alone”)
 - The above can be set against “Quality of Life measures (Stats Canada)” that show 45.4% people feel strong sense of belonging to a community, 59.1% have strong sense of purpose, 52.9% rarely feel lonely, 73.4% have someone to count on. <https://www150.statcan.gc.ca/n1/pub/71-607-x/71-607-x2022007-eng.htm>
 - Immigrants & Loneliness: In 2018 “recent immigrants reported an average loneliness score of 1.49, higher than that of the Canadian born (1.36). Long-term immigrants had an average loneliness score of 1.50, similar to recent immigrants and higher than the Canadian born. These overall differences

between immigrants and the Canadian-born were statistically significant.
<https://www150.statcan.gc.ca/n1/pub/36-28-0001/2021007/article/00001-eng.htm>

5. The proportion of Canadians reporting a hopeful outlook on the future is substantially lower compared with 5 to 6 years ago. In 2016, 75% of people in Canada reported feeling hopeful about the future, compared with 64% of the population in 2021/2022.
6. Some population groups have below-average levels of hopefulness, including persons with a disability and the LGBTQ2+ population. However, those who live in a larger household with children, or persons who have a strong sense of belonging to their local community have above-average levels of hopefulness. From <https://www150.statcan.gc.ca/n1/daily-quotidien/220517/dq220517d-eng.htm>
7. Urban to Rural Migration (Work from Home)
8. Evolution of Family
 - Single parent families
 - Sexual orientations, Gender Identities
 - Monogamish
 - Blended Families
 - Multigenerational family units
 - Intercultural families
9. Changing suicide rates
10. Changing drug uses
11. Influence of Social Media
 - Maintaining social image
 - Self-esteem
 - Performative
12. Voluntarism
13. Rise of co-operative work / co-operative living (cohousing, shared living, co-operative living)
14. Short-term commitments / Gig-Economy /
15. “Sharing Economy”
16. Cost of healthcare (including family / social strain)
17. Social norms collapsing / shifting?
18. Racism
19. Increased awareness of racism

Economy:

1. Sharing Economy
2. Disappearing middle class
3. Rising role of corporations
4. Increasing gap between poor and wealthy
5. Min wage increase
6. Cost of living continues to increase
7. Cost of housing

8. Covid impacts
 - “Great Resignation”
9. Employment:
 - Gig-Economy
10. Increased demand on donors
 - Competition for dollars
11. “Go Fund Me” public fundraising
12. Reliance on charity to fill gaps (i.e. food banks, soup kitchens, etc.)
 - Economic problem, not a food problem
13. Increasing cost of telecom
14. Utility / Gas Costs
15. Increase in homelessness
16. Gap between rich and poor
 - Increasing concentration of wealth
 - Generational Wealth (and racial dynamics here)
17. Cost of health care
18. Generational Wealth transfer – Currently, the western world is experiencing the largest transfer of wealth ever. The “boomers” (n. 1945-1960) are starting to die and that generation is the wealthiest generation of all time. Implications: Their children are becoming much more affluent overnight and they spend that money quicker than their folks ever would (Think housing/travel/lifestyle and perhaps charitable/socially conscious)

Political:

1. Political polarization (as above)
 - Growing (?) extremism
2. Rising role of corporations
3. Entrenched ideological stances
 - Unwillingness to consider other perspectives
4. Distrust of politicians, institutions, authority
 - Anti-government
 - Feelings of disconnection from decision makers
5. Apathy with getting out to vote
6. Protest Movements
7. Protest against governments / democratic structures
 - Anarchy / Disruptors
8. Foreign investment / interference
9. Changing voting system
 - First Past the Post v Pro-Rep or other methods

Demographic:

1. Increasing cultural / ethnic diversity
2. “Canada’s population has long included a large proportion of immigrants. Since Canadian Confederation in 1867, the proportion of immigrants has never fallen below 13% (Statistics Canada 2010).... Based on the projection scenarios used, immigrants would represent between 24.5% and 30.0% of Canada’s population in 2036, compared with 20.7% in 2011. These would be the highest proportions since 1871. Together, immigrants and second-generation individuals could represent nearly one person in two (between 44.2% and 49.7%) in 2036, up from 2011 (38.2%). From Population Projections for Canada and its regions 2011-2036. For more <https://www150.statcan.gc.ca/n1/pub/91-551-x/91-551-x2017001-eng.htm>
3. Refugees seeking to come to Canada
4. Outmigration from cities to rural communities
5. Urban centres are growing
6. Growing population
7. Life Expectancy gone down in many years
8. More families with no children?
9. Multiple genders
10. Aging population
11. Boomers are no longer biggest bubble
12. Age of authenticity (now) vs. Age of mobilization (ww2)
13. How does church membership / leadership reflect community demographics?

