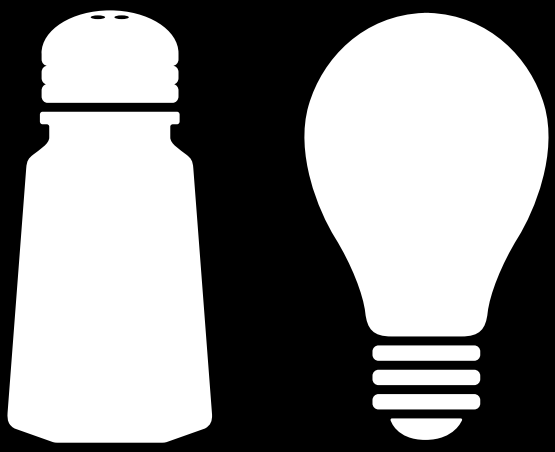
Serving God's World

Focusing Ministry Outward

Parish Workbook

Andrew Stephens-Rennie



You are the salt of the earth;

but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot.

You are the light of the world.

A city built on a hill cannot be hidden.

No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house.

In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

Matthew 5:13–16

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Foreword

Dear Sisters and Brothers in Christ,

I am incredibly thankful to each of you for your dedication to the ministry of our church. Your faithfulness to the work of our diocese, and to Jesus' call to follow him is an inspiration to many. I am humbled and honored to share stories of your faithfulness as I travel throughout our diocese, at the Provincial and National Houses of Bishops, and amongst my colleagues internationally.

As a Church, we are constantly growing. The world in which we live is changing at a rapid rate, and we are constantly seeking new ways to live in response to the gospel in these changing times. We are charged with ministering compassionately and creatively in diverse communities throughout Ontario and Quebec.

The booklet you hold in your hands is the product of dedicated work, and a desire to empower parishes in their ongoing ministry. Each of us has a hand in *enabling people to know Jesus Christ, to live and share the good news, to grow in faith, and to serve God's world*. This resource will assist our parishes as we pursue that fourth goal of Serving the World God Loves.

My hope is that you will make use of this resource, as well as the many resources of our Synod Office. In addition to your parish staff and clergy, our diocese is blessed with capable men and women whose task it is to resource your congregation. I hope that you will draw on these resources as we seek to grow in faith and strengthen our ministries together.

The Right Reverend John H. Chapman
Bishop of Ottawa

Acknowledgments

What began as a small side-project in my early days directing youth ministry in the diocese has taken on quite a life of its own since. It has allowed me the opportunity to write on a subject close to my heart—the mission of the church—and to explore ways in which we can respond to our ever-changing context. I am indebted to the Rev. Canon Dr. Bill Prentice for entrusting me with this work, and for providing guidance along the way.

Over the past year of writing, revising, editing, consulting, editing some more (and then editing again!), I have had the pleasure of working with numerous skilled leaders—lay and ordained—from this diocese and beyond who have contributed immensely to this project.

While this is a project for which I have been primarily responsible, it would not be what it is today without the tireless contributions of Rev. Canon Allan Box, Patrick Stephens, Susan Lewis, and Stasha Labonte. Each of these, and many others contributed time and energy and helpful ideas to the development and refining of this resource.

We had the opportunity to test the contents and tools in this book during summer 2010 with the cooperation of Joshua Bridges, the Rev. Gregor Sneddon, and the good people of St. Luke's Ottawa. I am also grateful to the people of the 3 Saints Anglican Ministry (*3saintsanglican.blogspot.com*) in the diocese of British Columbia for their constructive feedback and to members of the Jeremiah Community (*jeremiahcommunity.ca*) for inspiring one of the case studies contained in this booklet.

Finally, I want to thank all of the people and parishes in this diocese whose stories of inspiring, contextual ministry have been an inspiration to me, and should be an inspiration to us all. These are stories we all need to hear. These are the stories of God's power working in us to do more than we can ask or imagine. We are all a part of God's incredible story, and I am blessed to be witness to these things.

Andrew Stephens-Rennie
Missioner for Youth Formation and Vocation

Focus Ministry Outward: An Introduction

In the fall of 2008, the people of the Diocese of Ottawa embarked on a venture to better understand ways in which parishes collectively and individually are engaged in the task of Serving God's World. Parishes filled out surveys and sent them to the diocesan office where the results were compiled. Each of these surveys communicated the ways in which parishes are currently engaged in ministering in the midst of their communities.

As a preliminary step in the process of implementing the "Serving God's World" portion of the Diocesan Strategic Plan, this exercise helped to highlight the areas in which parishes are currently serving. Furthermore, it highlighted emerging visions of the ways in which we might better serve our neighbourhoods and communities, our provinces, our country, and the world God loves.

From the response to this survey and ongoing conversations with members of parishes throughout the diocese, it became apparent that parishes were looking to the diocesan staff for assistance in developing practical tools for this task.

The workbook you now hold in your hands is a preliminary response to that

request. What it is not, is the final word. Rather, for each of us to succeed in our growing work of Serving God's World, we need to find ways to share best-practices and resources (including time and materials and money) as we explore ways of working to build God's kingdom here on earth (as it is in heaven).

In order for this work to be accomplished, we need to find points of commonality with parishes that are close to us and with parishes doing similar work to ours, in order to find ways in which we can partner and mutually support one another in God's work.

It is our hope that this will be a living document that gains input and revision not only from the diocesan office, but that it truly begins to reflect the exciting developments, the local expertise, and the experiences of parishes engaged in God's work throughout the Diocese of Ottawa in partnership with one another, and with other churches and organizations who share a common vision for service in this world.

Serving God's World

When parishes were asked to provide their understanding of what it means to Serve God's World, there were a wide variety of responses. These responses reflect the beauty and the diversity of our many parish communities throughout Eastern Ontario and Quebec.

Responses reflected the depth and breadth of our Anglican tradition being worked out and contextualized in a variety of communities across our diocese. At the core of these varied responses was the underlying understanding that we, the church, are on this earth, and in our communities to serve God's world, our neighbours, and indeed, all of God's good creation.

As we analyzed the responses, it became evident that parishes throughout our diocese have a strong sense of the importance of outwardly-focused ministry. While we may not always realize our dreams and goals in practice due to a variety of constraints, the heart of our church is directed toward mission, and most specifically, toward participating in God's mission to this world. A number of words surfaced time and again as parishes described their understanding of what it means to serve God's world. We compiled the

responses to this question, and created a visual representation of that data with a word cloud.

A word cloud is a tool that helps us to visually represent the most commonly used words in a particular text. The following word cloud, based on parish understanding of our mission in the world, clearly points to the words that appeared most frequently across all surveys.

This type of exercise allows us to better understand how a particular person or group of people (in this case, parishes across our diocese) comprehends a particular subject. In this case, the strong focus on "community," "creation," "needs" and "world" indicate an awareness of the world beyond the church walls. In the same way, the strong presence of the words "God" and "Christ" point to the rootedness of this work within our common Christian faith.

As we move forward into greater detail, exploring how to analyze the needs of the particular communities we seek to serve, and as our parishes explore ways in which they can expand missional activity, we hope that this graphic will serve as a touchstone for what we hope to accomplish throughout the diocese.

Mutual Support

Before we move forward with the workbook, there is one last detail to which we must attend. The final section of the Serving God's World survey asked respondents to identify ways in which "parishes, churches and the diocese" can "rally in support of important outreach opportunities locally, nationally or internationally."

This was an important question not only to determine how our diocesan staff could best support parishes, but also to find ways in which parishes and deaneries might become more mutually supportive. In a rapidly changing world, and an adverse economic climate, we will find more success if we find ways to work together as we seek to serve God's world.

In late January 2009, Rick Blickstead, who is the CEO of the Wellesley Institute—an organization that focuses on urban health and social policy—spoke to representatives of charities, government and academia at Carleton University. Blickstead was specifically addressing how such organizations can best weather our current economic turbulence.

Mr. Blickstead underscored the fact that not-for-profit organizations will fail because "they want to do the same things the same way because they don't want to look at partnerships." Our churches may not necessarily have a direct one-for-one correlation with other not-for-profit organizations, and yet, much of the charity and justice work in which we are currently engaged could benefit from such advice.

Case Study A

Members of three churches from three different denominations each identify the need to provide emergency shelter space for under-housed individuals in their communities. Each of these churches is in relatively close geographical proximity, but they do not have a history of working together.

However, members from these churches do interact with one another in the community and are concerned with issues of social justice. They identify this issue as one in which partnership may make sense. Two community members

have previously volunteered for an "Out of the Cold" program in a different community, and suggest proceeding with a similar model.

