



Diocese of Toronto
Anglican Church of Canada

Report of the
**Episcopal
Leadership
Working Group**

2021

Table of Contents

Part I – Introduction	3
THE WORK OF THE ELWG	4
Part II – Background	6
HISTORICAL OVERVIEW	6
STATISTICAL ANALYSIS AND TRENDS 1980 – 2020	7
Part III – Constitutional and Canonical Framework	9
AREAS AND AREA BISHOPS	9
AREA COUNCILS	10
ARCHDEACONS AND REGIONAL DEANS	10
Part IV – The Role of a Bishop	11
THE ORDINAL OF THE ANGLICAN CHURCH OF CANADA	12
THE BISHOP AS CHIEF PASTOR VS. CHIEF EXECUTIVE OFFICER	12
EPISCOPAL LEADERSHIP IN THE DIOCESE OF TORONTO	16
EPISCOPAL LEADERSHIP IN THE ANGLICAN COMMUNION	16
Part V – Alternative Models	18
THE BASE CASE	19
OPTION 1	20
OPTION 2	22
OPTION 2(b)	23
OPTION 3	24
Part VI – Conclusion	26
Appendices	
APPENDIX 1: EPISCOPAL LEADERSHIP WORKING GROUP TERMS OF REFERENCE	28
APPENDIX 2: CANON 44, AREA COUNCILS	30
APPENDIX 3: CANON 19, ARCHDEACONS	31
APPENDIX 4: CANON 20, REGIONAL DEANS	32
APPENDIX 5: BISHOPS’ SURVEY QUESTIONNAIRE	33
APPENDIX 6: DIOCESAN LEADERSHIP RESPONSIBILITIES CHART	34
APPENDIX 7: DIOCESAN LEADERSHIP RESPONSIBILITIES CHART FOR OPTIONS 1-3	38
Bibliography	43

Report of the Episcopal Leadership Working Group

The bishop's role in leadership is vital, irreplaceable. Without leadership any institution drifts aimlessly. It suffers entropy: its energies run down, it loses direction, the vision fades and the goals become opaque. What leaders can do is to refresh or burnish the vision: inspire, enable, inform and guide the community in the service of its given purpose. Through their well-chosen words, strategic actions and personal example, leaders act as a catalyst for the organization. They can give hope that people's labour is not in vain; they can quicken the energies of their fellow workers with a fresh sense of purpose.

Paul Avis - Becoming a Bishop

Part I – Introduction

In June of 2020, following the announcement of the retirement of the Right Reverend Peter DeC. Fenty, Bishop Andrew Asbil, the twelfth Bishop of Toronto, announced the formation of the Episcopal Leadership Working Group (the ELWG) with a mandate to consider and report to him on alternative models for the exercise of episcopal leadership, oversight and pastoral ministry within the Diocese of Toronto.¹

In an open letter to the Diocese issued on the 26th of June 2020, Bishop Asbil elaborated on the reasoning behind his decision to launch this initiative. He wrote that for Anglicans change is always challenging but that:

...COVID-19 has proven – beyond a shadow of a doubt – that this Church can change. And quickly if we have to. The last four months have seen us engage in almost unprecedented innovation, creativity, resiliency and collaboration. We have learned how to do almost everything in a new way. Some of these changes have been revelatory. Some of them, we have learned, we may never give up.

The retirement of Bishop Peter Fenty later this year will bring more change to our Diocese. After seven years of episcopal ministry, following ten years as an Executive Archdeacon and over thirty-

¹ The Terms of Reference for the ELWG are attached as Appendix 1.

five years of parish ministry, his experience, wisdom and good humour will be a huge loss to the Diocese of Toronto, the College of Bishops in particular, and our common life together. He will be especially missed in York-Simcoe.

Rather than make a call for an episcopal election, I have gathered a small group of people to form the Episcopal Leadership Working Group. This working group will examine our College of Bishops model in the Diocese of Toronto, a system of episcopal leadership that I believe is unique in the Anglican Communion.

Is our current system – a Diocesan Bishop and several (currently four) Suffragan Bishops, situated geographically as Area Bishops – still after 40 years, the best way to support mission and ministry in the Diocese of Toronto?

Is there a different way to utilize our existing bishops, supporting them in new ways through Archdeacons, Regional Deans, the Dean of Toronto and lay leaders, including paid staff and volunteers?

... We have had these conversations in the Diocese before, but the impetus and appetite for change was low. We are in a different place now, in part due to COVID-19 upsetting our norms and rhythms. It is time to re-examine how and why we do things the way we do. While we may not have chosen change, now is the time for us to consider it, with openness to where the Spirit of God may be blowing. *“Behold, I am doing a new thing... do you not perceive it?” (Isaiah 43:19)*

The ELWG has interpreted its mandate as a direction to consider the exercise of the episcopate within the Diocese of Toronto as it is currently constituted and to exclude from consideration any alternatives that would involve either the amalgamation or division of the Diocese.

It has also interpreted its mandate as a direction to focus narrowly on issues related to the *episcopacy* - the exercise of the office of bishop - rather than on the broader range of ecclesiological issues that may affect the organization, governance and administration of the Church, while at the same time recognizing that any change in manner in which the office of bishop is currently exercised may have ecclesiological implications that will of necessity have to be more fully addressed. Some of these implications are illustrated in Appendix 7.

The ELWG has also been cognizant of the appointment in 2017 of the Diocesan Governance and Decision Making Working Group whose mandate is to address a broader range of issues related to the organization, governance and administration of the Church.

THE WORK OF THE ELWG

The introductory meeting of the ELWG was convened by Bishop Asbil on the 10th of June 2020, by Zoom video conference call. Following this initial meeting the ELWG met on eight occasions on the Zoom platform prior to the submission of this report.

The research and consultation that informed the work of the ELWG was carried out by sub-groups comprised of ELWG members who also met informally between ELWG meetings. The work of these sub-groups was focused in the following areas:

- a review of current academic literature and commentary on the subject of episcopal leadership and the theology of *episcopate*;

- a review of church growth and parish health statistics for the Diocese of Toronto covering the period from 1980 to 2021;
- a confidential and anonymous survey of active and retired bishops of the Diocese of Toronto eliciting their experience of episcopal ministry;
- a conversation with the Most Reverend Mark L. MacDonald, National Indigenous Anglican Archbishop;
- a review, revision and updating of the 1994 matrix describing the delegation of episcopal responsibilities in the Diocese of Toronto;
- a series of consultations with selected dioceses in the Anglican Church of Canada, the Church of England and The Episcopal Church to identify alternative models of episcopal leadership and ministry.²

The ELWG wishes to express its gratitude, appreciation and thanks to the following individuals whose generous advice and assistance has been particularly valuable in the preparation of this report:

The Reverend Canon Dr. Alyson Barnett-Cowan,
Immediate Past President of the Canadian Council of Churches;

The Reverend Dr. Christopher C. Brittain,
Dean of Divinity, Trinity College;

The Reverend Canon Dr. John Gibaut,
President, Provost and Vice Chancellor, Thorneloe University;

The Reverend Canon Dr. Alan L. Hayes,
Professor of Divinity, Wycliffe College;

The Most Reverend Colin R. Johnson,
Archbishop of the Diocese of Toronto and Moosonee and Metropolitan of Ontario (Ret);

The Most Reverend Mark L. MacDonald,
National Indigenous Anglican Archbishop;

Janet Marshall,
Director of Congregational Development, the Diocese of Toronto;

Peter Misiaszek,
Director of Stewardship Development, the Diocese of Toronto;

each of the Bishops, active and retired, who responded to the ELWG questionnaire³;

and the staff of the various dioceses in the Anglican Church of Canada, the Church of England and The Episcopal Church who responded to our requests for information.

² The following dioceses were consulted: in The Anglican Church of Canada, the Dioceses of Montreal and New Westminster; in The Church of England, the Dioceses of Canterbury, Liverpool and London; and in The Episcopal Church, the Dioceses of Connecticut, Los Angeles, New York and Virginia.

³ Appendix 5

Part II – Background

HISTORICAL OVERVIEW

Since the time of its creation in 1839, the Diocese of Toronto has undergone substantial change both in terms of its geographical scope and its governance structures.

Originally the Diocese covered the whole of what was then Upper Canada but over the next thirty-six years, four new dioceses were carved out of it: the Diocese of Huron (1857); the Diocese of Ontario (1861); the Diocese of Algoma (1873); and the Diocese of Niagara (1875).

Since the mid-nineteenth century there have been no significant changes to the geographic boundaries of the Diocese. It presently extends from Mississauga in the west to Brighton in the east, and from Lake Ontario in the south to Haliburton and Midland in the north comprising roughly 26,000 square kilometres. In terms of total population, it remains the largest of the thirty dioceses in the Anglican Church of Canada.

As the Diocese has changed, so have its governance structures and the shape of its episcopal ministry. From the time of the consecration of Bishop John Strachan to the present, twelve Diocesan Bishops and twenty Suffragan Bishops have served the Diocese, however, for the first roughly one hundred years of its history the Diocesan Bishop exercised sole episcopal oversight over the whole of the Diocese, except during those infrequent periods when a Coadjutor Bishop was elected to succeed the Diocesan.

However, in the early years of the twentieth century, beginning in the 1930s through to the 1950s, this pattern began to change. As the number of parishes in the Diocese grew and both the Church and society became more complex the Diocesan Bishop was typically assisted by at least one Suffragan Bishop.

Finally, in 1978, Archbishop Lewis Garnsworthy, the ninth Bishop of Toronto, proposed that the Diocese undertake a significant structural change. In his Charge to Synod, he said: “The time has arrived when we must re-examine what we need in this large diocese ... we must take seriously some method of creating realistic structures for the future.” In response to this call for change Synod passed a resolution that read, in part: “That whereas it is generally agreed that the Diocese of Toronto is large and unwieldy and that our Bishops are seriously overworked, that a Commission be set up to examine the possibilities of alleviating the situation.”

Two years later the Commission completed its work. In place of what were then eight territorial Archdeaconries it proposed the division of the Diocese into five geographic ‘Areas’ each with its own Bishop. At Synod in the Spring of 1980, the Commission’s recommendations were approved and the Canons were amended accordingly. In the Fall three new Suffragan Bishops were elected and, together with the Diocesan Bishop and the then serving Suffragan Bishop, they formed the College of Bishops. On the 1st of January 1981, the current geographically based model of episcopal leadership came into existence.

Each of the four Suffragan Bishops was given oversight of one of the geographic Areas along with the title ‘Area Bishop’, a term still used today. The Diocesan Bishop assumed responsibility for the fifth Area, in addition to his responsibilities for the Diocese overall.

The purpose of the College of Bishops was, and is:

- to effect team episcopacy;
- to be a link between the Diocese and the geographic Areas;

- to provide for sharing of information and consultation on mutual areas of responsibility between the bishops;
- to share in the development of Diocesan priorities;
- to be a forum for critical reflection on the episcopal ministry of the Diocese;
- and to provide mutual support and ministry for the bishops of the Diocese.