Spiritual / Religious:

1. Increased secularization
2. Rejection of institutional religion
 - When religious institutions let you down
 - Sexual abuse
 - Spiritual abuse
 - Financial abuse
3. Designer religion / spirituality
4. Podcasts / Youtube / other tech making religious teaching and practice accessible
 - Impacts on involvement
5. Impact of technology
6. Growing interfaith landscape
7. Churchgoing is a minority activity
 - Some churches are booming
8. Church as entertainment / something to consume
9. High openness to spirituality and experiences of resonance
10. Some people desire absolutes / some people reject them
11. Negative media portrayals of religion
12. Largest demographic as “nones” no religion
13. People choosing no funerals in church, but rise of “celebration of life” in other

locations

14. Meditation / Yoga / “Wellness”

15. Pilgrimages

16. Some rising desire for liturgy

17. Further to the Religion in Canada infographic, Stats Canada notes that “From 2017 to 2019, British Columbia has been characterized by large proportions of people who reported having no religious affiliation (40%) and never having engaged in any group or individual religious or spiritual activities in the past year (47%). High proportions of non-affiliation have distinguished British Columbia for several decades..... This non-affiliation trend was even more pronounced among younger cohorts (Chart 8). For example, from 2017 to 2019, more than half (53%) of people born between 1980 and 1999 reported having no religious affiliation, compared with 38% of those born between 1960 and 1979 and 27% of those born between 1940 and 1959. For more see <https://www150.statcan.gc.ca/n1/pub/75-006-x/2021001/article/00010-eng.htm>

Technology:

1. Smaller / faster / disposable
2. We can't fix stuff
 - Rely on tech so much that you stop thinking
3. Rapid acceleration / change
4. Tech touches most spheres of life
 - I.e. Cars, Phones, etc.
5. Challenges of older generation adopting tech
6. Isolating / Connecting - Providing connections
 - Connecting people far away
 - Enhanced lives of people w disabilities
 - Wheelchairs, stair lifts, hearing aids,
7. Robotics
8. Rapid access to information you wouldn't have
 - Impacts on libraries
9. Automation of factories + impacts on economy (incl job market)
10. Collaborative work (i.e. shared docs, meetings)
11. Collaborative sharing
 - I.e. Medical Profession sharing best information around the world
12. Security concerns
 - Hacking, Personal Info, Corporate Info
13. Being monitored in all spheres of life

Appendix D

SWOT (Strengths/Weaknesses, Opportunities/Threats) Analysis

Guiding Questions:

1. How can we build on these strengths?
2. Are any of these things that we can fix?
3. Are there ways we can minimize the weaknesses?

Organizational Strengths	Organizational Weaknesses
<ul style="list-style-type: none"> • Large Resources <ul style="list-style-type: none"> ◦ Clergy, Real Estate, Dollars • Common Traditions (Worship) • Flexibility <ul style="list-style-type: none"> ◦ i.e. rethinking of Fruitvale around pastoral care and worship • Desire + ability to be supported in experiments • Experimental • Different models of lay and ordained ministry <ul style="list-style-type: none"> ◦ LLM’s and LTPs • Variety of ministry patterns <ul style="list-style-type: none"> ◦ Places w/ incumbent + others ◦ Places w/ use of LLM + LTP ◦ Places w/ shared ministries • Strong lay leadership <ul style="list-style-type: none"> ◦ Liturgically, and in other spheres too! • Parish Council models work well <ul style="list-style-type: none"> ◦ Levels of autonomy for clergy + council to deal with admin stuff • Love of church + dedication to maintaining local church • Conveying a sense of engagement with culture + those in need • Place of deacons is an important factor • Sense of mission and outreach to those in need as a priority • Interest in educating and equipping lay people <ul style="list-style-type: none"> ◦ Kootenay school of ministry ◦ EFM ◦ LLM Training • Different generations in leadership • Smallness + intimacy that it can foster 	<ul style="list-style-type: none"> • Some silo thinking <ul style="list-style-type: none"> ◦ Not thinking beyond own local parish ◦ Sense of church is parish-first, diocese later (except when help is needed) • Diocese is “other” than us • Place of deacons may be a weakness if not well understood • How visible is our Anglican brand in Canada? <ul style="list-style-type: none"> ◦ This can also be seen as traditional/hierarchy focused (baggage) • We don’t have clear pathways, formalized processes, or strong supports for new ministry development / new ministry developers • Aging infrastructure • Declining numbers • Singular business model – take money from parishioners to put towards ministry (outreach and salaries and maintenance and infrastructure) • Large / vast geography (spread out) • Communications <ul style="list-style-type: none"> ◦ Getting a message across? ◦ Directions / decisions made / roadblocks • Unable to keep up with inflation • Difficult to support clergy salaries in small communities • The nature of expenses push towards maintenance / chaplaincy models of ministry • Bounds of missional engagement are determined by monetary