Priests and Ministers from each church are approached, and proposals are delivered to further investigate the ways in which these churches can better serve the community. The local Anglican parish, while it has a great deal of extra space in the basement, does not have many people who are able to commit to serving the population overnight.

The local Presbyterian congregation, on the other hand, has a number of people with flexible schedules who are keen on serving within the community, while their parish hall is ill equipped for such a task.

The Baptist church down the street has a number of interested volunteers, and has also recently received a substantial bequest that must be used solely towards outreach. Having identified the needs of space, volunteers, and start-up funds, no one congregation is able to provide an "Out of the Cold" program on its own.

However, by bringing the resources of a number of different congregations together, the community is better served. Each congregation gives according to its ability, and finds ministry strengthened in the community due to its collaborative spirit and willingness to work across denominational lines.

As the churches embarked upon the journey together, each of them had to ask important questions not only about the needs in their community, but also about what their parish could contribute towards that need. Not every church could contribute everything, but by working together, more was accomplished than each could individually.

In time, and with the advocacy of the local churches, members of the local Business Improvement Area donate money towards improved bedding, and the local Food Bank is brought on board to provide food for the breakfast and lunch programs that emerge. The initial collaboration has grown, and partnership amongst the churches and community organizations has increased in order to contribute to the welfare of the community.

There are, of course, instances in which partnerships may not make sense. And yet, as we examine our outreach activities, there may be some activities that would be bolstered by such partnership.

Beyond the practical reasons, there is also the important factor of our relationships with one another. Each of our parishes is working as a part of a deanery, within the larger Diocese, as part of the Anglican Church of Canada, in a global communion of Anglicans, all a part of the Christian Church.

Whatever our differences may be, we have much in common. Opportunities to work together across parish, denominational or institutional lines point to the beauty and diversity of Christ's body, and testify to the fact that all things hold together in Christ (Colossians 1:17). As we work together, we are witness to this fact in both word and deed.

As members of Christ's body called to participate in the mission of God, we must continually commit ourselves to discover ways in which we can incarnate, literally "flesh-out" our faith in our communities.

Partners in Mission

When parishes shared their hopes and dreams for improving upon our mission within the diocese of Ottawa, three common threads emerged: Communication, Collaboration and Training & Education were all highlighted as being integral to engaging in fruitful ministry.

When discussing the first two threads, parishes wrote:

Communication
Communication is integral to the success of ongoing community outreach initiatives. Parishes expressed a desire to know about projects in which other local churches were participating. Surveys indicated that better communication can empower greater collaboration.

Collaboration
If parishes are aware of what others are doing, they are more likely to work together. To this point, one parish responded to the survey by saying, "Parishes who do not have financial resources [may be] able to offer human resources." By sharing ministries between parishes or denominations, they noted, "we would become more effective in doing the work of the church." This type of collaboration amongst parishes, churches of other denominations and community agencies will be the key to success in our efforts to reach out.

It is the responsibility of ordained and lay, parishes and diocesan staff, young and old, of all backgrounds and ethnicities, to find ways to work together. To do this, we need to recognize that the work we do is not ours—in the sense that we hold absolute power and control—but rather, that our work is to participate in the work of God's kingdom.

The gospels show us that kingdom work starts as a seed, not a full-grown tree. It rides into town on a donkey, not a majestic horse. It takes the form of a cross, not a jewel-encrusted throne. As we seek to serve God's world, we need to remember what kind of God we serve, and that what we do is participate in seeing God's kingdom come more fully to earth.

The final recommendation parishes made was for the development of further training and education.

Training & Education
In addition to Communication and Collaboration, it is important that we expand educational opportunities and the availability of resources, including a workbook that will help local expressions of Christ's body to focus ministry outwards.

Such responses led to the development of this workbook, and to further resources and training opportunities that are being developed for this task. As you work through this book, we hope that it will be a resource to your growing sense of mission and ministry.

Furthermore, it will provide a starting place for priests and deacons, parish councils and entire congregations, indeed, all the baptized, to continue in the important task of participating in God's mission by Serving God's World. Because the work of Serving God's World is common to us all, we need to engage in an ongoing dialogue that will ensure that insights are shared, and that our own developing local expertise can help to empower ministry throughout the diocese.

Collaborative Leadership

As we move forward together in Serving God's World, it will be important to recognize that our initiatives will fail without strong, collaborative leadership.

Sometimes within the church we have difficulties speaking about leadership. There are some who emphasize the leadership of the local parish priest. There are others who emphasize lay leadership.

As we develop leadership models for an increasingly networked society, we must recognize the importance of collaborative models of ministry leadership. Our congregation may include a contingent of Type-A leaders, but the success of any ministry initiative requires a skilled team that can sustain and grow the ministry even after any given leader moves onto other projects.

Throughout our diocese, where major outreach projects have been successful, they have succeeded through partnership. We should not be naive about partnerships, however, and therefore must acknowledge that partnerships do come with some costs. That said, we have found that the rewards for collaboration and partnership outweigh such costs.

The role of the leader in a collaborative leadership model is to empower the ministry of others within the congregation. Each person brings important skills and perspectives to the table that will be useful in identifying needs, and in finding ways to address them. In her book on collaborative congregational leadership, Marcia Barnes Bailey writes:

Mutuality takes seriously who we are and what we have to offer, It lessens our individual burden of responsibility and frees us to discover one another and ourselves in a new and different light.[1]

Collaborative leadership requires a strong team with complementary strengths and a focus on the ministry at hand. Barnes Bailey continues:

When people work alone, the gifts they lack may be characterized as weaknesses, in partnership, however, people have the freedom to not do it all and the opportunity to work on strengthening gifts and skills within a relationship of loving support.[2]

By working together to establish a strong team, and to empower congregational leadership we will be better able to put structures in place that can sustain ministry in the long term. From time to time, the teams will need to be refreshed, conflicts addressed, and successes celebrated. Collaborative leadership recognizes that all the baptized have important leadership roles

within the community, and should be empowered in their ministries.

Baptismal Ministry

In our life together, we rightly acknowledge the ministry of all the baptized when we speak of the "priesthood of all believers."[3] This is one concept that leads us to celebrate the gifts of the whole congregation. More than celebrating the gifts of God's people, we must also empower members of our worshipping communities as we incorporate these lay ministers into the common worship and work of the parish.

The priesthood of all believers refers to our common baptismal vocation to carry out the ministry of Christ in our world. We are all created in God's image, and called to bear that image in our daily life and work. This is at the heart of engaging with our common baptismal ministry. Though this is by no means a new idea, the move to more actively empower the ministry of all baptized Christians is critical to the ongoing vitality of our church.

Strictly speaking, no member of the body of Christ is "lay". Though clergy are identified and trained for a specific leadership role in the church, all members of the church community bring with them valuable experience and skills that make the work of the body of Christ possible in our world. Parish communities often include experienced educators, skilled trade workers, artists, healthcare practitioners, technology experts, and a whole host of others called to a variety of vocations.

Furthermore, in each worshipping community we must recognize the importance and blessing of a variety of members who have a diversity of personal and spiritual gifts. The fruits and gifts of the spirit, as described in Paul's letter to the Galatians,[4] are demonstrated to varying degrees among members of a community. It is of the utmost importance that we nurture these values in the parish context.

Baptismal ministry involves more than the delegation of tasks by the clergy to members of the parish. A healthy Christian community that is able to find new life in Serving God's World engages the passions, skills, experiences and spiritual gifts of all its members.

Ordained Ministry

We must keep in mind the simple fact that as an organization, the church requires dependable leadership on all levels. In order for a congregation to grow as a healthy vibrant community, it requires leadership from all the baptized, including the clergy. When identifying opportunities to serve God's world, we do not mean to add another program to the priest's workload, but do recognize the importance of priestly leadership in its success.

A program, an outreach strategy, or a vision that does not have the clear support of the parish priest is likely to stall and falter. On the other hand, with the care-filled leadership of the parish priest, a congregation can be empowered to pursue and succeed in developing, sustaining and growing new outreach ministries. In order to support the important work of focusing ministry outwards, priests have an important role to play. They demonstrate leadership in many ways, including:

- Identifying and empowering other leaders
- Drawing connections between mission, outreach and justice and the weekly lections while preaching
- Teaching the importance of mission in the life of the church
- Connecting ministry leaders with key community stakeholders

The priest often serves as (among other roles) the primary communicator and face of the church. Because of this, priests have the opportunity to bring attention to important initiatives and projects in parish life in a way that other members of the congregation simply cannot.

Either through highlighting or failing to highlight particular projects on a weekly basis, something is being implicitly communicated to the members of the congregation. As priests articulate priorities through sermons, informal conversation, parish newsletters, blog posts, and other media, members of the congregation will be introduced to parish priorities and will be given further opportunity to respond to this work.