Over the past forty years since the structural changes initiated by Archbishop Garnsworthy, the College of Bishops has continued to comprise one Diocesan and four Suffragan Bishops.

In 2005, Archbishop Colin Johnson, following his election as the eleventh Bishop of Toronto, proposed that the Diocese should retain five Bishops but have only four geographic Areas. “I believe we need to relieve the Diocesan Bishop of a specific Area”, he said, “so that there will be dedicated episcopal leadership of the whole diocese.”

In 2008, Synod approved this plan, and the number of geographical Areas was reduced from five to the present four: York-Simcoe, Trent-Durham, York-Scarborough and York-Credit Valley. At the time of the appointment of the ELWG these Areas were served by, the Right Reverend Peter DeC. Fenty, the Right Reverend Riscylla Shaw, the Right Reverend Kevin Robertson, and the Right Reverend Jenny Andison respectively

STATISTICAL ANALYSIS AND TRENDS 1980 – 2020⁴

In the 40 years since the adoption of the current model of episcopal leadership, while the geographic boundaries of the Diocese have remained the same, the Church has, by almost every objective, empirical measure, become smaller in size.

At the end of 1980 the Diocese comprised 279 congregations with a total average Sunday attendance of 33,323. Now, 40 years later, the number of congregations has decreased, through closures and amalgamations, by almost 30% while the total average Sunday attendance (ASA) has dropped by almost 50%. The Diocese now comprises 199 Congregations with a total ASA of 17,002.

In addition, the data show that the latter years, from 2000 to 2020, have seen an acceleration in the rate of decrease both in the number of congregations and in church attendance. The early years, from 1980 to 2000, accounted for just over 15% of the decrease in the number of congregations lost through closures and amalgamations while the period from 2000 to the present has accounted for almost 85% of the loss.⁵ Similarly, the early years accounted for only 30% of the decrease in church attendance while 70% of the decrease has occurred in the period from 2000 to 2020.

The stewardship statistics show a similar pattern. At the end of 1980 the number of identifiable givers in the Diocese stood at 38,559 but now, 40 years later, that number has dropped by just over 45% to 20,485 with just under 35% of the decrease occurring in the early years from 1980 to 2000 and 65% of it occurring over the period since 2000. However, the decrease in the number of identifiable givers has been partially offset by an increase in the size of the average annual gifts of the remaining givers which have increased since 1980 by almost 350% in actual dollars and just over 300% in real terms.. The data also show that the impact of decreasing attendance and diminishing financial resources has been felt most acutely in the rural deaneries with just over 60% of the church closures and amalgamations in the Diocese since 1980 occurring in the

4 The statistical data in this report are drawn from a report to the ELWG entitled “Church Growth Statistics – Diocese of Toronto (1980 – 2019)” made on behalf of Diocesan Congregational Development and Stewardship Development staff by the Director of Stewardship Development, Peter Misiaszek.

5 It is noteworthy that the data on ASA and stewardship for the period from 2000 to the present includes the effects of the SARS outbreak in Toronto during the late spring and early summer of 2003. In that period there was a loss in both ASA and givings attributable to SARS that was not recovered in subsequent years. The relatively brief SARS episode cannot be compared, either in its scope or seriousness, with the current pandemic and the medium and long-term effects of COVID 19 on the Church remain to be seen.

rural deaneries of York-Simcoe and Trent-Durham Areas. In addition, the age profiles of the congregations in these rural deaneries suggest, all other things remaining the same, they will experience decreases in average Sunday church attendance in the range of approximately 50% to 60% over the next 10 years. The age profiles of the urban deaneries suggest that while they will also be challenged by the ageing of their congregations, the decreases they will experience over the same period will be in the range of approximately 25% to 45% of their present average Sunday attendance.

It is noteworthy, however, that at present 25% of the parishes in the Diocese, approximately 50 in number, are growing both in terms of average Sunday attendance, number of identifiable givers and average annual gift, while a further 15% representing 30 parishes are holding stable in terms of these metrics. Overall approximately 90 parishes in the Diocese meet or exceed the minimum thresholds for measuring parish health based on the suite of standard metrics utilized by the Congregational Development Department for this purpose.

It is also interesting to note that the 50 growing parishes are not distinguished by their geographical context or setting. Growing parishes are found in urban, sub-urban and exurban settings, in every Episcopal Area and in virtually every Deanery in the Diocese. Instead what appears to differentiate them is the calibre of their clerical and lay leadership and their effective employment of Diocesan congregational and stewardship development resources coupled with their willingness to think 'outside the box' and their openness to innovation, experimentation and change.

Part III – Constitutional and Canonical Framework

AREAS AND AREA BISHOPS

The current model of geographically based episcopacy in the Diocese of Toronto is a product of the ecclesiastical framework mandated by the Constitution and Canons, in particular by the provisions of subsections 1 and 2 of Canon 43 which stipulate that the Diocese shall be divided into geographic Areas: *[Emphasis added]*

CANON 43 – AREAS AND AREA BISHOPS

1. *Areas*

*The Diocese **shall** be divided into geographical areas (the “Areas”) fixed from time to time by the Bishop in consultation with the Area Bishops and the Diocesan Council.*

2. *Area Bishops*

*The Bishop **may** designate a Suffragan Bishop, to be called an Area Bishop, to exercise episcopal office within an Area. An Area Bishop **shall** execute such matters pertaining to the episcopal office as the Bishop **may** delegate.*

3. *Unless otherwise authorized by the Bishop, an Area Bishop **shall** reside within the Area to which he or she has been designated.*

There are several things that are particularly noteworthy in terms of the language of Canon 43:

1. It **requires** the division of the Diocese into geographical Areas:

*“the Diocese **shall** be divided into geographical areas (the “Areas”);*

2. It gives the Diocesan Bishop the unilateral authority to configure and reconfigure those Areas subject only to a requirement for non-binding consultation:

*“**fixed** from time to time **by the Bishop** in consultation with the Area Bishops and Diocesan Council”;*

3. It **permits**, but does not **require**, the Diocesan Bishop to designate Suffragan Bishops to exercise episcopal office within the Areas:

*“the Bishop **may** designate a Suffragan Bishop to exercise episcopal office within an Area.”*

4. It **limits** the jurisdiction and authority of the **Area Bishops** to those things that are delegated to them by the Diocesan Bishop:

*“An Area Bishop **shall** execute such matters pertaining to the episcopal office **as the Bishop may** delegate.”*

In this latter regard the Canon reflects and reinforces the provisions of subsection 11. (6) of the Constitution of the Diocese which provides that Suffragan Bishops have no inherent jurisdiction or authority but rather are wholly subordinate to the Diocesan Bishop:

“a Suffragan Bishop ... shall exercise all powers, privileges and authority in subordination to the Bishop of the Diocese.”

The provisions of the Constitution and Canons not only provide the Diocesan Bishop with the authority to re-configure the geographical Areas into which the Diocese is divided, they also provide the Diocesan with the absolute authority to determine how the Suffragan Bishops will support the Diocesan Bishop in exercising the episcopal office within the Diocese including the authority to decide whether to designate any of them to serve as Area Bishops and the Area or Areas in which they will serve.

Accordingly, a wide range of alternative models of episcopacy, including those that remain geographically based and also those in which Suffragan Bishops are no longer designated to exercise episcopal office within specific geographical areas, may be implemented unilaterally by the Diocesan Bishop without necessitating changes to the Canons.

Canonical change would only be required to implement a proposal that involved eliminating the division of the Diocese into geographical Areas and replacing it with some other ecclesiastical framework for the organization, governance and administration of the Church.

AREA COUNCILS

Canon 44 provides for the establishment of Area Councils in each of the geographical Areas of the Diocese established under Canon 43, with the responsibility to “*act in an advisory capacity to the **Bishop or Area Bishop** on matters referred to it for advice by the **Bishop, Area Bishop, Diocesan Council, or Synod.***”

It is noteworthy that Canon 44 contemplates a circumstance in which Area Councils come under the direct jurisdiction of the Diocesan Bishop rather than an Area Bishop and does not require that Area Bishops be appointed to lead the Area Councils. It provides that either the Diocesan Bishop or an Area Bishop may fulfill that function and contemplates a circumstance in which there is no Area Bishop appointed in an Area and in which the Diocesan Bishop, rather than an Area Bishop, exercises the episcopal office and provides episcopal leadership and oversight within the Area.⁶

ARCHDEACONS AND REGIONAL DEANS

It should also be noted that Canons 19 and 20 provide that the appointment of Archdeacons and Regional Deans, respectively, is the sole prerogative of the Diocesan Bishop who also has broad power to determine how and in what manner they will assist the Diocesan Bishop in carrying out the episcopal office and in the governance and administration of the Church in the Diocese.⁷

⁶ See: Canon 44 in Appendix 2

⁷ See: Canons 19 and 20 in Appendices 3 and 4 respectively

Part IV – The Role of a Bishop

In his study of the episcopacy entitled *Becoming a Bishop*, Paul Avis, one of Anglicanism's leading ecclesiologists,⁸ reaches back to Richard Hooker for an authoritative description of the role of a Bishop in the Church. Avis writes:

A concise summary of what a bishop is was given by Richard Hooker (1554-1600), the prime architect, we might say, of Anglican ecclesiology in the age of Queen Elizabeth I:

A minister of God, unto whom with permanent continuance, there is given not only power of administering the Word and Sacraments, which power other Presbyters have, but also a further power to ordain Ecclesiastical persons, and a power of Chieftly in Government over the Presbyters as well as Lay men, a power to be by way of jurisdiction a Pastor even unto Pastors themselves.⁹

Avis goes on to compare Hooker's definition with the way in which the role of bishop is described in the Canons of the Churches of the Anglican Communion today:

The consensus of the Canons has recently been summarized like this:

The diocesan bishop has a special responsibility and authority as the chief pastor, minister and teacher of the diocese, a governor and guardian of discipline in the diocese, and exercises ministry in accordance with the law.

The bishop as chief pastor must foster the spiritual welfare and unity of the diocese.

The bishop is the principal minister of the word and sacraments, with authority to ensure the worthiness of public worship, and has the right to preside at the eucharist, administer the sacraments, celebrate the rites of ordination and confirmation, preach the word, and perform such other liturgical functions as are prescribed by law.

This description of episcopal ministry as it is understood in the Anglican Communion today continues:

The bishop must teach, uphold and safeguard the faith and doctrine of the church.

The bishop has a role of leadership in the governance of the diocese, is president of the diocesan synod, council or equivalent assembly ...

The bishop has a primary responsibility to maintain ecclesiastical discipline in the diocese amongst clergy and laity as required by law.

The bishop must reside in the diocese as required by law.¹⁰

8 The Reverend Dr. Paul Avis is an Anglican Priest and leading theologian. He has served as Chaplain to HM the Queen, General Secretary of the Council for Christian Unity, an honorary Professor of Theology at the University of Exeter and Editor in Chief of Ecclesiology.

