



THE ANGLICAN DIOCESE OF TORONTO: **PRIORITIES AND PLANS 2013-2015**

Report to the Incorporated Synod of the Diocese of Toronto from the Archbishop

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This document should be read in conjunction with the Financial Budget 2014-2015.

The mission of the Diocese of Toronto calls us “to worship God and proclaim Jesus Christ in the power of the Holy Spirit and to embody – in word and action – God’s reconciling love, justice, compassion and liberation, through which knowledge of God’s reign is extended.”

Anglicans have a particular charism within the Christian Church. We are:

- Formed by scripture
- Shaped by worship
- Ordered for communion
- Directed to God’s mission

(The Anglican Way: Signposts on a Common Journey, Anglican Communion Office)

The Diocese of Toronto serves Christ’s mission through:

Compassionate Service, Intelligent Faith, Godly Worship

All that we do should enable us, as a diocese, and as parishes and other ministries within the diocese, to be missionally focused – increasing our capacity to respond as vibrant partners of God’s activity in the world as identified in the Marks of Mission:

- 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

I see this as continuing our work of building communities of hope and compassion through investment in building healthy parishes, with strong leadership, appropriate infrastructure and responsive engagement with the neighbourhood.

In our tradition, the diocese and the parish are in an essential partnership, neither sufficient without the other. The parish has particular responsibility for a specific ministry within a defined geographic

area of the diocese, with the diocese responsible for the overall mission strategy and allocation of the resources of the whole church for the provision of ministry of word and sacrament, pastoral care, and evangelism within the whole diocese. Each parish shares in the ministry of their "siblings" and is inextricably invested in the welfare of the whole family.

The ministry of the Bishop is an essential aspect of Anglican expression of church. Bishops have a multi-faceted role: proclamation of the faith through teaching, including preaching and by example; making provision for pastoral care and the sacramental life of the church; governance, strategic planning and oversight of the mission of the church within the diocese; defence of the vulnerable in society; and participation in the leadership of the whole church. (*Ordination of a Bishop, BAS, pp. 636f*) A core component of the diocesan budget is the support of episcopal ministry and associated staffing complement for the benefit of the whole diocesan family.

This is how I see these principles developed in the 2014-2015 budget, based on the programmatic areas of 2013 budget:

REVENUE:

The operating budget is funded from a number of sources: parish allotment, investment income (some designated to specific programmes, some discretionary), transfers from other funds for specific projects (e.g., FaithWorks, Anglican Diocese of Toronto Foundation, Our Faith Our Hope (OFOH) funds determined by bodies external to the budgeting working group), Ministry Allocation Fund (MAF) grants determined by the Diocesan Council, and other miscellaneous income. All of these need to be considered in the preparation of the budget. The parish allotment is established as a percentage of assessable parish income, which is total parish income minus defined deductions.

It is important to recognise that the percentage is not central but the actual dollar amounts. (A lower rate can produce greater allotment revenues on a larger assessment, for example, than a higher rate on a small base.) Calculation of assessable base is determined by canon, and is inflexible, except by a change in the canon. The assessment rate, on the other hand, is set annually by Synod on the recommendation of the Diocesan Council. An increase or decrease of the rate is often highly emotionally charged even though it may not have much net effect. The change in calculation of assessable base in the canon 4 revisions a few years ago reflect a policy decision to reward investment by a parish in ministry, leadership and outreach over property rentals.

The total income of parishes in the diocese has generally been increasing over the last fifteen years while the real dollar amount raised by allotment has decreased from fifteen years ago.

Stewardship:

I have placed this department in the revenue section, although obviously it requires expenditures to function. It is charged with the fiduciary responsibility of collecting and receipting gifts raised through the OFOH campaign, FaithWorks and Bishop's Company, administration of the FaithWorks campaign and the Anglican Diocese of Toronto Foundation. It is also responsible for development of educational resources for FaithWorks, parish-based stewardship programmes and coaching of parish clergy and volunteers in stewardship practices. It needs to increase its capacity to focus on legacy giving and major gifts solicitation and donor support. This requires a strategic and long term investment in stewardship to increase the revenue available to parishes and the diocese for ministry. This is in line with all churches and not-for-profit agencies today.