Clergy also have an important role in identifying leaders and helping to assemble teams that can support any given project. When assembling a team, it is important to ensure that core competencies are covered.

Communicating Success

One of the most overlooked pieces when engaging in community-based ministry is communication. This includes communication within the parish and with other parts of the diocesan family, as well as with the broader community.

As we seek to serve the world God loves, it will be important to share our stories, successes, and even our challenges, to inspire and to encourage one another in our common mission and ministry. Often we are so focused on the success of the ministry with which we are engaged, that we fail to share these important details with one another.

Communication is not code word for bragging or claiming that one parish is better than another. The simple fact of the matter is that we are all participating in God's mission, and if there is anyone who deserves the credit, it is, in fact, God. This is God's world and as Christians, we have the opportunity to participate in God's mission. When we communicate with one another, and with the wider community, this is our testimony as to what God is doing in, through and sometimes in spite of us.

The Parish

Are parishioners made aware of exciting new mission and ministry opportunities growing within their parish? Do they know how many people are being served by the parish's breakfast program, or of how young people are engaging the rest of the congregation in seeking social justice?

When communicating within the parish, make sure to use all available resources. If the parish has a newsletter or website, make these your primary sources for communication. Bulletin inserts and announcements are also useful communication tools. Keep the parish up to date on what is happening within the ministry on a regular basis, not just when money, volunteers, or donations are needed.

Highlight the positive impact the ministry is having on the community it is serving. Invite people to be a part of God's mission to the world, all the while highlighting why such work is important, and how it connects with the life of faith.

For clergy and others who preach, taking time to connect the weekly lections with the works of mission, outreach and justice provides an opportunity to help parishioners connect the scriptures with daily life and the work of the church.

The Community

As parishioners become more engaged in the life of the community there will be informal channels through which you can share good news about the good work your parish is doing. For members of the parish more directly involved in community life, through councils, committees and other neighbourhood bodies, there is always the opportunity to highlight how the parish can help (or is already helping) to address particular community needs.

Community media outlets can also be contacted in order to highlight the project, and why it is important to the life of the community.

The Diocese

We are the Diocese, together. Our common task and mission as Anglican Christians in the Diocese of Ottawa is to enable people to know Jesus Christ, to live and share the good news, to grow in faith and to serve God's world.[5] As we find new and innovative ways to live out this mission, we must celebrate each other's successes and help one another along the way.

As part of the diocesan structure, we have access to several channels through which we can communicate local and regional ministry initiatives. Cross-Talk, the diocesan website and listserve and the diocesan communications committee are all channels that parishes can use to share news about their communities. Increasing numbers of parishes are using Facebook, Twitter, and other social media to engage in ongoing dialogue with friends both near and far.

We can share the good news of Serving God's World in conversations with others at Great Chapter meetings, at monthly clericus gatherings, at Diocesan Synod, or any other time we come together to worship and celebrate as a church family. God is at work in our churches and our communities. It is important to remind ourselves and one another of the great work being accomplished through God's grace.

A Theology of Mission

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

Jeremiah 29:5–7

As we think about mission, we need to return to the biblical narrative to get a sense of who we are, and why we might engage in mission in the first place. At the base of all the church's activities, we find its implication in the *Missio Dei,* the mission of God. We can never separate the Church from its mission here on earth—a mission to be a sign (or sacrament) of God's work in the world, and to welcome others into the confessing community of faith.

We find both in Exodus 19:6 and 1 Peter 2:9 the call to be a royal priesthood amongst the nations. As followers of Christ, we are implicated in this vocation—a vocation we are called to live out daily.

It is not only after years of theological training or ordination that Christians are called to minister. Rather, each individual member of Christ's body joins an increasingly larger cloud of witnesses,[6] all of whom are called into mission individually and corporately.

As individuals, and as Christians centered in community around the life, death, and resurrection of Jesus Christ, God tasks us, the church, with a mission to minister in the midst of this world.

If we take all these things into consideration, we understand mission as an extension of our pre-existent call to serve and minister as "a chosen race, a royal priesthood, a holy nation, God's own people in order that [we] may proclaim the mighty acts of him who called [us] out of darkness into his marvelous light."[7]

As imitators of Christ, and as the body of Christ, the church must be willing to break itself for all of creation, just as was done at Calvary. A view of the church that highlights its exclusive salvation from sin and death without acknowledging its salvation for the good of all creation is deficient. Joining in God's mission is our resilient "yes" to God's call to minister in this broken, yet beautiful world.

Acknowledging what we have already said, that mission is something in which we are implicated by the very nature of our relationship with the Creator God of Israel, our participation in Serving God's World fits into a much broader matrix of missionary action.

When engaging in missionary activities, we must not only ask whether something has been done before, but also whether it is valuable or relevant. The journeys of Paul and the apostles occurred in a particular time and place, centuries ago. Transplanting what we know of those scriptural accounts directly to our actions today would be unfaithful to the context in which we are now called to minister. While we do live in a broken in need of healing by God's grace, the treatment is not necessarily the same as it once was.

While our call to mission is constant, the means by which and the context in which we minister changes depending on our time, place, and the people amongst whom we minister.[8] If we recognize this as true, then we can see that any number of different activities provide a possible means of pursuing

God's mission in the world. Such activities may include, but are not limited to:

- Helping families to rebuild homes destroyed by fire or flood
- Bringing community partners together to assess and respond to the needs of youth
- Collaborating with local churches to sponsor and staff an "out of the cold" program during the winter months
- Sharing our faith with friends and family
- Partnering with community agencies such as the Multifaith Housing Initiative to provide affordable housing for low-income seniors
- Sponsoring a refugee family's entry into Canada

We do well to keep in mind our call to mission as well as the context within which we minister. If we fail to keep both in mind we will prove unfaithful to the particular situation and mission to which God has called us.

Whatever we do, we must not divorce that possible outworking of mission from a broader understanding of our call to mission every day. Mission is core to the way in which we live our Christian faith, and is the fundamental posture of the Christian church.

Time and again throughout the scriptures, God's people are called to participate in God's mission. We often turn to the twenty-fifth chapter of Matthew's gospel to illuminate our call to mission. The scripture quoted at the beginning of this section, from Jeremiah's prophecy is another such text. Delivered to a faithful remnant carried away to Babylonian exile, God speaks through Jeremiah, calling the people to participate in God's mission by investing deeply in the place they live.

As the church exists in a culture that is decreasingly familiar with Christianity and is increasingly indifferent to the church's presence in society, the analogy to exile is helpful. No matter the prevailing winds of culture, whether in Jerusalem or in Babylon, in Christendom or Post-Christendom, we are called to engage deeply where we are by seeking the good and well-being of others.

Jeremiah's words are composed in the form of a letter, and the prophet is writing to a people for whom the only desired answer is escape. All the exiles wish to do is leave their captors and return home to Israel. In the midst of this, God's word through the prophet declares that they are to build houses,

to plant gardens, and to love everyone—even their Babylonian captors.

While they are far from home in Jerusalem, exiled into Babylonian captivity, they too are called to seek the welfare of the city in which they live, for God promises, "in its welfare, you will find your welfare."[9] While we may or may not perceive ourselves to be in an analogous situation of exile, there is a lesson to be learned. Wherever we are, we are called to seek the shalom of God's world—even in the most unlikely of places. Wherever it is that God has sent us, there it is that we are called to be in mission for others.

This is why the Serving God's World component of our Strategic Plan is so important—it recognizes the very centrality of mission to the life of the church. Ignoring the call to live out God's mission does not get us off the hook. Rather, it means that we have found ways to justify our own unwillingness to love God with our whole heart and to love our neighbours as ourselves. For this we need to be sorry, and humbly repent.[10]

Repentance is not simply a feeling. It requires the work of restitution. As we confess our sins, confident in God's forgiveness, we also need to work to replace injustice with justice, conflict with peace, and illness with health. This is the real meaning of Serving God's World and it flows from the deepest parts of our scripture, tradition, reason, and experience.

As we work through some of these questions together, it will be important to remind ourselves again and again that mission is not optional. It is not something we do in addition to our weekly services, Rather, mission, and our service in God's good world flow from our worship liturgy, and into all aspects of daily life. Mission is the primary stance of the church. It is integral to our shared faith, and is centered in our common life in Christ.

Sacramental Mission

According to the traditional definition offered by influential Anglican theologian Richard Hooker, a sacrament is "an outward and visible sign of an inward and spiritual grace." Anglicans are a sacramental people.

Through the sacraments, we participate in Jesus' salvific work. We participate in the living, dying and rising of our Lord and Saviour, Jesus Christ.

