

Indigenous-Settler relations or the Indigenous Anglican Church, or (3) anti-racism. In addition, there are no direct references to gender and sexuality, another theme that has dominated church life in past decades. Instead, the focus is on practical ministry in local churches in the context with their wider communities, with central challenges being financial hardship, mental health, aging populations, and declining attendance amplified by the pandemic. The focus is not on social and theological ideals or debates, but on pragmatic local concerns.

At the same time, a pervasive theme is attending to the presence and voice of Christ. There are frequent references to the guiding text from John 21 and to related narratives in the gospels. While God and the Holy Spirit make appearances in the conversations, the emphasis is on Jesus as the one who calls, challenges, and provides.

Process

- I reviewed the background material, focus scripture text from John 21:1-14, and question posed to groups.
- I read through the Clergy Day Notes carefully, developing and adding codes to each point using MaxQDA. This resulted in 76 distinct codes and 590 codings. As I coded, I noted emerging themes and categories.
- I organized and streamlined the coding system, creating thematic sets and consolidating similar codes.
- I analyzed internal variation within some of the most prominent codes, at times integrating data from related codes.

Themes

The following codes that emerged from the data offer an overview of the central themes present in these conversations.

The seven most frequent codes occur more than 20 times each:

- Naming Jesus
- Change/flexibility
- Relationships with the wider community
- Listening
- Exhaustion/burnout/mental health
- Stability/continuity
- Role of clergy (including deacons)

Broader categories are presented here, with specific codes within categories listed from most to least frequent use:

- Changing Contexts
 - Online/virtual/technology
 - Economic hardship
 - Covid/pandemic
 - Division
 - Immigration
- Structures
 - Buildings
 - Institutional structures
 - Finances/resources
 - Growth/decline/size
 - Measuring success
 - Stages of ministry/life
 - Rural
 - Urban
- Practices of Ministry
 - Evangelism/outreach
 - Invitational/hospitality
 - Social ministries
 - Liturgy
 - Teaching/formation
 - Prayer
 - Leadership
 - Pastoral care
 - Administration
 - Preaching
- Actors / Populations
 - Role of Clergy (Including Deacons)
 - Role of the Diocese
 - Younger People
 - Role of Lay Leaders
 - Older People
 - Racialized Communities

- Relationships
 - Relationships with the wider community
 - Relationships within parish communities
 - Relationships across Christian traditions – ecumenism/learning
 - Relationships among leaders
 - Relationships across parishes
 - Loneliness
 - Relationship with creation
- Emotions
 - Exhaustion/burnout/mental health
 - Uncertainty/ambiguity
 - Anxiety/fear/worry
 - Grief
 - Pain/trauma
 - Honesty
 - Vulnerability/humility
 - Energized
- Principles
 - Change/flexibility
 - Listening
 - Stability/continuity
 - Collaboration
 - Risk/courage/bravery
 - Attending to the margins
 - Purpose/why
 - Faithfulness
- Needs
 - Needed Support
 - Needed Action
- Naming God
 - Naming Jesus
 - Naming God
 - Naming the Holy Spirit
- Other
 - New
 - Discipleship
 - Volunteering
 - Gifts
 - Cultural Change
 - Colonialism
 - Public Image
 - History
 - Vision
 - Mentoring
 - Specific Resources
 - Mindset

I can provide more information and excerpts related to any of these topics. Please keep in mind that the coding process is subjective and imperfect. The big picture rather than the details of specific categorizations is likely most valuable.

Analysis of Central Themes

Naming Jesus (39 instances)

It is not surprising that asking a group of clergy to discuss a story about Jesus in the gospels leads to reflection on Jesus. At the same time, it should not be taken for granted that Jesus is central to conversation about future directions for the church and it is worth noting how participants speak about Jesus.

Recognizing Jesus

Numerous participants name the need to recognize Jesus, and the challenges of doing so.

- Jesus is in the ordinary.
- Do we recognize how Jesus is coming to us? We need to start taking risks and being bold!
- In the passage Jesus was discerned and discovered when people were in the middle of action.
- Jesus doesn't interrupt their grief...they've been out all night...we (clergy) can be very good at grieving professionally, but so easy to avoid it personally...so many ppl going thru such hard times in their families but not talking about it...only when we are able to be vulnerable and grieve that Jesus/Spirit breaks through at that Dawn.