9 Paul Avis, *Becoming a Bishop: A Theological Handbook of Episcopal Ministry* (London: Bloomsbury T&T Clark, 2015), 4-5.

10 Ibid, 5-6

THE ORDINAL OF THE ANGLICAN CHURCH OF CANADA

Avis' summary of the consensus of the Canons of the Church, as it relates to the role of a bishop, is consistent with the role of a bishop that is described in the ordinal of the Anglican Church of Canada.

The rite for the ordination of a bishop prescribed in *The Book of Alternative Services of the Anglican Church of Canada* defines the calling that all candidates for ordination to the office of bishop must affirm, as follows:

...to be one with the apostles in proclaiming Christ's resurrection and interpreting the Gospel, and to testify to Christ's sovereignty as Lord of Lords and King of Kings.

...to guard the faith, unity and discipline of the Church;

to celebrate and to provide for the administration of the sacraments of the new covenant;

to ordain priests and deacons, and to join in ordaining bishops;...

to be in all things a faithful pastor and wholesome example for the entire flock of Christ [and]

...[to] share in the leadership of the Church throughout the world.¹¹

THE BISHOP AS CHIEF PASTOR VS. CHIEF EXECUTIVE OFFICER

However, as Avis and others have observed, with the growing complexities and pressures attendant upon the leadership and management of the modern diocese the centrality of the Bishop's pastoral role, as described in the Canons and in the Ordinal has increasingly been supplanted, in practice, by the notion of the Bishop as manager and chief executive officer. Avis writes:

A bishop is essentially a pastor, rather than a chief executive officer (CEO). Bishops struggle against being sucked into a CEO role. Perhaps some do not struggle hard enough. True, the bishop needs an understanding of managerial and executive functions, which are unquestionably vital to the success of an organization, but that does not necessarily mean that the bishop needs to manage in person. To some extent, these functions can be carried out on the bishop's behalf by suitably gifted and trained lay staff persons. What we need to keep in our sights above all is the theological truth that bishops are first and last the chief pastors within the Christian community. The bishop remains a priest among priests and a pastor among pastors (1 Peter 5.1-2)¹²

Avis draws the distinction between leadership and management in the Church and highlights the vital leadership role of the bishop.

Although, as we have said earlier, bishops are not CEO's, effective leadership requires a modicum of management skills. But first and foremost, leadership needs to be distinguished from management. In some institutions, including the Church, management is often confused with leadership or offered as a substitute for it. But managers cannot fulfill the role of leaders and any bishop who sees him – or herself primarily as a manager will not be able to give effective leadership...

Managers have the job of implementing the vision given by the leadership of the organization or institution. They do this by the way that they use the human, material and financial resources that

¹¹ The Book of Alternative Services of the Anglican Church of Canada, (Toronto, ON: ABC Publishing, 1985), 636.

¹² Avis, *Becoming a Bishop*, 20.

they are able to deploy. Their skills are in prioritizing needs, gathering and distributing resources and problem solving with regard to connecting resources to goals...

Leadership can be defined as the capacity first to attract fellow workers and then to motivate them in task performance... [however]... leadership cannot neglect management issues or ignore the managers themselves because it must necessarily work with whatever resources management can put in place in support of the leader's vision. Leadership therefore has a unitive, integrating function, holding various groups and their energies together in a common cause. Leadership in the diocese sets the bishop at the centre of a nexus of activity and of working relationships. The bishop cannot control this dynamic and should have no desire to do so, but the bishop can inspire, enable, inform, guide and, if necessary restrain...

So bishops need a profound 'sense of the Church' – of its unity, holiness, catholicity and apostolicity. This 'sense of the Church' comes through soaking up the Scriptures, through deep study of the Christian tradition and through surrender to the liturgy as it is celebrated. Bishops need to be focused on the Church's triple God-given tasks – making the word of God known through preaching, teaching and other forms of witness; celebrating the sacraments of Christian initiation and the Eucharist; and providing pastoral care and oversight to all who will receive them...

The bishop's role in leadership is vital, irreplaceable. Without leadership any institution drifts aimlessly. It suffers entropy: its energies run down, it loses direction, the vision fades and the goals become opaque. What leaders can do is to refresh or burnish the vision: inspire, enable, inform and guide the community in the service of its given purpose. Through their well-chosen words, strategic actions and personal example, leaders act as a catalyst for the organization. They can give hope that people's labour is not in vain; they can quicken the energies of their fellow workers with a fresh sense of purpose."¹³

Martyn Percy, the well-known British theologian and authority on modern ecclesiology identifies the same issue.¹⁴ In his book *The Salt of the Earth: Religious Resilience in a Secular Age* published in 2001 he writes:

The increasingly pecuniary demands of diocesan life have the effect of taking some bishops away from their historic calling to be pastors, teachers and symbols of unity, and of moulding them into self-styled 'managing directors' of their dioceses, with one or two even claiming the title quite boldly. The polarization creates, in short, something an identity crisis. Is a bishop the chief pastor of the diocese or the chief executive?"¹⁵

In his more recent work *The Future Shapes of Anglicanism* written in 2017, albeit from the perspective and in the context of the of the Church of England, Percy's critique is more pointed:

Despite a prevalent and thick veneer of 'leadership rhetoric' – one found littered all over the church – the reality is that most Anglican bishops are becoming managers, not leaders; and mired in the pastoralia, processes and proclivities that muzzle them. Ironically, the growth in numbers of diocesan staff and church administration, including senior staff with executive functions that are designed to *release* senior clergy for pastoral, theological and liturgical work, has only served to increase the amount of time bishops now seem to spend in management committees, and not in public leadership. Bishops and churches have become organizationally absorbed with their own

¹³ Ibid, 67-70.

¹⁴ The Very Reverend Dr. Martyn Percy is Dean of Christchurch Oxford and a member of the Faculty of Theology at the University of Oxford, Oxford. He also serves as a Professor of Theological Education at King's College London and is a Professional Research Fellow at Heythrop College, University of London.

¹⁵ Martyn Percy, *The Salt of the Earth: Religious Resilience in a Secular Age* (London: Sheffield Academic Press, 2001), 341-342.

processes. Managerialism is therefore a key cultural construct and challenge for the present and future.”¹⁶

Percy points to a preoccupation with management as the principal challenge to the proper exercise of the episcopal office in the Church and argues that the contemporary church is over-managed and under-led.

As a church we are now management-led, albeit with an added emphasis on mission...Most key policy areas in the church today are governed not by theological leadership and vision, but by management...

In some ways it is true that leadership is a process similar to management. Leadership entails working with people; so does management. Leadership is concerned with effective goal accomplishment; so is management. But whereas the study of leadership can be traced back to Aristotle and Plato, management science only emerged around the turn of the twentieth century with the advent of advanced industrialized society. Management was created as a means of reducing chaos in organizations, to make them run more efficiently and effectively...

The primary functions of management ...[are]... planning, organizing, staffing and controlling. These functions are still representative of management...

The task of leadership, in contrast, is to produce change and movement. Management focuses on seeking order and stability, whereas leadership is about seeking adaption and constructive change... managers and leaders are actually different types of people... managers are reactive, and prefer to work with people in order to solve problems – but tend to do so with ‘low emotional involvement’. Essentially, they act to limit choices. In contrast, leaders are usually emotionally engaged. They try to increase the available options in order to resolve problems. Leaders seek to shape ideas, managers just respond to them...

Leadership, it is often said, is doing the right thing; and management is about doing things right. The church needs both of course. But it is perhaps not unfair to say that the church of the post war years has moved from being over-led and under-managed to being over-managed and under-led.”¹⁷

It is interesting to note that that these same issues are being raised elsewhere in the Communion. Bishop Stephen Pickard,¹⁸ writing from the perspective of The Anglican Church of Australia,¹⁹ comments on the challenge of managerialism in relation to the episcopacy albeit without quite the same critical slant as Percy:

...the church, for better or for worse, has been deeply influenced by prevailing management models of leadership associated with the emergence of the corporate life of modern Western institutions. In some respects this has been a question of survival and recovery of administrative efficiencies. Good management at least gives some possibility that bishops might be released to fulfill their episcopal vows. Ruling and caring for the body is ‘big business’, made even more urgent with declining resources and increasing needs. The deployment of management technique is enmeshed within traditional hierarchical patterns of authority (tendencies to centric, ‘top-down’ decision making and communication) within a diocesan structure carrying heavy burdens for administrative and

¹⁶ Martyn Percy, *The Future Shapes of Anglicanism: Currents, contours charts*, (New York, NY: Routledge, 2017), 16.

¹⁷ Ibid, 30-37.

¹⁸ The Right Reverend Dr. Stephen Pickard is an Australian academic and Anglican bishop, currently serving as an Assistant Bishop in the Anglican Diocese of Canberra and Goulburn and as Executive Director of the Australian Centre for Christianity and Culture in the Faculty of Arts and Education at Charles Sturt University.

¹⁹ The Anglican Church of Australia has 23 dioceses; 18 regional diocesan bishops (including 5 archbishops); and 4 assistant bishops.

legal oversight. What has happened to the shape and form of the episcopate within this mix of contemporary management culture drawn from a secular corporate environment, and inherited patterns of authority and ecclesial structure?”²⁰

Bishop Pickard highlights the tension between the exigencies of modern diocesan leadership and management and the fulfillment of the Bishop’s episcopal vows:

A bishop’s daily, weekly, monthly and yearly diary tells the story of remarkable business, crowded days, few spare moments, rapid and constant travel between engagements, little space, time and peace for critical reflection (let alone writing), amidst immersion in a host of ecclesiastical and secular appointments. What is the relationship between the diary and the vow? That is the question that deserves examination. This is not only a practical issue of organizing of time; it is also an issue of priorities and more particularly orientation of life. What does it mean any more for a bishop to ‘see over’ the people of God? Is it possible? How do the consecration vows make any sense practically? Is it a hit and miss approach to ‘solemn vows’? Do the vows made before God and the people inform the shape and dynamic of episcopal life?

Such issues are even more urgent because the modern diocese is highly complex, requiring a high degree of management and financial care. A good case can be made that this has ever been so. Furthermore, the medieval bishop had many affinities with a modern corporate CEO. Yet the highly competitive market economy of modernity, operating under assumptions of scarcity of resources and unlimited wants, is the new context in which the bishop has to exercise due care for the governance of the church. Within this environment there are significant pressures upon leaders, pressures generated from expectations in the church and wider public as well as those inner demands felt by individuals, particularly given the increasing scrutiny leaders are under in our society...

Given these realities and the wider ecclesial and social context for episcopal ministry the vows made at consecration can look overwhelming. The most obvious strategy is to reinterpret the solemn promises in the direction of management: in the key areas of episcopal responsibility – teaching and defending the faith, pastoral oversight and personal holiness – the accent is on good and effective management...

Administration and management require significant time and energy and a focus on managerial theology is not to be despised. Being efficient and effective in the business of the episcopate is critical precisely so that the ordination vows can be fulfilled with integrity, albeit never fully...