Our church's spirituality is grounded by two central sacraments at the heart of our common life of worship. Our baptism and the Eucharist provide us with a point of reference for our Christian life together. In these two sacraments, we experience our call to live out the ministry of the Lord in our own context.

In baptism, we are incorporated into a new humanity. We are "part of a new creation that rises from the dark waters of Christ's death into the dawn of his risen life."[11] The Anglican baptismal liturgy involves baptismal vows that clarify the responsibility of the new Christian. In becoming members of Christ's family, we inherit our Lord's ministry of love and service. When we live out our Christian mission, we do so as baptized Christians, enabled by grace to be Christ's hands and feet in our world.

The Eucharist places us in the centre of Christ's work in the world. In the Eucharist we encounter the Servant King—the one who washes his disciples' feet, serves them at the table, and commands us to follow his example of service.

If we consider the words of the Eucharistic prayer, so central to our Christian life, we must ask ourselves what is being said? To what are we being committed when we respond with a hearty "Amen"? We recall Christ's death, proclaim his resurrection, and look for his coming again in glory. What's more, and what we must now turn our attention to, are the final three lines: "That all who eat and drink at this table may be one body and one holy people, a living sacrifice in Jesus Christ our Lord."[12]

Our sacramental celebrations are not simply recipes for grace, but mark our active response to the grace that we receive through Christ. Sacrament involves both a celebration of what has been received and a call to carry on this sacramental ministry of Jesus, in response to what we experience in the liturgy.

In the celebration of the sacraments, we become a living sacrifice.[13] We, in and through Jesus Christ, are called to self-giving and sacrifice for the life of the world. And the ripple effects of such sacrifice extend to the ends of the earth. Lutheran theologian H. Paul Santmire explains that the Eucharist flows:

Like ripples in a smooth pond, driven by a single, centric entrance of a new reality into the whole interrelated universal system—flowing from the elements to the people, then encompassing the whole house or cathedral where the people have gathered, and still more, ever expanding to the whole earth.[14]

When members of the church gather together to share in the sacrament, we gather together in thanksgiving for the grace God has extended to us, believing that the Lord's challenge to "do this," in his remembrance must be taken seriously. In thanksgiving, the church is not called to merely repeat words of thanks, but rather to express itself and its mission in its very being, in all that it does.[15]

This is the work of caring for widows and orphans[16], indeed caring for all of the marginalized of society, and for God's good creation. This is seeking justice, living mercifully and walking humbly with God.[17] This is not merely the job of the parish priest, an outreach committee, diocesan staff, or any single individual or group. Rather, this is the work of the whole people of God. All are called to this baptismal ministry, and none are exempt.

As Christ's church it is our opportunity to be Jesus' hands and feet. We have the great opportunity to feed the hungry, to give drink to those who thirst, to welcome the stranger, to clothe the naked, to care for the sick and to visit the prisoner. These are the tasks to which our faith calls us. The twenty-fifth chapter of Matthew's gospel makes it clear: whatever we do on earth to serve the last, the least and the lost, we do unto the King.

Sisters and brothers, we are not dismissed.
We are not just free to go.
Christ sends us!
Go forth into the world in the power of the Spirit
to love and serve the Lord.
Go to help and heal in all you do.
Thanks be to God![18]

Group Discussion

Pray › **Read** › **Reflect** › **Ask** › **Act**

This exercise is intended to serve as a tool for initiating the conversation of Serving God's World in the parish setting. A parish council, mission committee, or any group of parishioners can carry out this discussion. It is beneficial to carry out this conversation regularly and to note how things have changed over time. For example, a parish steering committee may wish to revisit this exercise every six months.

Pray together, silently or aloud with expectation that the group will be open to receive what the Spirit will reveal.

Read Jeremiah 29:4–7 and Matthew 25:31–46 together as a group.

Reflect together on the words that have just been heard.

- What stands out?
- Did you hear something new?

Ask yourselves and each other how these scripture passages apply to your parish community.

- Where do you see yourselves in the texts?
- How is your parish viewed in light of these readings?
- What message do you hear for your worship community in these scripture passages?

Act. What action is your group called to take (if any)?

- What curiosities regarding mission are aroused among group members?
- What opportunities for Serving God's World can be explored?
- What engagement with God's world exists in your parish?
- What mission commitments can or should be made by your parish?

Identifying Needs

In order to better serve the world that God loves, we must become keenly aware of our own environment and situations. Our awareness of the situations that surround us may come from the news broadcasts, newspaper, or the Internet. More directly, and closer to home, we can become more attentive to the needs of the communities in which we live, work, or attend church.

As we seek to serve God's world, our primary goal is to focus ministries outwards. This is not about creating programs to serve existing members of the parish, or about developing techniques to draw new people into our communities. These things may happen as a result of our outwardly-focused ministries, but such a result should not be the focus.

Instead, we seek to serve the communities of which we are a part—our neighbourhood, town, city, province or country. Furthermore, in an increasingly globalized world, we recognize the interconnection of life. It is increasingly possible for our outreach ministries to serve people in places far away from our homes.

We seek to serve all people for we are all created in God's image.[19] Recognizing the cosmic scope of God's love and plans for redemption, we seek to serve the world and all that is in it, for it is this world that God repeatedly calls "good" in the earliest creation narratives of Genesis.

The scope of God's mission may be cosmic, but our ability to participate in it is constrained to the local. Constrained by the space-time continuum, and by our own physical, financial, and human resources, we must bring focus to our mission and ministry. To do so, we must understand our place within God's greater mission and the ways in which our parish community is committed to living that out. We often articulate these things by means of a parish mission and vision statement.

If such statements have not been revisited in the previous five years, it may be worth doing so. The context of our mission and ministry changes rapidly, as does the fabric of our parish communities. We need to continually update and tweak the ways in which our parishes will participate in building God's kingdom. There are resources and resource-people within our diocese that can assist parishes to walk through this visioning process.

Once ready to engage in mission, and to make that vision statement a lived-out reality, we proceed by identifying community needs.

Contextual Ministry

Our starting point for the task of needs assessment is to understand that all ministry—indeed all of life—is contextual. To this point, we can reference the fact that life in Lancaster is different from life in Manotick, is different from life in Navan, is different from life in Ottawa or Pembroke, and so on.

Even within the same town or city, different neighbourhoods have different demographics: different people who live there, different businesses, different infrastructure and employment situations. These differences also feed into the way in which each person sees the world, creating variations and sub-cultures in each place. As we engage in ministry and mission, that which we do must necessarily respond to the contextual realities of the places in which we seek to minister. Pastor and author Mark Gornik puts it this way: "Christian ministry, discipleship, and witness cannot take place in a social or a historical vacuum." [20]

In examining these realities, we will need to be better attuned to the following five contextual or environmental factors: Social, Philosophical, Political, Economic and Technological. Each of these spheres affects our communities

in one way or another, and by extension will affect the ways in which our church might engage in mission.

One of the challenges for ministry in the twenty-first century is the increasing diversity of our communities. As our world becomes increasingly globalized; as our communities become more multicultural and otherwise diverse, our church must find ways to embrace such diversity, and to minister in the midst of difference. This will present a new challenge for our church, a challenge for which we must prepare ourselves if we seek to continue to minister in the midst of the world God has called us to love and to serve.

The Boken Report

One of the tools that we can use in assessing the culture and climate in which we seek to engage in mission, is by using demographic data. In 2007, Myrlene Boken compiled the Parish Planning Study, which is often referred to as the Boken Report.

This report should not be taken as the sum total of possibility for any given parish. It presents some relevant information which, if used properly (and in combination with other data), can be a helpful tool in the needs-assessment process that will assist us in focusing ministry outward.

The Parish Planning Study provides information about the people who live in the various diverse parishes across the diocese. By paying attention to this information, we can determine if the demographics in our parishes are reflective of the people who live in our communities. We can tell if the people who are nearby are generally young or old, whether there are many children in our neighbourhoods, the number of single-parent families, their religious affiliation, and culture of origin. Amongst other things, we are also able to discover information about the education and income levels in our communities.

All of this is good information to have, as it provides further context for our ministry. However, if we were to simply stop with the Boken Report, we would be doing great disservice to ourselves, to our communities, and to the mission of God.

Knowing the Neighbourhood

Demographic data is indeed helpful, but it does not provide us with a full picture of what is happening in our communities. We can all recognize that our communities are more than points on a graph, or quantifiable demographic data. There is so much more that goes on in our communities than could ever be reflected in such numbers.

The best way to find more information is to engage directly with the people and institutions in our communities. People have stories to tell, where numbers require us to make up our own stories about them. For our outreach ministries to be successful, we cannot merely presume to know what the community needs on the supposition that demographic data is enough.