- This is an encouragement to not give up, to keep going, to listen and trust the voices that may be outside the boat. Jesus called to the disciples and they listened to him before they knew it was Jesus.
- The disciples had Jesus to tell them what to do. Who is going to tell us? Is it supposed to be me? There is a lot of uncertainty. Different people have different ideas of what Jesus is telling them.

Listening to Jesus

The importance of listening is a central theme in these conversations, and this is especially prominent in relation to listening to Jesus.

- It is time to listen to Jesus in a new way.
- We shouldn't just be trying new things for the sake of them. We need to hear and respond to Christ's call.
- The church exists to benefit other. Ask ourselves, "Who are we? Who is Christ calling us to be and do?" Ask others, "what do you need?"
- Jesus told them what to do, "Cast the net." Listen to what Jesus is saying.
- Disciples listened to Jesus – they paused to listen – didn't just do things their own way.
- "what's the right side?" -> it's the side Jesus tells us to cast, and it's not necessarily about human expertise because the disciples were skilled fishermen!
- Jesus told the disciples to cast their nets on "the right hand side." How do we discern the voice of Jesus and listen to him? Listening to the voice of Jesus means doing whatever God puts before us and doing it well, trusting that God will reveal the next step. Still, very worried about the future.
- We need to be willing to hear and discern where Jesus may be calling. Take the risks. Learn and discern voice and call. The disciples did not know it was Jesus calling to them – Be open to hear a voice.
- Listening can be difficult. Are we listening to hear? Jesus did not ask the disciples to do anything different than what they were already doing – He asked them to position themselves in a different part of the boat. Do we need to re-position?
- Is the question good? Jesus gave an imperative. This story has a similar outline to the wedding at Cana. Jesus gives an odd/yet ordinary imperative – Cast the net/fill the jars. The question is are we willing to hear and obey Jesus? Jesus' commandments are clear, so is it more about our intention to follow?

Centering on Jesus

A repeated emphasis is the need to stay focused on Jesus, which is understood in various ways.

- If Christ is the answer, then what is the question? Should start with the questions and listening.
- Must be proclamation. Don't know how to teach Anglicanism. Bring Jesus Christ to the table.
- For bereaved people – who are we without Jesus? ... There's unresolved grief as part of the pandemic. Why are people not back? We still have Jesus.
- Switching from the known to the unknown is a leap of faith. It will involve "less of me/getting rid of me" to a more Christ-centred ministry.
- There is integrity in coming alongside the people we have, where they are. Our goal should be to help people meet God in Christ.
- We are an Evangelical parish that are already casting our nets. We need to focus on the Risen Lord.
- Worried about spending too much time on outreach to the detriment of discipleship and parish spiritual growth. Encountering resistance among laypeople to doing outreach. People are burnt out and anxious. Jesus invites people back to the Eucharistic feast.
- Want to push against the "other" side as being defined as something new. Something happens because Jesus is present, not because of "new casting methodology" ... got to be centred around Christology. The presence of Jesus is transformative and should be the centre of what we do. Let's not rush too quickly toward casting vs. learning to recognize Jesus' presence.

- Whatever we do has to be in obedience to Jesus' voice. Hopes for a renewed sense that whatever we do has integrity; mainly worship and service.
- I find a lot of grace, compassion, hope in this passage. Jesus invites them into something but not detailed re: what exactly that's going to involve...in my parish, we don't know yet what this is going to look like and that's ok. Courage as spiritual discipline/posture...courage, trust, creativity, flexibility...tough for Type A personality!! Trust in relationship with God...this is God's church and not mine. To learn to say yes again and again and again to this same Jesus who still calls us.
- If we're going to say "yes" to Jesus, we have to say "no" to something else.
- Pandemic has given us an opportunity to reassess all we do in ministry. Does what we do reflect Jesus? The gospel? How do we shape all of our ministries in light of the life and call of Jesus? This is an opportunity to refresh.
- I hear in this story the need to trust in the unknown and unseen, to push out in the darkness. Just do what you can do; Jesus will always show up.
- The comfort is that Jesus is there, waiting for us, making breakfast on the beach.

Relationships with the wider community (27 instances)

Relationship with the wider community beyond the church is a central theme in these conversations. As one participant framed it, there is a need to consider "the boat vs. the water – looking inward vs. looking outward." Participants frequently express desire to "look outward" for more community connection, but also ask questions about what this may involve. Some share specific examples, and others express a more generalized approach to being receptive.