There may be nothing wrong with the incorporation of management models into the life of a busy diocese and world. The bishop as CEO of the diocese may be resisted in theory but inevitable in practice. Few would deny that in our present environment, where the church is big business, church leaders should avail themselves of the best management wisdom from the corporate sector. It is neither possible nor particularly Anglican to set one’s face against the world...

Drawing upon the best wisdom from management in the corporate sector and integrating it with the wisdom of the living tradition of the church may be precisely what Christians are called to do, both intentionally and with a focus on excellence. The Anglican theologian, David Ford, puts a most apposite question:

²⁰ Stephen Pickard, “The Travail of the Episcopate: Management and the Diocese in an Age of Mission” *Wonderful and Confessedly Strange: Australian Essays in Anglican Ecclesiology*, eds. Lynne McKechnie and Sarah MacNeil (Hindmarsh: ATF Press, 2006), 129-130.

“How can Anglicans...take account of the models and pressures of powerful modern forms of authority in corporate enterprises in such a way that the episcopate neither succumbs (as so often in the past or present) to patterns not adequately informed by the gospel nor fails to learn from them where possible.”

Thus, one answer to the question of whether management is a good thing might be, ‘yes’, if it is undertaken wisely. For bishops the stakes are high, nothing less than the vows of their Office.”²¹

EPISCOPAL LEADERSHIP IN THE DIOCESE OF TORONTO

It is perhaps not surprising to find that the same issues have emerged in terms of the manner in which the episcopal office has come to be exercised in the present geographically based model which has been in place in the Diocese of Toronto, in substantially the same form, for the past forty years.

The ELWG surveyed past and present Bishops of the Diocese in an attempt to come to grips with the manner in which the office is currently exercised in practice and the results of the survey indicate the extent to which, as Bishop Pickard puts it, the Bishop’s solemn vows made upon ordination have been reinterpreted in the direction of management.²²

The results of the survey show that the Bishops of the Diocese have come to spend most of their time and energy on what are essentially managerial tasks dealing for example with such things as clerical appointments, exchanges, retirements and terminations as set out in Canon 10 and on parish interventions, conflict resolution and the settlement of differences as set out in Canon 7. The survey results also show that this reinterpretation of the Bishops’ role in the direction of management has come at the expense of what the Bishops had expected to be their central role and responsibility as pastors, teachers and leaders in mission.

The ELWG has been guided by the survey results in its consideration of how the present geographically based model of episcopal leadership could be changed to enable the episcopal office to be exercised in a way that is more consistent with the Bishops’ ordinal vows, relieving them of their managerial responsibilities and enabling them to function as true episcopal leaders rather than as ecclesiastical managers.

EPISCOPAL LEADERSHIP IN THE ANGLICAN COMMUNION

The ELWG also surveyed selected dioceses in the Canadian Church and elsewhere in the Communion to gain an understanding of the manner in which the episcopal office is currently exercised elsewhere in the Church and in particular to determine how other dioceses are dealing with the issue of ‘managerialism’ and attempting to resolve the tension between the Bishop’s avowed role as pastoral leader and the demands of ecclesiastical management in the modern Anglican diocese.

The results of this survey made it clear that there is no particular template for episcopal leadership that has successfully resolved these issues and is capable of being transferred from one diocese and simply applied for this purpose in another.

Instead, it became apparent that all episcopal ministry is at one level contextual and that from one diocese to the next, the episcopacy is constantly evolving and reinventing itself to meet the particular circumstances of time and place.

However, a few themes were identified that have provided useful insights and helped to inform the work of the ELWG.

²¹ Ibid, 134-138.

²² A copy of the survey questionnaire is attached as Appendix 5.

First, it is apparent that in the Canadian Church and the Church of England, Archdeacons and Regional Deans, and in The Episcopal Church, Canons to the Ordinary, are more often employed to relieve bishops of their managerial responsibilities thereby enabling them to fulfill their roles as leaders. In addition, in some instances Canons are appointed to lead specific areas of ministry or programs from the diocesan centre.

In addition, in The Episcopal Church, Suffragan Bishops typically exercise their episcopal office across an entire diocese, often in relation to a portfolio of ministries and missional responsibilities, rather than serving, as the Diocesan Bishop's representative in a particular geographic area of the diocese.

Finally, in at least one diocese of The Episcopal Church the managerial responsibilities of bishops have been reassigned to purely management positions that may be filled by either laity or clergy who possess the appropriate credentials, aptitude and experience.

The ELWG has considered the particular features of all of these alternatives and the common themes that have emerged from the survey of other Churches in the Communion have helped to shape the three options that are developed in the following section of this report.

Part V – Alternative Models

The ELWG has developed three Options for consideration as alternatives to the existing geographically based model of episcopal leadership each of which:

- is capable of being implemented without requiring Canonical change;
- is built upon the foundation of the existing pattern of Deaneries;
- involves fewer than four Suffragan Bishops;
- provides for the delegation of most and in one case all of the Bishops' managerial responsibilities to full-time managers;
- involves authorized exceptions to the Canonical residency requirement for Area Bishops;
- enables the College of Bishops to collectively focus on providing the kind of visionary, pastoral leadership that will be required to meet the existential challenges facing the Church now and in the future.

The alternative models may be summarized as follows:

- **Option 1** – 4 Areas; Diocesan + 2 Suffragans/Area Bishops
- **Option 2** – 3 Areas; Diocesan + 3 Suffragans/Area Bishops*
- **Option 3** – 4 Areas; Diocesan + 2/3 Suffragans

** With 2 Alternative Area Configurations*

THE BASE CASE

The “Base Case” is not put forward as an Option. The ELWG does not recommend that it be considered as a viable alternative going forward.

The Base Case represents the Status Quo Ante as at June 2020, and is included only as a reference point for the comparison of each of the Options presented with the present episcopal leadership model.²³

Its key features are: four Episcopal Areas with four Area/Suffragan Bishops each having territorial jurisdiction in a geographical area with an average of 50 congregations. In the Base Case Area Bishops are not always required to meet the Canonical residency requirement and often live outside the Area in which they serve. There are 18 Deaneries and 18 Regional Deans.

The geographical structure of the Base Case illustrating the Areas, Deaneries, Congregations and Average Sunday Attendance is set out below.

It should be noted that the data on Congregations and ASA included in the tables in this report do not take into account additional ministries such as missions, church plants, outreach and FaithWorks partners, institutional (health care and educational) chaplaincies, and religious communities that also reside in each Episcopal Area of the Diocese.

Base Case (Status Quo Ante as at June 2020) Areas: 4; Area/Suffragan Bishops: 4; Regional Deans: 18			
AREAS	DEANERIES	CONGREGATIONS	ASA
York-Simcoe	Huron	11	468
	Holland	9	513
	York Central	10	1,038
	Tecumseth	7	310
	Nottawasaga	14	709
		51	3,038
York-Credit Valley	North Peel	8	840
	Mississauga	10	1,481
	Etobicoke-Humber	12	1,066
	Parkdale-Toronto West	15	1,289
		45	4,676
Trent-Durham	Victoria & Haliburton	12	492
	Peterborough	15	689
	Durham & Northumberland	9	526
	Oshawa	13	1,260
		49	2,967
York-Scarborough	York Mills	8	634
	Scarborough	15	1,587
	Toronto East	12	676
	St. James	9	2,139
	Eglinton	10	1,285
		54	6,321

²³ A matrix illustrating the current division of episcopal leadership and managerial responsibilities in the Base Case is attached as Appendix 6.

OPTION 1

Although the implementation of this option would transform the manner in which the episcopal office is currently exercised by the Area/Suffragan Bishops, it would involve little structural change and require the least change management of the three options presented.

In this option the existing structure of Episcopal Areas, Area Councils, Deaneries and Regional Deans would remain unchanged.

The number of Area/Suffragan Bishops would be reduced from four to two with each Area Bishop assigned two Episcopal Areas - Trent Durham/York Scarborough and York Simcoe/York Credit-Valley - effectively dividing the Diocese on a North/South axis with one Area Bishop for the two Eastern and one for the two Western Episcopal Areas.

In order to accommodate the loss of two Area Bishops and a doubling in the scope of the remaining Area Bishops' territorial jurisdiction from an average of 50 to 100 congregations each, this option calls for the appointment of four full-time Canon Administrators who would assume most of the managerial responsibilities currently undertaken by the Area Bishops.²⁴ This new position would be open to both clergy and laity possessing appropriate management credentials, aptitude and experience.

The Area Bishops' new role in each Episcopal Area would be limited to the essential sacramental duties reserved to a bishop, a limited number of Canonically prescribed episcopal responsibilities, and other tasks specifically delegated to them by the Diocesan Bishop.²⁵

The principal advantage of this option is one that is common to each of the options presented. It would address the disconnect between the Bishops' pastoral vocation and their current roles by relieving the Area/Suffragan Bishops of most of their managerial responsibilities and substantially improving their ability to function as pastoral leaders rather than as ecclesiastical managers.

In addition, dividing the Diocese on a North/South axis and including urban, suburban and exurban Deaneries within the territorial jurisdiction of each Bishop would enable both Area Bishops to experience and represent the full diversity of the Diocese.

However, preserving the existing structure of Areas, Area Councils, Deaneries and Regional Deans would not address the existing sense of competition between Episcopal Areas or further greater unity in the Diocese and while the introduction of full-time Canon Administrators should produce cost savings through increased management and administrative efficiencies these savings would be offset by the cost of replacing two Area Bishops with four Canon Administrators.

²⁴ The ELWG has chosen the title "Canon Administrator" to attempt to describe a position open to qualified laity as well as clergy and combining both pastoral and managerial responsibilities – the pastoral responsibilities typically associated with the clerical title of "Archdeacon" and the managerial responsibilities typically associated with the secular titles of "Chief Operating Officer" (COO) or "Chief Administrative Officer" (CAO). However, whatever title is chosen, a detailed position description will be the most important factor in defining this new role.

²⁵ The division of episcopal leadership and managerial responsibilities in this option is illustrated in the matrix attached as Appendix 7.

Option 1 Areas: 4 (Urban: 1, Suburban/Urban: 1, Exurban/Suburban: 2) Area Bishops: 2 (East/West); Canon Administrators: 4; Regional Deans: 18				
	AREAS	DEANERIES	CONGREGATIONS	ASA
WEST	York –Simcoe Exurban/ Suburban	Huron	11	468
		Holland	9	513
		York Central	10	1,038
		Tecumseth	7	310
		Nottawasaga	14	709
	York-Credit Valley Suburban/Urban	North Peel	8	840
		Mississauga	10	1,481
		Etobicoke-Humber	12	1,066
		Parkdale- Toronto West	15	1,289
			96	7,714
EAST	Trent -Durham Exurban/Suburban	Victoria & Haliburton	12	492
		Peterborough	15	689
		Durham & Northumberland	9	526
		Oshawa	13	1,260
	York-Scarborough Urban	York Mills	8	634
		Scarborough	15	1,587
		Toronto East	12	676
		St. James	9	2,139
		Eglinton	10	1,285
			103	9,288

OPTION 2

The realignment of the Diocese into Urban, Suburban and Exurban groups of Deaneries was suggested in a Model designed by Congregational Development in 2012, which is presented here as Option 2(a).²⁶

Like Option 1, this option would transform the manner in which the episcopal office is currently exercised by the Area/Suffragan Bishops, but would involve somewhat greater structural change and require somewhat more change management than the first option.