As we examine ways of focusing ministry outward, let's begin with several examples of ways to better-know the community:

- Regularly participate in and contribute to meetings of neighbourhood associations (such as the local Residents Association or Business Improvement Area)
- Volunteer in a local school, or participate in the "Pastoral Care in Secondary Schools" program to develop stronger relationships with young people in your neighbourhood
- Talk to local business owners, people on the street, and the people who live the closest to your parish
- Meet regularly with people from other local faith communities
- Participate in community events and celebrations

Perhaps you can think of more examples as you continue to read through this booklet. Write them down and add them to the list above.

As we seek to respond to the needs in our communities, it is important to be physically and relationally present in them. One of the many tools available to us, as we seek to serve God's world is a simple survey. A survey is a good tool for delving deeper into community needs. Surveys can be done informally, and do not require as much planning and strategic effort as a community consultation. Surveys can be verbal or written and can be done in a variety of formats.

Case Study B

A group of congregants in a downtown parish feel called to reach out to their rapidly-changing community. They begin meeting together regularly at a café in the heart of that community to discuss the issues, to get to know one another better, to pray, and to determine how they will move forward.

After a year's worth of discussion, prayer, and meetings, several members of the group decide to move into the community. The group has noticed that by meeting regularly in a local café that such proximity is bringing them into more regular contact with people in the neighbourhood and has heightened their understanding of some of the issues at play.

They're now recognized as "regulars," and the owner has even wandered over to join in their conversations from time to time.

As a next step to understanding the neighbourhood, the group has spent some time over coffee hour speaking with long-time members of the parish to discover more of what's known about the surrounding neighbourhood. While there are some who still live in the neighbourhood, many members of the church commute from a variety of locations across town for Sunday services.

Two of the group's younger members (who happen to be university students) suggest that one way to get a better sense of the neighbourhood would be to interview people who live there. They borrow some camera equipment, prepare some questions, and set out to make a documentary about their community. They plan to show it to the entire parish later, in order to share their findings with the entire congregation.

Different members of this team take turns going out with the camera at a variety of times, to ask people about the neighbourhood. Some of their questions include:

- How have you seen the neighbourhood change?
- What are the big needs?
- What do you like about the neighbourhood?

Where appropriate—if the interviewee seems receptive—they ask how the church might be able to serve and/or partner with the community, perhaps

in addressing some of the needs that they've already listed.

A wide variety of people are interviewed—everyone from the owners of the hardware store who have lived in the community for over 40 years, to the new fair trade café. From a second generation Chinese family, to the older church parishioners who lived there for decades (and some who have moved away). The letter carrier, members of the intercultural association and other community groups are all consulted.

The group finds that there is a huge diversity of opinion as well as countless stories of struggle, change, need, and satisfaction in the community. Beyond that, in the process of asking these questions and spending time on the street, the group starts to build relationships. They are even offered space at the café for an open mic night or the opportunity to host a spirituality and film series.

Building Social Capital

If your parish has not been actively and meaningfully engaged in the life of the broader community for some time, you can imagine the suspicion with which those in the community may receive you. Perhaps a real-life story will help to illustrate:

The Missionaries of Charity, founded by Mother Teresa in Kolkata, India do their primary work amongst some of the most vulnerable of the world's poor. Each year, the Sisters welcome numerous volunteers who pass through their doors. Amongst the legions of volunteers, the Sisters often receive medical students from the West. Often these students are taking a summer abroad after their first or second year in school and assume that their experience will be put to good use as soon as they arrive. They assume that, because they have had several years of Western medical training, the nuns will be falling over themselves and asking for their help.

But looking around the houses in which they are serving you will notice something entirely different. Much to the surprise of many—including the medical students—those in charge of the clinics are not physicians at all —in fact, few of them have what back home would be considered formal medical training.

While at first it may seem strange to have those with no medical training running these clinics, these long-term volunteers have demonstrated, over months and often years, their commitment to the house, to the nuns, and to the patients.

And so the medical students end up feeding patients, cleaning the floors, and clipping toenails, only providing medical help to the long-term volunteers when asked. Through experience, the Sisters have learned who is truly committed to the long-term health of the community and which volunteers will stay on a long-term basis.

The long-term volunteers understand the system and have gained the trust of the community (both nuns and patients). They've demonstrated their commitment to the house and clinic, to the integrity of the community, and to ensuring that patients receive sustainable care. They've demonstrated to the Sisters that their investment is deep.

This story illustrates that it takes time to gain the trust of a community. Certainly today, in our post-Christendom world, we cannot take for granted the church's positive reception or role within the community. We, like everyone else, must earn peoples' trust.

Keeping this in mind, we must strive to become more present in our communities by learning more about them and engaging more deeply in communion with them if we too hope to serve in more significant ways. This is how we develop what is called "social capital."[21] Social capital is a sociological concept that refers to connections within and between social networks and among individuals.

In the same way that a screwdriver (physical capital) or education (human capital) can increase productivity, social contacts also have an effect upon the productivity of individuals and groups.[22] As a church, we gain social capital when we are present and actively engaged in our communities.

Relationships among people and organizations help when groups are able to come together and rally around a common goal. If our parish has weak ties to the community, it may prove more difficult to convince the community to respond positively to a project we hope to lead.

On the other hand, if our parish has a strong web of relationships within the community, the community is more likely to listen, to respond, to participate, or to invite our participation when a particular issue or set of issues needs to be addressed.

By building social capital—building relationships with other people and institutions—we not only increase opportunities to find out more about our communities, but also to identify ways in which our church can engage in partnership with others.

Often the thing that keeps us from participating in God's mission for others is a sense that the task is too large. And yet, the more time we spend interacting with our community, the more opportunity we have to understand its pulse and its needs. As our network of relationships grows and deepens we may be surprised at the opportunities to dream with others about ways in which to serve our communities. As we build these links to our communities and as we become increasingly important and relevant participants in community life, more potential opportunities will arise to partner with our neighbours to the benefit of our communities.

Surveying the Community

A parish that performs a community consultation is undertaking an important and significant process. This process is most often guided by the vision and support of the entire parish.

Under the rubric of the Serving God's World section of our diocesan Strategic Plan, there is a funding stream for parishes to develop new initiatives that are directed at Serving God's World. These projects include Direct Works of Service, Advocacy, and Education. You need only contact the diocesan office for more information.

At times, projects will bubble up from conversations and informal consultations. At other times more formal community surveys or consultations may be necessary to bring members of your community together to assess needs, and ways to address them.

In some communities, other organizations such as a Residents Association, or Business Improvement Area may have already performed similar tasks. If this is the case, you should attain copies of those reports to ascertain whether the types of questions being asked and issues being addressed pertain to the work of your parish.

If there are ways in which you can foresee your mission and ministry intertwining with the needs identified in a pre-existing community consultation, you may wish to skip this step. If such analyses do not exist, your parish could serve as the uniting force that will bring people together to address community needs.

Working in Partnership

Once community needs have been assessed, and several possible projects come to the surface, you may wish to explore the potential for partnerships in order to broaden the impacts of your ministry.

The reality is that while partnerships may take time to forge, they can, if managed properly, have wider-reaching and longer-lasting impacts in your community. By working together, you increase the benefits for the people, and communities you serve. Healthy, functioning partnerships allow partners to increase their reach to locations and/or people they would be unable to reach on their own.

Partnerships are most effective because they bring together people with compatible views and add new perspectives. By working together, partners are able to improve upon and develop more effective ways of serving the world God loves. This is accomplished primarily by improving our understanding of the needs and opportunities in our communities. A multiplicity of perspectives contributes to a broader and more developed view of the community.

Furthermore, partnerships allow the risks and the costs of a particular project to be spread out among all the participants. While we can embark in mission

on our own, at times it is more cost effective to engage in particular projects collaboratively. We are able to harness our team's complementary strengths, resources and perspectives in order to respond with greater flexibility, and to reduce duplication.

As you embark on this road, it will be important to determine whether or not your parish and any potential partner organizations, whether or not you will make good partners. According to the partnership toolkit prepared by the Employers' Organisation for Local Government in the UK, a good partner:[23]

- Wants the partnership to succeed
- Seeks win-win solutions
- Is open and clear about their own goals
- Listens well and responds to other views
- Is prepared to trust
- Has integrity and acts consistently
- Effectively carries out their tasks and responsibilities
- Respects others and their contributions
- Is prepared to deal with and not ignore difficulties
- Can be flexible but retains focus
- Understands how partners depend on one another
- Leads their colleagues in support of collaboration

Group Discussion

Pray › **Read** › **Reflect** › **Ask** › **Act**

This exercise is intended to serve as a tool for initiating the conversation of Serving God's World in the parish setting. A parish council, mission committee, or any group of parishioners can carry out the discussion activity. This is also an activity that would be beneficial if carried out periodically, noting the changes over time. For example, a parish steering committee may wish to revisit this exercise every six months.