Desire for community connection

Participants express an optimistic desire for more community connection, especially in relation to evangelism.

- Go 'cast the net' reminded me of the Great Commission...go and make disciples...going out into the neighbourhood and to go into the community and large - that is very encouraging for me...thank you.
- How about "Go where the fish are"? They are all kinds of fish to catch if willing to move out of our church walls.
- Being in the neighbourhood – accepting all the kinds of neighbours.
- Embracing the world, meeting people where they are.
- Value of relationship—elderly people are not coming back to worship, no longer volunteering. Ministry relationships are not just within parishes but people in other churches, the community.
- Bringing the world to the church so that we can hear their needs and concerns – an invitation to have people come, broaden our engagement with the world. Jesus gave the fish away. There is action and contemplation. We need to be open to see where conversations lead us.
- Where exactly is "the other side of the boat"? If people are choosing not to come back, that's reality. Our future can't be focused on bringing back people we've lost. We have to look outwards, bring in new people. Our parish tends to be a "destination" parish; we could put more focus on reaching and serving our local neighbourhood. We need to let go of assumptions.

Uncertainty about how to connect with the wider community

At the same time, many participants express discomfort and uncertainty about connecting with the wider community, often by framing their comments about community connection as questions.

- I need assistance and guidance in how to cast the net. We need to build new relationships. I need resources in how to build new relationships
- I need skills in motivating the congregation—We need to learn what it means to share. We have had good experience with satellite prayer groups—small groups meeting in homes.
- Congregation is comfortable with each other but not with others from outside.

- We need a process to hear God’s voice and connect. How do we reach people who aren’t there and have an unpleasant view of who we are? We are never going to get 153 fish. We’re not paying enough attention to the wider communities in which we are placed.
- How do we market ourselves in a way to debunk nonsense about us? We need to listen to Jesus at the local level. What are the needs of the schools, mosques, etc? How can we contribute? Diocesan resources can help, but change can’t be top-down; has to start with the congregation.
- I work as a deacon in a “cluster” parish in a relatively poor neighbourhood. Who are we engaging in this Cast The Net process, beyond clergy and current laity? What about people “out in the real world”? We need to engage with people in local schools, in condos, on the street. We’re more insular than we think we are.
- For deacons, it could mean to expand upon the vision of “connecting the world with the church, and the church with the world.” Often this is expressed through community and global outreach and pastoral care. Are there other ways in which we as a church are also being called to express diakonia? Where and how else are we being called to be witnesses of God’s love for all people and all creation?
- From my work at Mac’s Milk my eyes were opened to people who are NOT part of the church. Who is telling people—“You are forgiven! You are precious to God”?
- We need to be clear about our identity – why are we doing this? People sincerely want to grow in their faith. How can we co-operate and share more closely and fully with the wider community?

Concrete experiences of community connection

Considering this uncertainty, it is helpful to lift out several examples of connection with the wider community that were shared in discussion groups.

- The priestly collar became a welcomed visible valued identifier not limited by physical location. e.g. one priest took to gardening and while doing so, a neighbour sought him out across the fence, asking him about spiritual things, about turning to God; another was approached while walking to his parish; yet another was surprised by a young person at a bus shelter who initiated a conversation with interest in knowing God.
- Seekers and new congregants via online ministry even from afar (e.g. New York City) - physical barriers have been removed ... a different perspective about who's my parishioner, where's my parish.
- Recent experience of a group called, “Fellowship of Christian farmers”...bought a walking stick from them at CNE...this fellowship was going where the ppl were (at CNE), as opposed to so many of us who stay in our churches...go where the ppl are (rock concert, CNE, etc.)
- In former life, a community development person...for me in church that means ‘doing all things new’: church planting, reaching out into the community, finding ways of having our great big building and land be utilized to fullest of its possibilities. Keep on casting the net...if this program of 6 weeks doesn’t work, we’ll try something different. Our context is more Anglo-Catholic. Ppl starting to recognize shift, change, and regionalization. Find ppl’s grasp of newness very invigorating.
- Just came off 3-day Alpha summit...is there a possibility of reaching out to our neighbourhood? Substantial Asian population in our (church) neighbourhood...there’s just been developed the Chinese Alpha series. Idea was to host a Chinese Alpha course at our parish. ... hoping that the Anglicans will be there. Where are the Anglicans?...we asked the same thing about the Children’s Ministry conference (i.e., so many other denominations present but not Anglicans). Movement of the Spirit that her particular church invited conference to come run in its building for no \$\$ rent.
- Time of transition in our parish—it began prior to the pandemic....parish is shaped and formed by the immigrant experience; now multi-cultural experience—seeking to integrate various cultural groups. We’re being led to branch into the immediate community, more connecting with the neighbourhood, meeting people who live here now (our neighbourhood is always changing)—not to be patronizing and condescending....we’re now making ESL available at our church.