In this option the number of Episcopal Areas would be reduced from four to three and the existing Area Council structure would be reconstituted accordingly. The boundaries of the Episcopal Areas would be re-drawn to divide the Diocese on the basis of Urban, Suburban and Exurban Deanery groupings. Only the Deanery boundaries and the number of Regional Deans would remain unchanged.

The number of Area/Suffragan Bishops would be reduced from four to three with each Area/Suffragan Bishop assigned one Episcopal Area – Toronto-Urban, Toronto- Suburban and Toronto-Exurban.

In order to accommodate the loss of one Area Bishop and an increase in the scope of each remaining Area Bishop's territorial jurisdiction from +50 to +67 congregations, this option calls for the appointment of three full-time Canon Administrators who would assume most of the managerial responsibilities currently undertaken by the Area Bishops. As in Option 1, the Canon Administrator's position would be open to both clergy and laity possessing appropriate management credentials, aptitude and experience.

Similarly, the Area Bishops' new role in each Episcopal Area would be limited to the essential sacramental duties reserved to a bishop, a limited number of Canonically prescribed responsibilities, and other tasks specifically delegated to them by the Diocesan Bishop.²⁷

In this option the disconnect between the Bishops' pastoral vocation and their current roles would be further addressed by reducing the scope of the Area/Suffragan Bishops' territorial jurisdiction from +100 congregations, as proposed in Option 1, to +67 thereby improving the ability of the Area/Suffragan Bishops to function as pastoral leaders rather than as ecclesiastical managers, while only slightly increasing the scope of the Canon Administrators' managerial responsibilities from +50 to +67 congregations.

While dividing the territorial jurisdiction of the Area Bishops on an Urban, Suburban, Exurban basis may not eliminate the competition between Areas that currently exists, however it would enable the appointment of Area/Suffragan Bishops with particular pastoral gifts for ministry in each of these Areas.

However, this option would require more change management than Option 1 and, as in Option 1, while the introduction of Canon Administrators should produce cost savings through increased management and administrative efficiencies these savings would be offset by the cost of replacing one Area Bishop with three Canon Administrators.

²⁶ The terms Urban, Suburban, and Exurban are used here and elsewhere in the report solely as geographic descriptors and their use should not be interpreted as suggesting how Areas should be named in the event that this Option, or one like it, is chosen.

²⁷ The division of episcopal leadership and managerial responsibilities in this option is illustrated in the matrix attached as Appendix 7.

Option 2(a) Areas: 3 (Urban, Suburban, Exurban) Area Bishops: 3; Canon Administrators: 3; Regional Deans: 18			
AREAS	DEANERIES	CONGREGATIONS	ASA
Toronto Exurban	Huronias	11	468
	Tecumseth	7	310
	Nottawasaga	14	709
	Victoria & Haliburton	12	492
	Peterborough	15	689
	Durham & Northumberland	9	526
		68	3,194
Toronto Suburban	Holland	9	513
	Oshawa	13	1,260
	York Mills	8	634
	North Peel	8	840
	York Central	10	1,038
	Mississauga	10	1,481
		58	5,766
Toronto Urban	St. James	9	2,139
	Toronto East	12	676
	Eglinton	10	1,285
	Scarborough	15	1,587
	Parkdale-Toronto West	15	1,289
	Etobicoke-Humber	12	1,066
		73	8,042

OPTION 2(b)

An alternative three Area Model with one Urban and two Suburban/Exurban groups of Deaneries was suggested by Bishop Yu in 2016 and is presented here as Option 2(b). The Deanery groupings and reconfigurations in this option reduce the differences in the relative size of the three Episcopal Areas, measured both in terms of geographic scope and ASA, from those proposed in Option 2(a).

In this proposal the existing Huronia, York Central and Holland Deaneries are split on a North/South axis and amalgamated with the contiguous Deaneries in the Toronto East and Toronto West Areas.

Option 2(b)			
Areas: Areas: 3 (Urban: 1; Suburban/Exurban: 2)			
AREAS	DEANERIES	CONGREGATIONS	ASA
Toronto West	[Huronla]	[8]	[341]
	[York Central]	[5]	[520]
	[Holland]	[6]	[342]
	Tecumseth	7	310
	Nottawasaga	14	709
	North Peel	8	840
	Mississauga	10	1,481
		58	4,543
Toronto East	[Huronla]	[3]	[127]
	[York Central]	[5]	[518]
	[Holland]	[3]	[171]
	Victoria & Haliburton	12	492
	Peterborough	15	689
	Durham & Northumberland	9	526
	Oshawa	13	1,260
	Scarborough	15	1,587
		75	5,370
Toronto South	St. James	9	2,139
	Toronto East	12	676
	York Mills	8	634
	Eglinton	10	1,285
	Etobicoke-Humber	12	1,066
	Parkdale-Toronto West	15	1,289
		73	7,089

OPTION 3

Option 3 would completely transform the manner in which the episcopal office is currently exercised by the Suffragan/Area Bishops by eliminating entirely the concept of territoriality as it relates to the role of the Suffragans.

Like Option 1, it would involve little structural change as the existing structure of Areas, Area Councils and Deaneries would remain. However, the elimination of the notion of a territorial episcopacy would undoubtedly involve somewhat greater cultural change and change management than would be the case with the other two options.

In this option the number of Suffragan Bishops would be reduced from four to two or three, however, no Suffragan would be designated as an Area Bishop under Canon 43.

Instead, the Suffragans would assist the Diocesan Bishop in the exercise of the Diocesan Bishop's episcopal office by assuming leadership responsibility in relation to specific portfolios of strategic initiatives, ministries, missions, departments and programs across the entire Diocese

As in the case of Options 1 and 2, in order to accommodate the loss of one or two Area Bishops this option calls for the appointment of four full-time Canon Administrators who would assume all of the managerial responsibilities currently undertaken by the Area/Suffragan Bishops. As in Options 1 and 2 the Canon Ad-

ministrator's position would be open to both clergy and laity possessing appropriate management credentials, aptitude and experience.

The essential sacramental duties reserved to a Bishop and the limited number of Canonically prescribed episcopal responsibilities not subject to delegation would be shared amongst the Suffragans and the Diocesan Bishop on a rotating basis with each of them serving across the entire Diocese rather than exclusively in any specific Episcopal Area.²⁸

In this option the Suffragan Bishops would be relieved of all of their managerial responsibilities thereby maximizing their ability to function as pastoral leaders rather than as ecclesiastical managers.

However, preserving the existing structure of Areas, Area Councils, Deaneries and Regional Deans would not address the existing sense of competition between Episcopal Areas or further a sense of unity in the Diocese and as in Options 1 and 2, while the introduction of Canon Administrators should produce cost savings through increased management and administrative efficiencies these savings would be offset by the cost of replacing one or two Area Bishops with four Canon Administrators.

Option 3 Areas: 4 (Urban: 1, Suburban/Urban: 1, Exurban/Suburban: 2) Area Bishops: N/A; Suffragan Bishops: 2/3; Canon Administrators: 4; Regional Deans: 18			
AREAS	DEANERIES	CONGREGATIONS	ASA
York-Simcoe Exurban/Suburban	Huronia	11	468
	Holland	9	513
	York Central	10	1,038
	Tecumseth	7	310
	Nottawasaga	14	709
		51	3,038
York-Credit Valley Suburban/Urban	North Peel	8	840
	Mississauga	10	1,481
	Etobicoke-Humber	12	1,066
	Parkdale-Toronto West	15	1,289
		45	4,676
Trent-Durham Exurban/Suburban	Victoria & Haliburton	12	492
	Peterborough	15	689
	Durham & Northumberland	9	526
	Oshawa	13	1,260
		49	2,967
York-Scarborough Urban	York Mills	8	634
	Scarborough	15	1,587
	Toronto East	12	676
	St. James	9	2,139
	Eglinton	10	1,285
		54	6,321

²⁸ The division of episcopal leadership and managerial responsibilities in this option is illustrated in the matrix attached as Appendix 7.

Part VI – Conclusion

In accordance with the mandate prescribed in its Terms of Reference, the ELWG has presented three models of episcopal leadership for consideration by the Diocesan Bishop but has chosen not to recommend or to express a particular preference for any one of them.

However, as noted in this report, the ELWG does consider each of them to be preferable to the current model which is described in this report as the “Base Case.”

The ELWG has concluded that it is time for the Church to move away from the current model of episcopal ministry, established over 40 years ago, and to consider a new approach aimed at restoring the essential role of the bishop as pastoral leader and assigning to others the managerial functions currently fulfilled by Area Bishops.

The ELWG agrees with the opinion expressed by one now retired Area Bishop who in responding to the survey questionnaire wrote:

I struggled to maintain a balance between my role as pastor and my role as a Church bureaucrat. I do not want to give the impression that administrative tasks are not important. They are critical to the maintenance and smooth running of the Diocese, but they are not, in my opinion, the primary role of a bishop.

In addition, the ELWG has concluded that the evolution of the Church over the past 40 years suggests that moving forward, effective episcopal leadership, whether it is carried out on a territorial basis or not, will require fewer bishops. It concurs with the views expressed by another Area Bishop who in responding to the survey wrote:

...the geographic model of episcopal leadership needs to shift significantly from 40 years ago when it was first established. With fewer Anglicans, fewer parishes, and fewer clergy, I also believe it's best to move forward with fewer bishops, even though that will require a significant adjustment in our expectations of episcopal ministry.

Finally, the ELWG has concluded that the managerial tasks currently performed by Area Bishops ought not to be assigned to posts that may be filled only by clerics. While there may be some clergy who possess the appropriate management credentials, aptitude and experience to assume these responsibilities the ELWG has concluded that ecclesiastical management and administration is not typically a clerical vocation and that qualified candidates for these posts may more frequently be found amongst the laity.

The ELWG has been guided by these conclusions in formulating the three options that are presented in this report. Our prayer is that they will provide the basis for the development of a new model of episcopal ministry that will better serve the Church in the Diocese of Toronto both now and in the future.

All of which is respectfully submitted:

Canon Brian Armstrong, QC, ODT, ELWG Co-Chair, Vice-Chancellor
Parishioner – Trinity Church, Aurora.