Pray together, silently or aloud with expectation that the group will be open to receive what the Spirit will reveal.

Read. Choose a local news source (newspaper, website, etc.) and select an article that is relevant to your community.

Reflect together on the words that have just been heard

- What stands out?
- What did you hear that was new?
- What did you hear that was challenging / affirming?

Ask yourselves and each other how these passages apply to your parish community.

- Where do you see yourselves in the text?
- What does it say about the community in which you're located?
- How might this connect with your church?
- What does that mean to you?
- Where is the reign of Christ in these things?
- How do you view your parish in light of these readings?
- What message do you hear for your worshipping community in these passages?

Act. What action is your group called to take (if any)?

- Listen to your heart. How do you desire to serve God's world?
- Listen to each others' dreams. How does each one desire to serve God's world?
- How will you, together, serve God's world?

Repeat this entire exercise, using Luke 12:54–56.

Conclusions

The crying of the times!
Oh, the crying of the times!
How can we hear the stories of people
Oh, but we can't hear the crying of the times?

– Jon Brooks (Canadian Folk Musician)

One of the greatest challenges to our ministry today is simply this: we need to spend more time doing some holy listening. We need to listen to the scriptures. We need to listen to the stories of our neighbours, and for the promptings of the spirit to help us respond.

In our current cultural climate, we can't expect to do all of the talking, and to let others listen. Our exploration throughout this booklet has revolved around listening. It's centered on the need to pay attention to the world we now find ourselves in, in order to respond contextually.

Some of our ministries that once flourished and thrived in a different cultural context make less sense today. The needs may be different, and yet they are

still great. In order to proclaim the good news in a new context, and with renewed vigour, we need to listen. Without first paying attention to the crying of our times, we will find great difficulty fulfilling our common mission throughout this diocese of *enabling people to know Jesus Christ, to live and share the good news, to grow in faith, and to serve God's world*.

As we listen more deeply to the stories of those in the communities where we live, work, play and worship, may we respond prayerfully to the needs we find. May we listen deeply to the moving of the spirit, and join God in the renewal of all things.

Appendix A
The Community Survey

The Community Survey should complement the demographic data made available to you through the Boken Report or other community-based data. When performing a community survey, it will be important to look at both internal perception of the community (from members of your parish) and the views from community members themselves.

Be certain to not only consult business and community leaders but also (and especially) residents and regular visitors to the neighbourhood. What follows in this appendix are sample questions you may wish to adapt to your particular community context.[24]

The first phase surveys members of the community at large. By distributing the survey to a distinct audience, you will be better able to understand the ways in which your parish's perception of the community, and the community's perception of itself are the same and the ways in which they are different.

The second phase is to perform an internal assessment: how do members of your parish understand the neighbourhood? This is an important piece of information that will require some further reflection. Such an exercise can provide valuable information for your parish leaders in helping the congregation to better connect to the needs of the community.

It is often interesting to note the differences and similarities between a parish's perception of community needs, and the perceptions of the community itself.

When performing these surveys, it may be helpful to send out interviewers in pairs, in order to compare notes, and to assess the effectiveness of the interview afterward.

Sample Questionnaires

Sample questionnaire for interviews with a community agency

NAME OF AGENCY/GROUP

NAME OF CONTACT

ADDRESS PHONE #

EMAIL

WEBSITE

Introduce yourselves and explain the purpose of your visit to the agency representative(s).

1. Please describe the services you offer.
2. What needs are you trying to meet?
3. What is the greatest need in your client group that remains unmet because of a lack of resources in your organization?
   a. What are other important needs beyond the mandate of your organization that remain unmet for your client group?
4. Do you work in partnership with other organizations? If yes, who?
5. In what ways do you use volunteers in your programs?
   a. Are there any limitations to volunteer involvement in your program?
   b. Do you offer training/support to volunteers working in this sector?
6. Do you have need for meeting space to conduct any of your programs?
7. Who else do you think we should speak with in the community?

Sample questionnaire for interviews with community leaders

NAME OF PERSON + INSTITUTION

NAME OF CONTACT

ADDRESS PHONE #

EMAIL

WEBSITE

Introduce yourselves and explain the purpose of your visit to the community leader(s).

1. How long have you lived in (been involved with) this community?
2. What do you appreciate about this community or neighbourhood?
   a. What are its greatest assets?
3. What do you feel are some of the major challenges facing the community?
4. What is your dream for this community?
5. How could the church assist in responding to that concern?
6. What advice can you give our church as we try to become more a part of this community?
7. Can you recommend the names of other commun ity leaders, who may be helpful to speak with?

Sample questionnaire for interviews with other churches

NAME OF CHURCH

NAME OF CONTACT

ADDRESS PHONE #

EMAIL

WEBSITE

Introduce yourselves and explain the purpose of your visit to the church representative(s).

1. How long have you lived in the area?
   a. How long have you served in this area?
   b. In this church?
2. What do you appreciate about this community?
3. What do you feel are some of the major challenges facing the community?
4. Please describe the community ministry services your church is involved in?
   a. What needs are they trying to meet?
   b. What are some community needs that remain unmet because of a lack of resources or other factors?
5. What is your vision for this community? The church's vision?
6. Is there anything that your church would like to accomplish that would benefit from a partnership?
7. Can you recommend other churches or other people/organizations in the community that would be helpful to speak with?
8. Additional comments

It is helpful to visit the church building in order to see the facilities, look over the bulletin boards, and establish an image of the church.

Sample questionnaire for interviews with local businesses

NAME OF BUSINESS

NAME OF CONTACT / ROLE

ADDRESS PHONE #

EMAIL

WEBSITE

Introduce yourselves end explain the purpose of your visit to the owner of the local business.

1. How long have you worked in/been involved with this community?
2. What do you appreciate about this community or neighbourhood?
   a. What are its greatest assets?
   b. What do you feel are some of the major challenges facing the community?
4. What's your dream for this community?
5. How could the church assist in responding to that concern?
6. What advice can you give us and our church as we try to become more a part of this community?
7. Can you recommend the names of other business owners and community leaders who may be helpful for us to speak with?

Sample questionnaire for interviews with Individuals in the community

NAME OF PERSON (OPTIONAL)

ADDRESS PHONE #

EMAIL

WEBSITE

Introduce yourselves, and explain the purpose of your interview.

1. How long have you lived in this neighbourhood?
2. What are some of the things you like about this neighbourhood? (i.e., its assets and strengths)
3. lf you were given the opportunity to make a difference, what is one thing you would change about the neigbbourhood?
4. What do you think this neighbourhood needs to do to bring about these changes?

Sample questionnaire for interviews with individuals in the parish

NAME OF PERSON

ADDRESS PHONE #

EMAIL

WEBSITE

Introduce yourselves, and explain the purpose of your interview.

1. How long have you lived and/or been a member of the church in this neighbourhood?
2. What local organizations or ventures are the most important to community life?
3. What are some of the things you like about this neighbourhood? (i.e., its assets and strengths)
4. lf you were given the opportunity to make a difference, what is one thing you would change about the neighbourhood?
5. What do you think this neighbourhood needs to do to bring about these changes?

Assessing the Data

If you carried out the demographic study for the neighbourhood of your church and your community, identify some of the key things you learned here. If you are looking at the Boken Report data feel free to assess based on your own interpretation of the data's possible implications.

1. OUTLINE THE PROFILE OF THE PEOPLE LIVING IN YOUR TARGET AREA	2. INCLUDE HIGHLIGHTS OR THINGS THAT STRIKE YOU ABOUT THIS PROFILE	3. IDENTIFY SOME POSSIBLE IMPLICATIONS FOR MINISTRY
AGE OF POPULATION	/	/
HOUSEHOLD SIZE AND AGE(S) OF ANY CHILDREN	/	/
FAMILY TYPE/STRUCTURE (MARRIED, COMMON LAW, LONE PARENT)	/	/
TYPE OF DWELLING	/	/
EDUCATION LEVEL	/	/
OCCUPATION	/	/
RELIGIOUS AFFILIATION	/	/
HOUSEHOLD LANGUAGE	/	/
ETHNIC ORIGIN	/	/
EMPLOYMENT STATUS	/	/
OTHER	/	/

Summary sheet for visit to agencies in the community

In your discussions with community agencies you may have heard some common themes, gaps in service and possible partnerships that merit further attention. Identify them and then at the end suggest some possible implications for ministry.