Listening (24 instances)

As discussed above, listening to Jesus is a repeated theme. Participants also emphasize listening within and beyond their communities.

Listening within communities

Many participants name the importance of listening to one another within church communities.

- “Questions unite – answers divide.”
- Listen to the community. My idea doesn't mean it's God's idea. What is needed might be right there.
- We realized our need to anchor ourselves in prayer and being ready to listen, being ready to respond as Christ's representatives of friendship, spiritual knowledge, a safe space.
- Listening to prayer and silence – praying for others and accepting prayers from others.
- We have to rethink or explore different leadership models suited for a new situation such as this. Part of the group agreed that leadership should be collaborative. Others felt leadership is about a solitary person taking the lead and bringing others along. The leader has to ask questions, plot the course. Either way, leaders have to intently listen. It is an important part of leadership, gives diversity of thought, knowledge, culture.
- Listening to our stories – also taking the risks - Example shared of Church of the Redeemer in 1979 with approx. 38 people – Diocese listened to parishioners' plan to continue on – rebuilding the congregation.
- We need to take a moment to listen to what the church is telling us and to find ways to encourage parishes to cast the net in new ways. For example the “drop in” is church.
- The amalgamation of 3 parishes was scary – required listening to 3 churches and restructuring of mindset before taking dynamic action.
- It's hard to get people “back into the building.” We need to pay more attention to this practice of “deep listening.”
- The new vision may be primarily to listen.

Attending to the Margins

There is a sense that it is necessary to listen beyond those who have often been heard, and to attend to those on the margins who may not have a voice in this process, and the challenges associated with doing so.

- Listen to the margins
- The other side of the boat is about new life. There is a fear about us getting older and needing to attract younger people. The other side of the boat is about engaging with others without the expectation that they would become a member of the church. Commitment to new life raises voices that are in the margins.
- Deacons are already fishing on the other side, working on the margins – can't do more. There is innovation within the Order. The Diaconate is a constant part of the church. They are already doing things differently and have been for a long time – nothing more can be done.
- I am a brand-new deacon, and I am concerned about clergy self-care. I'm seeing people burn out. The first thing Jesus said is “come and have breakfast.” Our parish is a mix of settled and marginal people. We are a community hub. What happens in the hall is as important as what happens in the sanctuary. Our people can't give financially. The diocese's expectation that 70% of our budget will come from giving may not be realistic for us.
- We are already casting our net on the other side, and we have some very marginalized fish. We have a dream to care for mentally ill people.
- I am always shocked at how we only want the fish that are acceptable to us. What about the other fish in our net?

Collaboration (17 instances)

As one participant said, “we have opportunity to develop collaborative efforts.” Opportunities for greater collaboration are mentioned at many levels. Some of the comments below are drawn from intersecting themes.

Collaboration between clergy and laity

Participants note both opportunities and challenges associated with greater collaboration between clergy and lay leaders in congregations:

- We need to find ways to work together in team ministries—parishes where the priest is not the leadership figurehead—free up the laity to take more leadership
- For my parish, casting on the other side was using the pandemic time. *For your parish, what could've been a bold, transformative vision during that time?* We tried to look beyond the pandemic. The parish continued to vision and allowed the time to vision. *How was that achieved - what needed to be in place?* Strong lay leaders who were willing to go along with this old priest. Trust.
- God is in the moment—we're becoming a more networking church: building a sense of 'community'—not 'church community' but a community of restoration...we have been involved in discerning spiritual gifts—once people have their gifts recognized and honoured and employed they begin to understand the relevance of the church. Church needs to be relevant to people's lives; then the comfort and assurance of repeated words (in liturgy) begin to make sense to them!
- The structure of parishes is problematic with the amount of lay leadership and clergy burnout we are seeing.
- I am working 20 hours a week, because that's what works in the context of this parish. What does a sustainable parish look like for us? It requires helping lay people to “own” more of parish ministry, and equipping them to do so. This is both difficult and exciting for people. We need to make training (e.g. in lay liturgical leadership) more accessible. Also need new models of ministry oversight, in this less “professionalized” model.
- Increased emphasis on the shared ministry of all the baptized. This is a cultural shift for many parishioners, who are used to a more clerical-centric model.