EXPENDITURES:

Diocesan support of parishes to assist them in strengthening their capacity to minister effectively in a rapidly changing context is offered in three major ways:

1. Provision and support of leadership (episcopal, clergy and lay)
2. Direct financial grants for strategic projects or transitional support
3. Professional and skilled volunteer coaching

Small and large parishes, rural and urban, single and multi-staffed congregations receive this support. The following are critical elements of that support:

- Building congregational strength (Natural Church Development coaching, Missional Transformation Programme, Fresh Start, stewardship coaching)
- Support for retooling clergy and lay leaders for 21st C (missional transformation programme; mentoring, evaluation, coaching; professional development; retraining and relocation)
- Training and support for lay leadership (Area Ministry Days, Churchwardens' Training, Volunteer Training)
- Recruitment, training and support of high quality volunteers to work with congregations in strategic planning, conflict resolution, transition, stewardship (Congregational Ministry)
- Financial support for strategic parish and growing parishes (Area Grants, MAF, OFOH)
- Recruitment and selection of clergy (Postulancy Committee, theological education grants)
- Curacies: training for all newly ordained in an apprenticeship with an experienced priest and ongoing professional development (Momentum, Fresh Start, curacy grants)
- Professional support for process of amalgamation and closure of parishes at the end of their life cycle (Congregational Ministry)
- Resourcing Fresh Expressions of ministry, at least part-time Bishop's Officer for Mission
- Planting new churches/ministries in key locations or to targeted groups
- Recruitment and financial and pastoral support of missionaries (who function in highly stressful situations without the usual structures)

The Strategic and Sustainable Ministry policy is a critical instrument to determine how these resources are allocated. (<http://www.toronto.anglican.ca/parish-administration/policies-guidelines/>)

There has already been substantial realignment of work and staff to respond to these priorities.

This constitutes a core operating budget requirement, supplemented by major grants determined externally to the operating budget: Anglican Diocese of Toronto Foundation (episcopal endowment), York Rectors' Fund (for curacies), MAF grants (for new capital projects, church plants and congregational growth, and REACH grants for smaller initiatives), OFOH grants (for church planting and leadership development), and Area Grants (for area-identified congregational support, youth work and training events.)

Area Grants:

It is an important principle that the Areas should have some input (and control) into the allocation of grants that reflect the priorities and sensitivities of their area. Each of the four areas, while strongly identifying with and supportive of the mission of the diocese as a whole, has developed a distinct culture - downtown Toronto does not have the same balance of interests as rural Haliburton or Essa township, for instance. This budget figure allows for a small but significant portion of the

diocesan budget to be determined regionally by Area Councils to respond to the particular concerns of the Area.

Communications:

Proclamation of the Good News is a core function of the Church. Our audience is both internal (the clergy and parishioners, with key sub-sets—e.g., diocesan governance leaders, etc.) and external (general public, potential members, agencies, government, other church bodies.) This requires staff to produce and deliver stories, oversee public relations strategy, etc. and infrastructure to deliver the message. A communications strategy is being developed with external partners and will need to be implemented. The Anglican, our diocesan newspaper will need to continue in print form at least for the time of this budget cycle but communications vehicles will need to continue to develop to include greater use of web and social media. The latter will require a dedicated staff person and additional investment in technology and training. Part (or most) of this could come from the Our Faith, Our Hope funds but will need to be part of the operating budget in the longer term (and perhaps also in the short term.)

Advocacy and Social Justice/Social Service ministries:

This is a critical area of our work, relating to Compassionate Service, and is part of the missional focus of the church's engagement to make a difference in Christ's name.

This happens at three levels

1. parish direct engagement (supported financially by direct parish funding and the parish share of FaithWorks),
2. FaithWorks ministries that provide front-line service (funded by the FaithWorks campaign), and
3. advocacy/education (funded from diocesan operating budget).

The position of Social Justice Advocacy consultant has been central to our ability to produce educational information for parish bulletins, support of ad hoc working groups, develop policy position papers for the bishops' engagement with government, organise well-attended workshops, train laity for local political advocacy. I think it is well situated in the Communications Department and is reasonably staffed at the current level.