AGENCY NAME/ CONTACT PERSON	TARGETED POPULATION	SERVICES AND PROGRAMS OFFERED	POSSIBLE CONNECTIONS
1.	/	/	/
2.	/	/	/
3.	/	/	/
4.	/	/	/
5.	/	/	/
6.	/	/	/
7.	/	/	/
8.	/	/	/
9.	/	/	/
10.	/	/	/

Summary of needs/opportunities identified by community leaders

In your discussions with community leaders, you may have heard some common themes, gaps in service and possible partnerships that merit further attention. Identify them and then at the end suggest some possible implications for ministry.

COMMUNITY LEADER	NEEDS/GAPS IN SERVICE	POSSIBLE PARTNERSHIPS
1.	/	/
2.	/	/
3.	/	/
4.	/	/
5.	/	/
6.	/	/
7.	/	/
8.	/	/
9.	/	/
10.	/	/

Summary sheet for interviews with other churches

In your discussions with others church leaders you may have heard some common themes, gaps in service and possible partnerships that merit further attention. Identify them and then at the end suggest some possible implications for ministry.

CHURCH NAME/ CONTACT PERSON	PEOPLE BEING SERVED	COMMUNITY PROGRAMS	POSSIBLE CONNECTIONS
1.	/	/	/
2.	/	/	/
3.	/	/	/
4.	/	/	/
5.	/	/	/
6.	/	/	/
7.	/	/	/
8.	/	/	/
9.	/	/	/
10.	/	/	/

Summary of needs/opportunities identified by individuals in the community

In your discussions with local residents, you may have heard some common themes, gaps in service and possible partnerships that merit further attention, identify them and then at the end suggest some possible implications for ministry.

COMMUNITY LEADER	NEEDS/GAPS IN SERVICE	POSSIBLE PARTNERSHIPS
1.	/	/
2.	/	/
3.	/	/
4.	/	/
5.	/	/
6.	/	/
7.	/	/
8.	/	/
9.	/	/
10.	/	/

Summary of needs/opportunities identified by local businesses

In your discussions with local businesses you may have heard some common themes, gaps in service and possible partnerships that merit further attention. Identify them and then at the end suggest some possible implications for ministry.

BUSINESS CONTACT INFO	NEEDS/GAPS IN SERVICE	POSSIBLE PARTNERSHIPS
1.	/	/
2.	/	/
3.	/	/
4.	/	/
5.	/	/
6.	/	/
7.	/	/
8.	/	/
9.	/	/
10.	/	/

Summary of needs/opportunities identified by individuals in the parish

In your discussions with parishioners, you may have heard some common themes, gaps in service and possible partnerships that merit further attention. Identify them and then at the end suggest some possible implications for ministry.

PARISHONER CONTACT INFO	NEEDS/GAPS IN SERVICE	POSSIBLE PARTNERSHIPS
1.	/	/
2.	/	/
3.	/	/
4.	/	/
5.	/	/
6.	/	/
7.	/	/
8.	/	/
9.	/	/
10.	/	/

Appendix B
Call for Proposals

There are numerous ways in which parishes can respond to the needs in the community around them. The rector, the parish council, or a small group of concerned parishioners can make decisions. Each of these leadership bodies works well. An underused method, however, is the call for proposals from members of the parish.[25]

In response to the results of the community survey, parishes might choose to put out a call to parishioners for ideas to address needs within the community. As we seek to build sustainable ministries across our diocese, we recognize that growing ministry from a grassroots level is, at times, preferable to a top-down initiative. Grassroots movements grow naturally, and emerge in response to community needs, with appropriate support.

One person's plan does not amount to movement, but the collaboration of multiple people and/or groups can lead to a sustainable ministry model that will last for a long time, This Call for Proposals model requires that people who propose particular initiatives commit to seeing them accomplished, rather than leaving it to somebody else to do.

If you choose to go this route, as with any endeavor, the congregation should pray, dream and develop plans for these new ministry activities all the way through the process.

The Process

Provide approximately 4 weeks for the proposal submission process. On the assigned date, have parishioners submit a Letter of Intent (sample follows) to the Parish Council or Outreach Team regarding the planned project. On that same evening, gather the community together to outline each of the proposed projects and to develop or organize additional support.

Set a second deadline, approximately 2-3 weeks later for a final proposal for a ministry initiative. In the week following, a review team consisting of congregational leaders and members will review all proposals and discern which ones God might be leading the parish to pursue. Discernment will be based on the specific priorities outlined in the Community Needs Assessment, as a result of the Community Survey. Accepted proposals will become projects or initiatives that the proposing group is committed to undertake. The person or group will be assigned to a specific congregational leader who is responsible for providing support, encouragement and accountability, but does not undertake the project.

Developing a Proposal

1. **Pray:** We encourage you to begin in prayer, asking for God's guidance to lead and guide us along paths that enable us to serve God's world in tangible ways. Ask what God would like to do through your parish, and to make you keenly aware of what Kingdom work is already happening in the community, that you can join.

2. **Dream:** Start talking about your ideas over coffee, after church in your small groups, or as you encounter each other throughout the week. Have a brainstorming session with friends. What have you always wished to do and not done or wished the church would do? What have you thought would be a great way to care for others?

3. **Plan:** Put together a plan, develop the "who, what, where, how and why" of your idea. Think through the practical details that will help this dream become a real ministry initiative in the lives of real people.

4. **Submit a letter of Intent:** Fill out the Letter of Intent Form with as much detail as possible. Present a convincing case for your idea and submit it by the deadline.

The Priorities

In each parish, the priorities for ministry will be different. Ensure that your priorities are based on the needs you assessed when engaging in the community survey, and similarly connect with the parish mission and vision. In addition, consider the importance of the following elements:

1. **Creating and Building Relationships:** Preference will be given to projects that are and more relational in nature, and that help to build relationships and that connect us, as church members with our community through meaningful relationships.

2. **Connecting with people in a particular age bracket:** Our survey shows this population to be the largest in our community.

3. **Addressing Practical Concerns:** The community survey clearly identifies significant concerns in our community. Proposals that address the top three concerns reflected in the survey will receive priority treatment.

4. **Other:** Preference will also be given to proposals that:
   a. Send us into the community; off-site proposals that bring members of the parish into the community. The Church is not a building, but the called-out people of God. Christ sends the church into the world, which means we are sent into the community.

   b. Ongoing: preference will be given to proposals that are ongoing or repeating rather than a single event.

   c. Bring church and community members together to serve others and build on common concern. We build relationships when we walk and work together with others.

5. **Partnerships:** Preference will be given to proposals that partner with existing groups including those in the church but more importantly, with existing groups in the community.

The Proposals

When seeking proposals, you should aim for a variety of proposals, both of the ordinary and creative "outside the box" varieties. The goal should be to get a few smaller successes under your belt in the first years and venture out into larger scale projects in years three through five.

Prepare some sample proposals that will encourage members of your parish to think big or small about ways in which they can come together to serve God's world.

Sample Letter of Intent

This letter of intent outlines your proposal to the Outreach Team at (INSERT PARISH NAME). Your letter of intent must be received by (INSERT DATE) either by email or printed copy. This allows the Outreach Team to know how many and what type of proposals are being prepared.

FULL APPLICATIONS will be due by: (INSERT DATE)

Proposal Title: (INSERT TITLE)

Proposal Idea: (PLEASE DESCRIBE YOUR IDEA)

What particular *needs or purposes* does your proposal address/serve in our community?

Briefly describe the *activities* you will be undertaking to address the above needs or purposes.

What people do you hope to involve in the project?

Describe how the project will build connections between our parish and residents and/or organizations in the neighbourhood.

Are there any anticipated start-up costs? Provide a brief budget

CONTACT INFORMATION

NAME (S)

EMAIL PHONE #

Appendix C
Partnership Agreements

If, as a result of your Call for Proposals, or through other means of selecting a project, partners are identified, you will want to develop a partnership agreement. Such agreements articulate the important details of the partnership. In order to sustain a long-lasting and steady partnership it is always helpful to think through and work through potential issues in advance. Here are some key areas of concern to follow:[26]

1. Aims and Objectives
2. Strategy and Activities
3. Membership and Decision Making
4. Management and Operation
5. Resources
6. Conflict Avoidance / Dispute Resolution
7. Information

By working through each of these areas, all partners are given an equal voice. The Partnership Agreement serves as a reference document to guide your collaborative efforts. Such a document helps all partnering parties to provide a means of measuring success, all the while managing their relationships with one another. In order to clarify roles, responsibilities and procedures, your partnership agreement should clearly identify and articulate the following;

1. Aims and Objectives:
- What is the purpose of the partnership?
- What added value will it achieve?
- How will we determine success?