Collaboration among clergy

There is also a desire for collaboration instead of competition among clergy, especially in the face of burnout.

- I'm concerned about the capacity of clergy to enter into this process when they're so depleted. Response from someone else: going through something together can be a renewing experience.
- Worth remembering that Jesus sent the disciples out in pairs, as an experiment.
- I also feel tired and it is still September. I feel like I've fished all night, went into hyper drive, new tools, new skills, worked harder but the hardest hour is just about to come. Many clergy are super stretched. I'm keeping existing structures going, sorting property, HR – Team Ministry is needed and a more centralized approach.
- Would mean taking egos out of deanery meetings – we are all workers in the same vineyard.
- Could share challenges and anxieties – sometimes, it is hard to know what to do.
- Working on collegiality – taking down silos.

Collaboration among parishes

Closely related to collaboration among clergy, participants see new ways forward that involve greater collaboration among parishes.

- Form follows function. We work on a “franchise” model. We are motivated to keep our own franchises (parishes) running, not to make sacrifices for the greater good. We need more cross-giving, redistribution of resources. That would motivate the co-operation we've been preaching for thirty years. Also, we say we encourage risk, but don't walk the talk with the failed efforts.
- It would mean individual parishes with a focus on shifting to a more collaborative avenue and forum – each supporting and encouraging joint projects and activities. Thinking what can we do corporately?

- In my deanery, there are four parishes quite close to each other. Could they not work more closely together on social justice initiatives in a non-threatening way? As a deacon, I'm trying to make that happen.
- Hub-style ministry resonates. Need to work in a more collaborative fashion with one another. Current parish ham-stringed by mortgage obligations.
- Shared ministries, conferences would take some pressure off individual clergy - parishes having joint worship occasionally.
- Sharing ideas, more openness and less competitiveness among parishes.
- Sharing successes – not as bragging rights but as a way to help other parishes (e.g. not to re-invent the wheel).
- Deanery wide confirmations, outreach ministries, ecumenism.
- The other side could be regionalized ministry.

Collaboration among Christian traditions

Some participants note opportunities for learning and potential collaboration among Christian traditions.

- Open to cooperate with other denominations in rural areas.
- I've been trying to cast the net on other side of the boat for a long time in this diocese....and found there wasn't the uptake in the Anglican Church...part of how I made my way to the United Church. Hard to find Anglican partners.
- Noticed that RC churches in the neighbourhood have introduced ethnic and language-based worship groups. We could do the same. We need to learn from other denominations.

Change / Flexibility (27 instances) and Stability / Continuity (21 instances)

It is beneficial to consider the two substantial themes of change and stability in dialogue with one another. Participants speak about change with both caution and enthusiasm, and about stability with both appreciation and concern. Some participants name certain things they hope will change or remain the same.

In favour of change

Numerous participants speak strongly in favour of change. Some emphasize that change is already well underway. Others propose specific areas of change such as theologies, structures, and mindsets. Some are ready to embrace change, but uncertain what form it should take.

- We are in a long, open-ended process; not term-definite. A time of Reformation.
- The question assumes we are not already doing so. The pandemic has had us engaging in ministry we didn't think possible.
- Through the imposed quietness and distancing of the pandemic, we recognized our need to be flexible; do things differently; embrace change
- Where I am, we have a totally new church. The builders of the legacy church are gone or going. We have a new generation with a totally different idea about church. They are doing things in a different way. The traditional roles and governance model are rapidly disappearing.
- "The rotting building" loses its sentimentality...as new life starts to be re-ordered....possibility that that which was held onto tightly can be loosened. Possibility for de-personalizing this...our Lord is out ahead of us.
- The one side of the boat could be seen as representing "status quo" and the other side of the boat could be seen to represent "change". What is the new normal? What is the change we will undergo to get more people back in church?
- Experience of boating—sometimes boats rock—we need to steady ourselves, get our balance to try something new, letting some things go: we don't need to do things we have done before.
- Let God out of the box – seek fresh ideas for ministry, listen to Jesus in new ways.