Canon Mary Conliffe, Diocesan Executive Assistant
Parishioner – St. Martin-in-the-Fields

The Reverend Canon Dr. Stephen Fields
Incumbent – Holy Trinity, Thornhill

Blake Goldring, ODT, Executive Chairman, AGF Management Limited
Parishioner – St. Clement, Eglinton

Ben Harris, Student – Huron College
Parishioner – St. Clement, Eglinton

The Reverend Roshni Jayawardena
Incumbent – Trinity-St. Paul, Port Credit

The Right Reverend Kevin Robertson, Suffragan Bishop of Toronto
Area Bishop of York-Scarborough

Mary Rowe, President and CEO, Canadian Urban Institute
Parishioner - St. James Cathedral

The Reverend Canon Nicola Skinner
Incumbent – Grace Church, Markham

Major The Reverend Canon Brad Smith
Incumbent – St. John the Evangelist, Peterborough
Deputy Division Chaplain, 4th Canadian Division, Canadian Army

Susan Graham Walker, ODT, ELWG Co-Chair
Parishioner – Redeemer, Bloor Street

Shrove Tuesday, 2021

APPENDIX 1:

Episcopal Leadership Working Group

Terms of Reference

PURPOSE:

The Episcopal Leadership Working Group (the “Working Group”) has been established by the Right Reverend Andrew Asbil, Bishop of Toronto, for the purpose of examining and reporting to him on alternative models for the exercise of episcopal leadership, oversight and pastoral ministry within the Diocese of Toronto.

CANONICAL AUTHORITY AND CONTEXT:

At the present time, episcopal leadership, oversight and pastoral ministry within the Diocese is carried out in accordance with the provisions of Canon 43 which prescribes a geographically based model in which Diocese is divided into four “Areas” the boundaries of which are fixed from time to time by the Bishop in consultation with the Diocesan Council. The four Suffragan Bishops, who are called “Area Bishops,” each exercise their episcopal office within an “Area” designated and under an authority delegated to them by the Bishop.

The Bishop has established the Working Group for the purpose of considering alternatives to the current geographically based model that might better meet the changing circumstances of the Diocese in the future.

MEMBERSHIP

The members of the Working Group are appointed by the Bishop from time to time and serve at the pleasure of the Bishop until the submission of the Working Group’s final report.

The Bishop’s initial appointees are:

- Susan Graham Walker, ODT – Co-Chair
- Canon Brian Armstrong, QC, ODT – Co-Chair
- The Rt. Rev. Kevin Robertson
- The Rev. Canon Dr. Stephen Fields
- The Rev. Canon Nicola Skinner
- Major the Rev. Canon Brad Smith
- The Rev. Roshni Jayawardena
- Mr. Blake Goldring, ODT
- Mr. Ben Harris
- Ms. Mary Rowe
- Canon Mary Conliffe

RESPONSIBILITIES

The Working Group is responsible for submitting a final written report on its findings to the Bishop on or before Ash Wednesday 2021.

The responsibilities of the Working Group shall terminate upon the submission of its final report.

WORKING GROUP MEETINGS

The Working Group will meet as often as its Co-Chairs or a majority of its members deem necessary or appropriate, either in person, telephonically or electronically, and at such times, places and manner as its Co-Chairs may determine. The Co-Chairs will develop an Agenda in advance of each meeting and communicate meeting details to Committee members in a timely fashion.

QUORUM

One-third (1/3) of the members shall constitute a quorum.

REPORTS

The Working Group shall submit a final report in writing to the Bishop on or before Ash Wednesday 2021 and may submit such interim reports as may be appropriate either in writing or in such other manner as may be agreeable to the Bishop.

APPENDIX 2: Canon 44, Area Councils

1. Each Area shall have an Area Council which shall act in an advisory capacity to the Bishop or Area Bishop on matters referred to it for advice by the Bishop, Area Bishop, Diocesan Council, or Synod. The Area Council shall have a minimum of ten members and meet at least three times a year.
2. An Area Council shall be composed of:
 - (a) the Bishop or Area Bishop;
 - (b) any person appointed to be the Chair of the Area Council;
 - (c) Archdeacons serving in the Area; and
 - (d) representatives of the clergy and laity elected in a manner determined by the Area Bishop in consultation with the Area Council;

In addition to the above-named members, an Area Council may have representatives of the clergy and laity appointed in a manner determined by the Area Bishop in consultation with the Area Council, some or all of whom shall be subject to the term limitations specified in Section 4.

3. Membership of an Area Council shall be restricted to clergy serving or living in the Area and to lay persons over the age of sixteen years who are members of a Vestry in the Area. Any member of the Area Council appointed or elected to represent the Area Council on the Diocesan Council must be a member of Synod.
4. Elected members of an Area Council shall be limited to a maximum of three successive terms of two years each, following which no such member may be elected for two years. Any person appointed to be the Chair of the Area Council is not subject to this limitation of term. Further, the Bishop or Area Bishop may appoint some persons as members without limitation of the term.
5. The Area Council shall:
 - (a) propose and recommend a budget for its operations to the Diocesan Council;
 - (b) supervise and authorize the payment of money pursuant to its budget as authorized by Synod and the Diocesan Council;
 - (c) develop and propose policy recommendations to the Diocesan Council for its consideration;
 - (d) provide opportunities in the Area for lay and clergy training events and other Area gatherings;
 - (e) appoint youth and young adult members to Synod as required by the Constitution;
 - (f) report on its activities to the Diocesan Council at least annually; and
 - (g) appoint or elect one Area Council member who is a member of Synod as a representative of the Area Council to the Diocesan Council.

APPENDIX 3: Canon 19, Archdeacons

1. Office

1. Archdeacons may be appointed by the Bishop to or for such jurisdictions as the Bishop may determine and shall hold office at the Bishop's pleasure;
2. Archdeacons shall be installed in the Cathedral by the Dean under the mandate of the Bishop;
3. Upon the resignation of an Archdeacon from a charge or other employment in the Diocese such Archdeacon shall also forthwith tender a resignation to the Bishop as Archdeacon;
4. An Archdeacon, on the death or retirement of the Bishop, shall tender a resignation of the office to the successor in the See; and
5. An Archdeacon retiring from office on pension may thereafter, if so authorized by the Bishop at the time of the Archdeacon's retirement, be entitled to be known as "Archdeacon Emeritus".

2. Remuneration

An Archdeacon shall receive such emoluments of the office and such travelling expenses incidental thereto as the Diocesan Council, with the approval of the Bishop, may from time to time determine.

3. Duties

1. An Archdeacon shall represent and assist the Bishop in the exercise of the Bishop's pastoral care and office within the jurisdiction assigned the Archdeacon and shall at all times watch, inquire and report whatever may need consideration and control by the Bishop; and
2. An Archdeacon shall perform such other duties as may be required by the Bishop. Canons of the Diocese of Toronto.

APPENDIX 4: Canon 20, Regional Deans

1. Regional Deaneries

The parishes and missions of the Diocese shall be grouped in Regional Deaneries the boundaries of which shall be determined by the Bishop but may be readjusted by the Bishop at any time.

2. Office

1. A Regional Dean shall be appointed by the Bishop from among the clergy of each Deanery for a term of 4 (four) years. A Regional Dean may be re-appointed; and
2. A Regional Dean resigning or otherwise leaving such Regional Dean's charge or other employment shall forthwith tender to the Bishop a resignation as Regional Dean.

3. Remuneration

A Regional Dean shall receive such honorarium for the performance of Regional Deanery duties and such travelling expenses incidental thereto as the Diocesan Council, with the approval of the Bishop, may from time to time determine.

4. Duties

1. A Regional Dean shall call together the clergy of the Regional Deanery at least twice in each year for the promotion of closer fellowship, for group study, for conference on the state of the Church, and for the organization of special educational or financial efforts;
2. A Regional Dean shall assist the Bishop or Suffragan Bishop in such Bishop's pastoral care and office within the limits of the Regional Deanery. The Regional Dean shall from time to time report to the Bishop or Suffragan Bishop in whose territorial jurisdiction the Deanery is located on the state of the Church therein;
3. A Regional Dean shall, on the direction of the Bishop or Suffragan Bishop and in any event within two weeks of the announcement of a vacancy in a parish of the deanery, together with the two Churchwardens and such other assistance as the Regional Dean may require, and with the permission of the Incumbent, inspect the rectory and report within one week on the inspection and any needed maintenance, repairs or renovations to the Bishop or Suffragan Bishop; and
4. A Regional Dean shall perform such other duties as may be required by the Bishop.

APPENDIX 5: Bishops' Survey Questionnaire

1. The Episcopal Responsibilities Chart (Appendix A) was adopted by the College of Bishops in 1994. In our current practice – 26 years later - which responsibilities actually belong in which column? Please identify the ones that should change columns, and which ones should remain where they are.
2. Are there other episcopal responsibilities exercised which are not included in the 1994 chart?
3. As we think about the ministry of episcopate, which of the current responsibilities might be shared among other leaders in the Diocese (Archdeacons, Regional Deans, the Dean, Lay Leaders)?
4. What responsibilities/duties need to be carried out by a bishop and cannot be shared or delegated?
5. As we think about the broad categories that are currently within the chart (i.e. parish selection processes, clergy deployment, pastoral care of clergy, overseeing ministry and mission, parish interventions and conflict resolution, discipline etc.) where do/have you spent most of your time?
6. What did you think you would spend more of your time on/wish you spent more of your time on?
7. What else would you like to tell us about episcopal ministry in the Diocese of Toronto?

APPENDIX A: EPISCOPAL RESPONSIBILITIES CHART (adopted by the Bishops, 1994)

Diocesan Bishop	Area Bishop	College of Bishops
<ul style="list-style-type: none"> • Accepts postulants • Ordains deacons • Issues Letter of Appointment for deacons/curates 	<ul style="list-style-type: none"> • Defines need of the parish for ordained assistance • Provides supervision 	<ul style="list-style-type: none"> • Decisions ordination to diaconate (in consultation with Postulancy Committee) • Deploys deacons
	<ul style="list-style-type: none"> • Ordains priests 	<ul style="list-style-type: none"> • Decides on ordination to priesthood (in consultation with Postulancy Committee)
<ul style="list-style-type: none"> • Licences (co-signed with area bishop) • Institutes incumbents • Sends and accepts Letters • Issues 'Bene decessit' for clergy entering or leaving diocese 	<ul style="list-style-type: none"> • Works with Parish Selection Committee • Appoints incumbent • Issues Clergy Letter of Appointment • Decisions stipend, negotiation, etc. • Performs Induction (celebration of new ministry) • Appoints associate priests, honorary assistants 	<ul style="list-style-type: none"> • Deploys clergy
	<ul style="list-style-type: none"> • Supervises clergy • Recommends continuing education • Manages Sabbath Leaves • Manages Sabbaticals • Organises wellness planning 	<ul style="list-style-type: none"> • Consults
<ul style="list-style-type: none"> • Appeals 	<ul style="list-style-type: none"> • Instills discipline 	<ul style="list-style-type: none"> • Consults
	<ul style="list-style-type: none"> • Provides pastoral care for personal situational crisis of clergy 	<ul style="list-style-type: none"> • Consults
	<ul style="list-style-type: none"> • Provides parish interventions • Performs conflict resolution 	<ul style="list-style-type: none"> • Consults
	<ul style="list-style-type: none"> • Consults over parish plans for ministry and mission 	
	<ul style="list-style-type: none"> • Issues Licences for lay ministries (communion, healing, lay readers, etc.) 	
<ul style="list-style-type: none"> • Appoints to diocesan boards, commissions, bishop's committees, honours, etc. 		<ul style="list-style-type: none"> • Consults
<ul style="list-style-type: none"> • Oversees the Church's mission and ministry within diocese 	<ul style="list-style-type: none"> • Oversees Church's ministry and mission within area 	<ul style="list-style-type: none"> • Consults