<p>is a real strength</p> <ul style="list-style-type: none">○ People know one another• National/International Brand of “Anglican”<ul style="list-style-type: none">○ Recognisable in terms of faith groups internationally• Willingness of Bp to travel to all parts of the diocese• Willingness of Bp to look after their clergy• Pastoral strengths of bishop• The beauty of the geography• We have visibility in many communities throughout the diocese• This diocese provides an open version of Christianity in our area• Spiritual development committee• We have people seeking to develop new ministries / ministry models that respond to needs in our communities• We offer a lot of scripture in our worship• There is a lot of participation in the forms of worship that we offer (i.e. your voice matters in the liturgy)• Centrality of Eucharist• Clergy are paid reasonably well and fairly compared to folks in the communities they’re serving• To centralize policy development at provincial/national level• Our elders as a source of wisdom	<p>considerations (often at core of chaplaincy model)</p> <ul style="list-style-type: none">• We have not named new ministries as goals in our diocese (or created the infrastructure to support it)• Power and authority flows are somewhat opaque<ul style="list-style-type: none">○ Default to clergy as gatekeepers of communication / information, also power and authority○ Assuming the ordained person is the communication conduit• Clergy are working hard on the core of their work, leaving little margin for reflection + imagination<ul style="list-style-type: none">○ Clergy may be aware of opportunities, but are focusing on re-engaging people in current ministries;○
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SWOT Analysis (cont.)

1. External to Anglican church organization (not geography, though)
2. Could be useful to compare this with the environmental scan
3. How do we build on opportunities and minimize the threats?

External Opportunities	External Threats
<ul style="list-style-type: none"> • Faith groups of various sorts to come together to talk about healthy, peaceful ways forward in our world • Lose our pride in order to learn, deeply, from those we have considered “other” • Learn from other faith groups who share our deep sense of respect for one another and seek where we find common ground: human dignity, dignity of creation, perennial wisdom • Make a bigger impact in the area of reconciliation with FNMI communities • Living out the good news in ways people can see in our communities - we could communicate this better • To discover ways of being good environmental stewards and modelling good environmental care • Effective use of internet, social media platforms • Enthusiasm of children and youth for activism - partnering with youth (e.g environment, social justice, sexuality) • Partnerships for common good with other organizations (e.g. homelessness solutions) • There are many organizations that already do good work and have great capacity and skill. How can we work with them, rather than feeling like we have to build things from the ground up? • May have more in common with other faith groups, less in common with other groups with the label “Christian” • Rising hunger for sense of 	<ul style="list-style-type: none"> • We live in world of polarized rhetoric on many issues <ul style="list-style-type: none"> ○ We won’t get “full credit” for the work we do with partners. This might feel threatening in a post-christendom world ○ May have more in common with other faith groups, less in common with other groups with the label “Christian” ○ Competition for donor dollars ○ Decline in faith commitment across Canadian population (not just Christian) (reference to CBC survey just around Easter 2022) ○ Residential schools history AND sexual misconduct leaves people within and without Anglican church feeling disillusioned and not wanting to be part of the institution ○ External perception of how Anglican church is handling Truth and Reconciliation ○ Perception of wider culture that the “church” is a monolith. Actions of one denomination affect all of us ○ Worldview of organized religion, attitudes and perceptions ○ Desire of people to see world very simply, not recognizing complexities of situations, people, contexts. (The world and its inhabitants are full of grey. Purity does not exist)

<p>community</p> <ul style="list-style-type: none">• Increase of “spiritual but not religious”• Misconduct (sexual and other) is being brought to light everywhere. Opportunity to talk about and address issues of misuse of power and abuse.• Through addressing our institutional sins with external parties, we have the opportunity to build relationships. Institutional repentance.• Anglicanism can be a good place to land for those “deconstructing” other forms of Christian faith• Learn from and be humbled by those we have hurt.• Seeking to live in the pattern of Christ• Walk path of repentance because it is the right way to live.• Access to oral and written histories of our communities and neighbourhoods that provide information about ourselves and how we integrate with our communities - ministries, actions, symbols• Rising seeking of liturgical expression for spirituality• Desire of people to see world very simply, not recognizing complexities of situations, people, contexts. (The world and its inhabitants are full of grey. Purity does not exist)• People keep dying! And as per Env. Scan, it seems more and more people are opting for non-church gatherings. Is there an opportunity here to partner with funeral homes, death doulas, etc.• Also, we are a people of hope -- in society there is a desire for hope amidst despair , cynicism , pessimism	
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