- Our models of church and what happens in church need to change. When people met in backyards and in people's houses, those were examples of church.
- Many feel anxious about ministry in these times—anxious about whether people will come back....we have a mindset that our resources are meagre....God has a mindset of abundance. There is plenty. A shift of mindset from meagre resources to abundance.
- One of the shifts I've noticed in myself is to think differently about my ministry: as a church plant w resources. Actually to stop talking about the "church that was" at staff and wardens' meetings, and to shift focus/thinking to the church that is becoming...reconnection with a sense of myself as a church-planter...changing expectations and approaches.
- Also that they don't know what they are doing – they may go back to what they know but still are not doing it right. Jesus offered them to fish in the morning.
- I started my incumbency during the pandemic, followed my predecessor's plan, did the same as my predecessor. It went well at first because it was familiar to the parish, now I need to start doing things differently. I feel tired and I don't know what I want to do. *What would you need to change that?* Confidence – an intentional decision not to continue doing the same thing.
- "I'm happy to try new things, but I don't know what that should be.
- Do we have the courage to try again? To pivot?
- Flexibility is important.
- I'm still stuck on "right" vs. "wrong." Sometimes, when we think we're being bold, we're not. We need to really move away from where we were.
- An Indigenous cleric says that there is a colonial fear of allowing in the new. New, not just in what we do, but how we do things.

In favour of stability

In contrast, there is a strong voice for stability. These participants emphasize the positive aspects of what already is and caution against doing too much too quickly.

- Not everyone is equally open to change.
- There is a sense that we have been in exile through COVID times, and now it is time to come back home. But what does home look like now? It may not look the same. But there is a strong desire to hold on to some of the traditional, things that are familiar.
- If we move with change too quickly, we might leave some people behind.
- The meaning could be to do something simple – to tweak rather than do something totally different.
- Breakfast was the coming together - being invited to bring what we already have – going out with nothing and suddenly seeing the little things (we already have) as important.
- Some simple solutions may not be realized. May have to start with the resources we already have before adding more fish.
- Communities have shifted, a bold new future is to see where we are and starting there, rather than doing something new.
- I am not indifferent, but I question whether we need to the right side/other side of the boat. Do we need to have an answer?
- "The right side"—likely the disciples had already been fishing on the right side (they were experienced after all!) For me, this call is to return to things we have been already doing, before the pandemic but with a renewed sense of clarity about why we do things...for example we're having a "Back to Church" Sunday on Advent 1 reaching out to people who have had a connection but have not been around since the pandemic shutdowns.

Reflections on the balance between change and stability

Many participants reflect on a balance between stability and change, raising concerns about specific things that they hope will change or remain the same.

- The new situation doesn't mean that everything has to be different. It is not the old vs new. It is not either/or. We need both in the right balance for people to feel secure.
- Not changing for change sake – change needs discernment and taking things slowly.
- We need to temper the bold and uncomfortable with the familiar and welcoming.
- The goal remains the goal, though the strategy changes. The God of mission has a church, and that mission is constant. Needs to be re-evaluated with the guidance of our Lord.
- The Risen Christ does not ask his disciples to do anything different than to 'cast the net.' We need to keep the core of the gospel, but do things in a different way. Connect with people in fresh new ways. It's not about 'tweaking' but enabling people to make friends with others in parishes.
- Let's be more flexible, not necessarily different.
- It might mean learning to fish in a different way in the waters you are in.
- "Cast the net on the other side"—we're not being asked to do something difficult: simply to make a shift from where we are now...for example, 'coffee hour' was becoming difficult to manage—hard on volunteers...now we're having it just once a month rather than every Sunday.
- I am enthusiastic about this discussion, but pessimistic about the call to cast the net in new ways and still being measured in old ways meaning attendance, the money that attendance brings. Younger families bring less revenue. The parish may be very vibrant, but small in numbers.

Observations on Minority Voices

The themes outlined above reflect variations among dominant voices in these discussion groups. I applaud the consulting team for recognizing that it is also important to consider minority voices. While there are many significant individual comments, there are four specific topics I would like to address.

Critiques of the Fishing Metaphor

The first is a group of comments that challenge the very framework of the discussion by critiquing the assumptions behind the fishing metaphor.