APPENDIX 6: Diocesan Leadership Responsibilities Chart

BASE CASE Status Quo Ante as at June 2020					
AREA OF RESPONSIBILITY	DIOCESAN BISHOP	AREA BISHOP	COLLEGE OF BISHOPS	REGIONAL DEAN	DIOCESAN STAFF/ VOLUNTEERS
Ministry and Mission	<ul style="list-style-type: none"> Oversees the Church's mission and ministry within the diocese Uses prophetic voice to speak out for the poor and powerless Integrates the national, transnational, and provincial context with the local and builds relationships with international/national, ecumenical, and interfaith leaders and civil society Works with the leaders of Wycliffe and Trinity Colleges, 7 Anglican-related independent schools and Diocesan supported agencies 	<ul style="list-style-type: none"> Oversees Church's mission and ministry within the area Provides "strategic direction" as a "broker of mission" Works with parishes working on vision, amalgamations, reconfigurations, closures Membership on local/ community organisations (interfaith, justice, etc) Issues Licences for lay ministries (communion, healing, lay readers, etc.) 	<ul style="list-style-type: none"> Shares oversight of the Church's mission and ministry within the diocese 	<ul style="list-style-type: none"> Consults over parish plans for ministry and mission and shares with Area Bishop 	<ul style="list-style-type: none"> Departmental support for congregational development, stewardship, new expressions of ministry etc.
Faith Formation and Evangelism	<ul style="list-style-type: none"> Chief Evangelist in the Diocese: teaching, preaching, interpreting the Gospel in parishes and wider community Encourages the flourishing of the cultural, liturgical, spiritual, and theological diversity of the Diocese within the parameters of the Anglican tradition 	<ul style="list-style-type: none"> Teaching ministry (defending the faith, teaching, preaching), education, programme 			
Pastoral and Sacramental Life	<ul style="list-style-type: none"> Primary interpreter of the faith Oversight of sacramental and liturgical life in the diocese Oversight of all churches in the diocese, with special link with St. James Cathedral, the See Church 	<ul style="list-style-type: none"> Parish visitations Confirmations Oversee sacramental and liturgical life in the area 			

BASE CASE Status Quo Ante as at June 2020

AREA OF RESPONSIBILITY	DIOCESAN BISHOP	AREA BISHOP	COLLEGE OF BISHOPS	REGIONAL DEAN	DIOCESAN STAFF/ VOLUNTEERS
Selection and Ordination of Clergy	<ul style="list-style-type: none"> Oversees postulancy process Ordains transitional deacons Issues and receives Letters Bene decessit for clergy entering or leaving the diocese 	<ul style="list-style-type: none"> Ordains priests in parishes in their Area Ordains and supervises vocational deacons Appoints lay readers 	<ul style="list-style-type: none"> Decides on ordination to diaconate and priesthood (in consultation with Postulancy Committee) Deploys transitional deacons (curates) 		<ul style="list-style-type: none"> Postulancy Committee interviews and recommends candidates for ordination
Appointment of Clergy to Parishes	<ul style="list-style-type: none"> Issues Letters of Appointment for transitional deacons and curates Issues Licenses (co-signed with Area Bishop) Institutes Incumbents 	<ul style="list-style-type: none"> Defines needs of parishes for clergy appointments Works with Parish Selection Committee Appoints all parish clergy (incumbents, associate priests, honorary assistant priests, vocational deacons, interim priests) Issues Letters of Appointment for all parish clergy other than curates Supervises Clergy (including Fresh Start/Momentum participation) Presides over Celebrations of New Ministry Clergy evaluations 	<ul style="list-style-type: none"> Consults on the deployment of clergy 	<ul style="list-style-type: none"> May work with Parish Selection Committee Attends Celebrations of New Ministry 	<ul style="list-style-type: none"> Diocesan Cong Dev staff or volunteers assist Parish Selection Committee
Clergy Care	<ul style="list-style-type: none"> Oversees provision of pastoral care to suffragan bishops and clergy Works with clergy in assessing their gifts and abilities and challenges clergy to develop their abilities 	<ul style="list-style-type: none"> Provides pastoral care for active and retired clergy Provides opportunities for Area clergy fellowship, retreats, etc. Manages Sabbath leaves/ Sabbaticals Wellness planning for Area Clergy 		<ul style="list-style-type: none"> Wellness planning for Deanery Clergy 	

BASE CASE Status Quo Ante as at June 2020

AREA OF RESPONSIBILITY	DIOCESAN BISHOP	AREA BISHOP	COLLEGE OF BISHOPS	REGIONAL DEAN	DIOCESAN STAFF/ VOLUNTEERS
Discipline & Conflict Resolution	<ul style="list-style-type: none"> • Appeals • Discipline (Canon 22 and Sexual Misconduct Policy) • Final decision on Canon 10 for clergy terminations 	<ul style="list-style-type: none"> • Minor correction may be delegated to the Area Bishop • Provides parish interventions • Performs conflict resolution 		<ul style="list-style-type: none"> • May provide parish interventions and perform conflict resolution 	<ul style="list-style-type: none"> • Support parish interventions • Support conflict resolution
Leadership Development and Church Planting	<ul style="list-style-type: none"> • Acts as lead diocesan champion for leadership in a changing church 		<ul style="list-style-type: none"> • Mentoring and recruiting next generation of Christian leaders • Looking for places to plant new ministries (apostolic ministry of church planting and renewal) • Leadership in a changing church: Reconciliation, Anti-racism/anti-bias, inclusion of marginalised (esp. LGBTQ2S+), decolonisation, diversity 		<ul style="list-style-type: none"> • Resourcing new expressions of ministry • Resourcing leadership initiatives
Governance	<ul style="list-style-type: none"> • Appoints members of diocesan boards, commissions, bishop's committees, honours, etc. • President of Synod • Chair of Diocesan Council, Executive Board, other committees/ foundations • May serve as link bishop to committees, commissions, and boards of the Diocese • Oversees episcopal administration of the Diocese with support of executive staff • Responsible for development and implementation of fundraising efforts, diocesan appeals, and the strategic plan 	<ul style="list-style-type: none"> • Member of Synod • Member of Diocesan Council • Chair of Area Council • Serves as link bishop to committees, commissions, and boards of the Diocese • Provides advice to and concurrence with parishes with administration and approval related to diocesan governance: buildings, approvals, applications 	<ul style="list-style-type: none"> • Approves some grants and applications • Consults on appointments to boards and committees 	<ul style="list-style-type: none"> • Member of Area Council • Chair of Clericus 	<ul style="list-style-type: none"> • Departmental support for property approvals, congregational development, ministry grant approvals

BASE CASE Status Quo Ante as at June 2020

AREA OF RESPONSIBILITY	DIOCESAN BISHOP	AREA BISHOP	COLLEGE OF BISHOPS	REGIONAL DEAN	DIOCESAN STAFF/ VOLUNTEERS
Governance (cont.)	<ul style="list-style-type: none"> • Spokesperson for the diocese; oversees diocesan relationship with all tiers of government, other agencies • Oversees stewardship of real estate, investments, annual budget, and grant programs • Works with staff and outside experts to ensure the Diocese complies with all applicable legislation and regulation; and to respond to litigation 				
Participation in the Wider Church	<ul style="list-style-type: none"> • Member of Provincial and General Synod; provincial, national, international committees 	<ul style="list-style-type: none"> • Member of Provincial and General Synod; provincial, national, international committees 			
Episcopal Identity	<ul style="list-style-type: none"> • Symbol of Unity • Model life of prayer that leads to strategic direction for the diocese • "to guard the faith, unity and discipline of the Church... and in all things to be a faithful pastor and a wholesome example for the entire flock of Christ" 	<ul style="list-style-type: none"> • Symbol of Unity • Model life of prayer that leads to strategic direction for the diocese • "to guard the faith, unity and discipline of the Church... and in all things to be a faithful pastor and a wholesome example for the entire flock of Christ" 			

APPENDIX 7: Diocesan Leadership Responsibilities Chart for Options 1-3

OPTIONS 1-3 Legend: ■ Common to all 3 options ■ Particular to Options 1 and 2 ■ Particular to Option 3						
AREA OF RESPONSIBILITY	DIOCESAN BISHOP	SUFFRAGAN BISHOP	COLLEGE OF BISHOPS	CANON ADMINISTRATOR	REGIONAL DEAN	DIOCESAN STAFF/ VOLUNTEERS
Ministry and Mission	<ul style="list-style-type: none"> Oversees the Church's mission and ministry within the diocese Uses prophetic voice to speak out for the poor and powerless Integrates the national, transnational, and provincial context with the local and builds relationships with international/ national, ecumenical, and interfaith leaders and civil society Works with the leaders of Wycliffe and Trinity Colleges, 7 Anglican-related independent schools and Diocesan supported agencies 	<ul style="list-style-type: none"> Oversees Church's mission and ministry within the diocese: may do so with a particular territorial responsibility or with portfolios of strategic initiatives, departments, programs and ministries across the entire Diocese Membership on local/community organisations (interfaith, justice, etc) 	<ul style="list-style-type: none"> Shares oversight of and provides strategic direction for the Church's mission and ministry within the diocese 	<ul style="list-style-type: none"> Assumes most of the managerial responsibilities of the Area Bishops Function as Area executive officers, delegated by the Diocesan Bishop to manage, co-ordinate and oversee the work of the Regional Deans, Clergy, Diocesan staff, and Lay volunteers in relation to the responsibilities specifically assigned to each of them. Consults over parish plans for ministry and mission and shares with responsible Bishop Issues Licences for lay ministries (communion, healing, lay readers, etc.) Works with parishes on vision, amalgamations, reconfigurations, closures 		<ul style="list-style-type: none"> Departmental support for congregational development, stewardship, new expressions of ministry etc.
Faith Formation and Evangelism	<ul style="list-style-type: none"> Chief Evangelist in the diocese: teaching, preaching, interpreting the Gospel in parishes and wider community Encourages the flourishing of the cultural, liturgical, spiritual, and theological diversity of the Diocese within the parameters of the Anglican tradition 	<ul style="list-style-type: none"> Shares in the diocesan's teaching ministry 				

OPTIONS 1-3 Legend: ■ Common to all 3 options ■ Particular to Options 1 and 2 ■ Particular to Option 3