Chaplaincy:

Chaplaincy provides coordination and support for diaconal ministries, and school, hospital and prison chaplains, who often function at the margins of the church and deal with highly vulnerable people. In some ways this is front line Fresh Expressions of the church. Most of the chaplains are paid externally, some are in diocesan employment - all are in ministries licensed by the Bishop. The part-time chaplaincy co-ordinator also represents the diocese (and often the ecclesiastical Province) in relations with the government, institutions and other faiths regarding policy and advocacy of the church's interests.

Structural support:

This is ongoing, necessary work for the fiduciary and corporate functioning of the diocese, funded from diocesan operating budget.

- Record/archival management
- Property management

- Financial management
- HR policy management
- Administration/corporate governance

Support of the wider church:

The diocese of Toronto is substantially larger than any other Canadian diocese, with significantly larger financial and personnel resources and capacity to act. The Canadian church, and the diocese of Toronto in particular, are in a unique position within the Anglican Communion - a "middle power", through immigration and demographics able to bridge to many parts of the world, with a strength in collaborative decision making, and highly educated, experienced and well-connected people. This is a particular gift we can offer to the wider church and it is extensively utilized, (and it garners us many benefits in return.)

General Synod apportionment is our (voluntary) fair share of the work of the national church, established by formula. That formula is under review but currently our contributions are below the formula. The General Synod serves the church to connect the diocese and its parishes to Canadian Anglicans, the Anglican Communion and ecumenical partnerships, establishes doctrinal, liturgical and ministry norms for the Anglican Church of Canada, and coordinates the mission work of the church in Canada and abroad.

Provincial Synod assessment is not by formula but by an agreement with the Provincial Executive Council. Provincial Synod governs the ministry of bishops, appellate discipline of clergy, coordination of the common work of the province's dioceses, and relations with the civil government. The Executive Council also establishes the rate for our requested contribution to the Province's theological colleges (Trinity, Wycliffe, Huron and St. Paul's Ottawa) given through OPCOTE (Ontario Provincial Council on Theological Education, a body established by Provincial Synod) which apportions the amounts from the 7 dioceses of the province to the colleges. Compared to other churches, our level of contribution to theological training is paltry.

We need to note that, in addition, the diocese of Toronto makes large contributions "in kind" through the work of diocesan staff on behalf of the larger church, because of our location in the provincial capital and because of the expertise of our staff, particularly in the areas of administration, property, HR, stewardship, programme resourcing and training, chaplaincy and social justice advocacy. People across the country (indeed around the world) use the resources we publish on our website. The bishops also contribute international leadership in a number of critical areas: theological education, evangelism, dialogue networks, inter-church theological consultations, Indaba processes, missional transformation. All of our bishops are participants (often as chair) of national committees.

Because Toronto is a major transportation hub, houses the offices of the Anglican Church of Canada, and is the major theological education centre in Canada, (and because of the international reputation of the Diocese of Toronto as a leading centre of innovation and excellence in ministry) there is a regular stream of international visitors to the diocese. Protocol and cultural expectations require appropriate hospitality and gift exchanges in a way that would not be required to the same degree, for instance, in the Dioceses of Niagara or Huron. The diocesan operating budget has to have provision for hospitality and travel in addition (but as part of) our commitment to the wider engagement with the Church nationally and internationally. The amount now allocated is adequate to meet our current involvements. We also make financial contributions through OFOH (we are

committed by our case statement to allocate 10% of the OFOH diocesan net receipts for work in the church in the north and nationally and internationally) and more discretionary gifts allocated by policy of the Diocesan Council from a tithe of additions to MAF.

Multicultural or Inter-cultural Ministry is an important initiative in a region like the GTA. It is minimally funded in the current budget. Grants for ministries that are, and will be for a number of years, be unable to be self-supporting, are currently cobbled together from a number of sources (Bishop's Company grants, trust funds, area grants, one-time donations, etc.) These need to be coherently and sustainably funded within the budget framework.

Both the parishes and the diocese are essential loci of missional ministry. Neither can be starved of resources at the expense of the other and an appropriate balance of needs, which is dynamic and changing, must be agreed to.

All that we do should enable us, as a diocese, and as parishes and other ministries within the diocese, to be missionally focused – increasing our capacity to respond as vibrant partners of God's activity in the world.