- The metaphor of catching fish could be problematic - fishing is a predatory exercise – how do the fish feel about this?
- Here's a question - how to create a flock of birds? Scatter food on the ground – breakfast was being served – community can come with sharing a meal.
- Companion text would NOT be 'fishing for ppl' ...what does it mean to cast the net on the other side...does not necessarily mean doing the thing that's going to get all the ppl/fish back into our churches

Colonialism and Racism

There are two brief mentions of colonialism in the focus groups. In the few instances when racialized communities are mentioned they are presented as somewhat apart from "regular church." These comments are noteworthy in what they reveal as the assumptions of participants and in pointing to themes that were not addressed in the context of reflecting on new directions.

- An Indigenous cleric [analysis note: this is the only time a participant is identified by social location] says that there is a colonial fear of allowing in the new. New, not just in what we do, but how we do things.
- Missional language may be seen as colonial.
- Our church houses two quite separate congregations: an original group at 11 o'clock, and a largely East African church plant in the afternoon. Over time, the size of the afternoon group has overtaken the original one.

Immigrants see this church as their home, their compass, their first stop when they arrive in Canada. A multi-parish arrangement wouldn't work for them; they see themselves as unique.

- The other side has been the Digital aspect of ministry - never thought it would be part of my ministry...we're putting in dedicated live stream/sound board...looking to be live-streaming everything...opens up so many options in my (largely Caribbean parish) setting to be able to - for instance - broadcast baptism to family back in the islands...hybrid as ongoing reality...that's what it means.
- Have a 1/3 regular ministry and 2/3 outreach to migrant workers that is very fulfilling but would not be considered "regular church."

Naming Specific Needs

There are moments when participants name what they consider to be their needs right now. These comments are often striking in their specificity and concreteness.

- Feels like I've been casting the net on the other side for some time: I need support to continue to take risks, go 'against the grain': I am energized in this new form of 'improvising in ministry'.
- Does the diocese need to give us more rope to cast the net? Reduce assessments? Provide actual help—more resources and new ones that are parish centered—reduce administrative responsibilities—more help, for example in assisting with 'safeguarding' processes.
- I need assistance and guidance in how to cast the net. We need to build new relationships. I need resources in how to build new relationships.
- Need healing for clergy - many are dealing with hurt and dis – ease. Suggestion of need for a regular healing mass in the diocese.
- Sometimes there is an atmosphere of hearing (good job) but no place to say or hear when not in person.
- (One clergy alluded to Paul Tillich's advice) to move any from being engrossed with the immediate to having our minds and actions attuned to the ultimate. This requires investment ... e.g. retreats for clergy not only for mental and intellectual well-being but also for spiritual strengthening. Someone suggested we needed to learn what it means to fish not only on the Good Friday side of the boat but also the Resurrection side of the boat! Christ ransomed us and through this, with His resurrection - we are overcomers - recalling Luke 1:37 "nothing is impossible with God" but this requires re-acquainting ourselves, spending time in the Scriptures - being equipped, reminded, encouraged afresh (as the disciples/Peter needed to be by Jesus at breakfast by the shore).
- Another deacon with pastoral care responsibilities: So much has changed. Presence at the bedside is so important; we couldn't do it for so long, and it's still problematic. Using other methods, e.g. dropping things off, talking through the screen, phone calls, texts. I don't know how much more I can do that I'm not already doing. We need assistance. Need to find more lay people who can be trained to do pastoral care.
- Diocese needs to move faster on property development.
- Need to learn how to cast the net on the other side. *What type of learning do you think is needed? We know how to fish / have the skill set to fish but not how to cast the net together.*

Vulnerability and Truth Telling

Participants express gratitude for being given space to speak the truth. There is honesty and truth in these conversations, but there is also a level of performativity among colleagues whether that is presenting burnout or confidence. Are there other layers of truth that are being safely discussed in spaces where a different type of vulnerability is possible and that could helpfully inform this process?

- We are a small parish, weighed down by the burden of caring for an aging building and property. We'd like to start dreaming, but everyone is so tired. We need to name the truth. Why isn't everyone coming back?

- I don't have an answer. I am not sure what it means to cast the net on the other side of the boat. The administration work of church can make it hard. I appreciate that there has been an invitation to be honest and that we can be honest.
- Letting go of egos - them and us – showing vulnerability – fixing legacy things.
- Remember the story starts before our passage for the bible study – need to be humble to sometimes, say we don't know how to do this. There's a place of humility and repentance where the church/ we haven't gone in the past.
- Someone called for a “trauma-informed” approach to ministry – for ourselves as clergy, for our people, and for the whole society.