AREA OF RESPONSIBILITY	DIOCESAN BISHOP	SUFFRAGAN BISHOP	COLLEGE OF BISHOPS	CANON ADMINISTRATOR	REGIONAL DEAN	DIOCESAN STAFF/ VOLUNTEERS
Pastoral and Sacramental Life	<ul style="list-style-type: none"> • Primary interpreter of the faith • Oversight of sacramental and liturgical life in the diocese • Parish visitations • Confirmations • Oversight of all churches in the diocese, with special link with the Cathedral 	<ul style="list-style-type: none"> • Parish visitations • Confirmations 	<ul style="list-style-type: none"> • Share in role as interpreter of the faith • Oversight of sacramental and liturgical life in the diocese 	<ul style="list-style-type: none"> • Parish visitations on behalf of bishops as directed 		
Selection and Ordination of Clergy	<ul style="list-style-type: none"> • Oversees postulancy process • Ordains deacons and priests, sharing this ministry with the suffragan bishops • Issues and receives Letters Bene decessit for clergy entering or leaving the diocese 	<ul style="list-style-type: none"> • Ordains deacons and priests, sharing this ministry with the diocesan bishop • Ordains priests and vocational deacons in the Area 	<ul style="list-style-type: none"> • Decides on ordination to diaconate and priesthood (in consultation with Postulancy Committee) • Deploys transitional deacons (curates) 	<ul style="list-style-type: none"> • Appoints lay readers 		<ul style="list-style-type: none"> • Postulancy Committee interviews and recommends candidates for ordination
Appointment of Clergy to Parishes	<ul style="list-style-type: none"> • Issues Letters of Appointment for transitional deacons and curates • Issues Licenses • Institutes Incumbents • Appoints all parish clergy 	<ul style="list-style-type: none"> • Appoints all parish clergy (incumbents, associate priests, honorary assistant priests, vocational deacons, interim priests) • Issues Letters of Appointment for all parish clergy other than curates 	<ul style="list-style-type: none"> • Defines needs of parishes for clergy appointments and provides vision for any work connected with Canon 10 • Consults on the deployment of clergy 	<ul style="list-style-type: none"> • Advises the Bishop(s) on clergy deployment • Works with Parish Selection Committee • Presides over /Attends Celebrations of New Ministry • Supervises Clergy (including Vocational Deacons, Fresh Start/ Momentum participation) • Supervises Clergy evaluation process 	<ul style="list-style-type: none"> • May work with Parish Selection Committee • Presides over /Attends Celebrations of New Ministry 	<ul style="list-style-type: none"> • Diocesan Congregational Development staff or volunteers to assist Parish Selection Committee • Diocesan HR staff to assist Wardens with determination of clergy compensation

OPTIONS 1-3 Legend: ■ Common to all 3 options ■ Particular to Options 1 and 2 ■ Particular to Option 3

AREA OF RESPONSIBILITY	DIOCESAN BISHOP	SUFFRAGAN BISHOP	COLLEGE OF BISHOPS	CANON ADMINISTRATOR	REGIONAL DEAN	DIOCESAN STAFF/ VOLUNTEERS
Clergy Care	<ul style="list-style-type: none"> Oversees provision of pastoral care to suffragan bishops and clergy Works with clergy in assessing their gifts and abilities and challenges clergy to develop their abilities 	<ul style="list-style-type: none"> Provides pastoral care for personal situational crisis of clergy Works with clergy in assessing their gifts and abilities and challenges clergy to develop their abilities 	<ul style="list-style-type: none"> Wellness planning for Diocesan Clergy (retreats, quiet days, etc) 	<ul style="list-style-type: none"> Provides pastoral care for personal situational crisis of clergy Managing Sabbath leaves/Sabbaticals Wellness planning for Area Clergy 	<ul style="list-style-type: none"> Provides pastoral care for personal situational crisis of clergy Wellness planning for Deanery Clergy 	<ul style="list-style-type: none"> Responsible for tracking Sabbath leaves & Sabbaticals and assisting parishes with related administration Diocesan retreats and wellness planning; staff assist the bishops and delegates in planning
Discipline & Conflict Resolution	<ul style="list-style-type: none"> Appeals Discipline (Canon 22 and Sexual Misconduct Policy) Final decision on Canon 10 for clergy terminations 	<ul style="list-style-type: none"> Minor correction may be delegated to the Area Bishop 		<ul style="list-style-type: none"> Provides parish interventions Performs conflict resolution 	<ul style="list-style-type: none"> Provides parish interventions Performs conflict resolution 	<ul style="list-style-type: none"> Support parish interventions Support conflict resolution
Leadership Development and Church Planting	<ul style="list-style-type: none"> Acts as lead diocesan champion for leadership in a changing church 		<ul style="list-style-type: none"> Mentoring and recruiting next generation of Christian leaders Looking for places to plant new ministries (apostolic ministry of church planting and renewal) Leadership in a changing church: Reconciliation, Anti-racism/anti-bias, inclusion of marginalised (esp. LGBTQ2S+), decolonisation, diversity 			<ul style="list-style-type: none"> Resourcing new expressions of ministry Resourcing leadership initiatives

OPTIONS 1-3 Legend: ■ Common to all 3 options ■ Particular to Options 1 and 2 ■ Particular to Option 3

AREA OF RESPONSIBILITY	DIOCESAN BISHOP	SUFFRAGAN BISHOP	COLLEGE OF BISHOPS	CANON ADMINISTRATOR	REGIONAL DEAN	DIOCESAN STAFF/ VOLUNTEERS
Governance	<ul style="list-style-type: none"> • Appoints members of diocesan boards, commissions, bishop's committees, honours, etc. • President of Synod • Chair of Diocesan Council, Executive Board, other committees/ foundations • May serve as link bishop to committees, commissions, and boards of the Diocese • Oversees episcopal administration of the Diocese with support of executive staff • Responsible for development and implementation of fundraising efforts, diocesan appeals, and the strategic plan • Spokesperson for the diocese; oversees diocesan relationship with all tiers of government, other agencies • Oversees stewardship of real estate, investments, annual budget, and grant programs • Works with staff and outside experts to ensure the Diocese complies with all applicable legislation and regulation; and to respond to litigation 	<ul style="list-style-type: none"> • Member of Synod • Member of Diocesan Council • Chair of Area Council • Serves as link bishop to committees, commissions, and boards of the Diocese • Works with staff and outside experts to ensure the Diocese complies with all applicable legislation and regulation; and to respond to litigation 	<ul style="list-style-type: none"> • Consults on appointments to boards and committees • Approves some grants and applications 	<ul style="list-style-type: none"> • Chair of Area Council (unless the chair is selected by and from the members of the Council) • Member of Diocesan Council (?) • Assists parishes with administration and approval related to diocesan governance: buildings, approvals, applications 	<ul style="list-style-type: none"> • Member of Area Council • Chair of Clericus 	<ul style="list-style-type: none"> • Departmental support for property approvals, congregational development, ministry grant approvals

OPTIONS 1-3 Legend: ■ Common to all 3 options ■ Particular to Options 1 and 2 ■ Particular to Option 3

AREA OF RESPONSIBILITY	DIOCESAN BISHOP	SUFFRAGAN BISHOP	COLLEGE OF BISHOPS	CANON ADMINISTRATOR	REGIONAL DEAN	DIOCESAN STAFF/ VOLUNTEERS
Participation in the Wider Church	<ul style="list-style-type: none"> • Member of Provincial and General Synod; provincial, national, international committees 	<ul style="list-style-type: none"> • Member of Provincial and General Synod; provincial, national, international committees 				
Episcopal Identity	<ul style="list-style-type: none"> • Symbol of Unity • Model life of prayer that leads to strategic direction for the diocese • "to guard the faith, unity and discipline of the Church... and in all things to be a faithful pastor and a wholesome example for the entire flock of Christ". 	<ul style="list-style-type: none"> • Symbol of Unity • Model life of prayer that leads to strategic direction for the diocese • "to guard the faith, unity and discipline of the Church... and in all things to be a faithful pastor and a wholesome example for the entire flock of Christ" 				

Bibliography

- Ashley, Christopher. "Diversity and Episcopal Governance in Recent Anglican Constitutions" *The Open Body: Essays in Anglican Ecclesiology*, ed. Zachary Guiliano and Charles M. Stang (New York: Peter Lang, 2012), 45-78
- Avis, Paul. *Anglicanism and the Christian Church* (Minneapolis, MN: Augsburg Fortress, 1989)
- Avis, Paul. *Becoming a Bishop: A Theological Handbook of Episcopal Ministry* (London: Bloomsbury T&T Clark, 2015)
- Avis, Paul. "Bishops in Communion? The Unity of the Episcopate, the Unity of the Diocese and the Unity of the Church", *Ecclesiology*, Vol. 13 (2017) pp. 299-323
- Drummond, Sarah B. *Holy Clarity: The Practice of Planning and Evaluation* (Herndon, VA: The Alban Institute, 2009)
- Hayes, Allan L. *Anglicans in Canada* (Urbana and Chicago, IL: University of Illinois Press, 2004)
- Oliver, Simon. "Episcopacy, Priesthood and the Priesthood of the Church" *Covenant*, accessed September 3, 2020, <https://livingchurch.org/covenant/2018/02/15/episcopacy-priesthood-and-the-priesthood-of-the-church/>
- Percy, Martyn. *The Future Shapes of Anglicanism: Currents, contours charts*, (New York, NY: Routledge, 2017)
- Percy, Martyn. *The Salt of the Earth: Religious Resilience in a Secular Age* (London: Sheffield Academic Press, 2001)
- Pickard, Stephen. "The Travail of the Episcopate: Management and the Diocese in an Age of Mission" *Wonderful and Confessedly Strange: Australian Essays in Anglican Ecclesiology*, eds. Lynne McKechnie and Sarah MacNeil (Hindmarsh: ATF Press, 2006), 127-155
- Podmore, Colin. "A Tale of Two Churches: The Ecclesiologies of The Episcopal Church and the Church of England Compared" *The Ecclesiastical Law Journal*, Vol. 10 (2008) pp. 34-70
- Simon, William Glyn Hughes. *Bishops, What They Are and What They Do* (London: Faith Press, 1961)
- The Book of Alternative Services of the Anglican Church of Canada*, (Toronto, ON: ABC Publishing, 1985)
- Trott, Stephen. "The C of E needs to be leaner and fitter" *Church Times* 10 July, 2020 accessed September 2, 2020 <https://www.churchtimes.co.uk/articles/2020/10-july/comment/opinion/the-c-of-e-needs-to-be-leaner-and-fitter>
- Webster, John Bainbridge. "The Self-Organizing Power of the Gospel of Christ: Episcopacy and Community Formation" *International Journal of Systematic Theology* Vol. 3, No. 1 (Mar 2001) pp. 69-82



Diocese of Toronto
Anglican Church of Canada

135 Adelaide St E,
Toronto, ON
M5C 1L8,
Canada

416-363-6021 or 1-800-668-8932

www.toronto.anglican.ca