2. Strategy and Activities:
- How will the partners realize these goals?

3. Membership and Decision Making:
- What should be the basis for membership of the partnership?
- How will decisions be taken within the partnership?

4. Management and Operation of the Partnership:
- What are the main issues to address and how will we handle them?
- What principles or ground rules should govern the partnership?
- How will partner responsibilities be divided up/shared?
- How and when will performance be reviewed?

5. Resources:
- How will we resource the partnership?

6. Conflict Avoidance / Dispute Resolution:
- How will we deal with disputes?

7. Information:
- What information will we share?

Each partnership agreement will look different, which makes it difficult to provide a fill-in-the-blanks template. By covering these and other issues pertinent to your partners in the agreement, you will be better able to avoid headaches further down the road. Some partnerships may require legal advice, depending on the nature of your partnership.

As you work together on developing healthy partnerships you may wish to evaluate your own skills for working in partnership. A helpful evaluation tool is found at: *www.lgpartnerships.com/developing/leader.asp*

Partnerships are dynamic processes, and will require regular assessment, at times agreed upon by all partners. Free online tools for evaluating the success of your partnership are available at: *www.lgpartnerships.com/howhealthy.asp*

Appendix D
Resources

Community Ministry

Brewin, Kester.
Signs of Emergence
(Baker Books 2007).

Claiborne, Shane.
The Irresistible Revolution
(Zondervan 2006).

Clark, Chap and Kara Powell.
Deep Justice In a Broken World: Helping Your Kids Serve Others and Right the Wrongs Around Them
(Zondervan 2007).

Dudley, Carl S.
Community Ministry: New Challenges, Proven Steps to Faith-Based Initiatives
(Alban institute 2002).

Frost Michael.
Exiles: Living Missionally in a Post-Christian Culture
(Hendrickson 2006).

Frost, Michael & Alan Hirsch.
The Shaping of Things to Come
(Hendrickson 2003).

Gornik, Mark.
To Live In Peace: Biblical Faith and the Changing Innercity
(Eerdnians 2002).

Jacobs, Jane.
The Death and Life of Great American Cities
(Random House 2002).

Jacobsen, Eric.
Receiving Community: The Church and the Future of the New Urbanist Movement.

Paul, Greg.
God In the Alley: Being and Seeing Jesus In a Broken World
(5haw Books 2004).

Perkins, John.
Beyond Charity: The Call to Christian Community Development
(Baker 1993).

Pohl, Christine.
Making Room: Recovering Hospitality as a Christian Tradition
(Eerdmans 1999).

Sider, Ronald.
Churches, that Make a Difference: Reaching your Community With Good News and Good Works
(Baker 2002).

Walsh, Brian J. and
Stephen Bouma-Prediger.
Beyond Homelessness: Christian Faith in a Culture of Displacement
(Eerdmans 2008).

Funding Sources

Aboriginal Healing Foundation
www.ahf.ca

Anglican Diocese of Ottawa
"Serving God's World"
Funding Stream.
Contact Canon Bill Prentice,
Director of Parish &
Diocesan Services
613 233 6271 or
bill-prentice@ottawa.anglican.ca

Anglican Foundation of Canada
www.anglicanfoundation.org

Building Communities Through Arts & Heritage
www.pch.gc.ca/pgm/dcap-bcah/index-eng.cfm

Canadian Foundation for Women's Health
www.cfwh.org

Celebrate Canada Funding
www.pch.gc.ca/special/canada/index-eng.cfm

Community Foundation Ottawa
www.communityfoundationottawa.ca

MacLellan Family Foundations
www.maclellan.net

Ontario Trillium Foundation
www.trilliumfoundation.org

Stewardship Foundation
www.stewardshipfdn.org

United Way/Centraide Ottawa
www.unitedway.ca

Leadership

Bailey, Marcia Barnes.
Choosing Partnership, Sharing Ministry: A Vision for New Spiritual Community
(Alban 2007)

Drucker, Peter F. et al.
The Five Most Important Questions You Will Ever Ask About Your Organization
(Jossey-Bass 2008).

Thompson, George B. Jr.
Church on the Edge of Somewhere: Ministry, Marginality and the Future
(Alban 2007).

Preaching

Brueggemann, Walter.
Cadences of Home: Preaching Among Exiles
(Westminster/John Knox 1997).

Ramsay Lee Jr.
Care-full Preaching: From Sermon to Caring Community
(Chalice 2008).

Resner, Andre Jr.
Just Preaching: Prophetic Voices for Economic Justice
(Christian Board of Publishing 2007).

Smith, Christine M.
Preaching as Weeping, Confession and Resistance: Radical Responses to Radical Evil
(Westminster John Knox 1992).

Church and Mission

Bauckham, Richard.
Bible and Mission
(Carlisle 2004)

Borg, Marcus.
The Heart of Christianity: Rediscovering a life of Faith
(Harper Collins 2003).

Bosch, David.
Transforming Mission
(Orbis Books 1992).

Brueggemann, Walter.
Hope for the World: Mission in a Global Context
(Westminster John Knox 2001)

Brueggemann, Walter.
The Prophetic Imagination
(Fortress Press 2001).

Butler Bass, Diana.
The Practicing Congregation: Imagining a New Old Church
(Alban 2004).

Guder, Darryl.
Missional Church: A Vision for the Sending of the Church in North America
(Eerdmans 1998).

Hauerwas and Willimon.
Resident Aliens
(Abingdon 1989).

Hunsburger, George.
The Church Between Gospel and Culture: The Emerging Mission in North America
(Eerdmans 1997).

Newbigin, Lesslie.
Foolishness to the Greeks
(Eerdmans 1986).

Newbigin Lesslie.
The Open Secret: An introduction to the Theology of Mission
(Eerdmans, 1995).

Roxburgh, Alan J. and Fred Romanuk.
The Missional Leader: Equipping Your Church to Reach a Changing World
(Jossey-Bass, 2006)

Williams, Rowan et al.
Mission Shaped Church
(Church House Publishing 2004).

Wright, NT.
Surprised by Hope: Rethinking Heaven, the Resurrection and the Mission of the Church
(Harper Collins 2008).

Video Resources

Expressions I: Stories of Church for a Changing Culture

Expressions 2: Changing Church in Every Place.

The Ordinary Radicals

One Size Fits All?

Websites

Basecamp Project Management, Collaboration and Task Software
www.basecamp.com

Community Opportunity Scan
www.diaconalministries.com/communityministries/cos.htm

Fresh Expressions Canada
www.freshexpressions.ca

Fresh Expressions UK
www.freshexpressions.org.uk

Mission Shaped Church
www.encountersontheedge.org.uk

Smarter Partnerships
www.lgpartnerships.com

Endnotes

1 Marcia Barnes Bailey,
Choosing Partnership, Sharing Ministry
(Herndon, Alban: 2007) 29–30

2 ibid., 30

3 1 Peter 2:9

4 Galatians 5:22–23 reads: "By contrast,
the fruit of the Spirit is love, joy,
peace, patience, kindness, generosity,
faithfulness, gentleness, and self-control.
There is no law against such things."

5 Mission Statement of the
Anglican Diocese of Ottawa.
See www.ottawa.anglican.ca
for more information.

6 Hebrews 12:1

7 1 Peter 2:9

8 The Five Marks of Mission of the Anglican Communion state: "All mission is done in a particular setting—the context. So, although there is a fundamental unity to the good news, it is shaped by the great diversity of places, times and cultures in which we live, proclaim and embody it." http://www.anglicancommunion.org/ministry/mission/fivemarks.cfm

9 Jeremiah 29:7

10 *The Book of Alternative Services of the Anglican Church of Canada,* (Anglican Book Centre, 1985), 146.

11 ibid., 191

12 ibid., 195

13 Romans 12:1

14 H. Paul Santmire, Nature Reborn: The Ecological and Cosmic Promise of Christian Theology. (Augsburg Fortress, 2006) 89

15 Santmire, 76

16 James 1:27

17 Micah 6:8

18 Dismissal from 'Sending Forth' p. 74 in Worship and Daily Life: A Resource for Worship Planners, Copyright © 1999 Discipleship Resources. Reprinted by permission of the publisher.

19 Genesis 1:26

20 Mark Gornik, To Live in Peace: *Biblical Faith and the Changing Inner City* (Grand Rapids: Eerdmans, 2002), 98.

21 See Robert Putnam, Bowling Alone: The Collapse and Revival of American Community (Simon and Schuster, 2000

22 ibid., 19

23 www.lgpartnerships.com/resources/trust-whatmakes.asp

24 Sample questionnaires and other resources in this section are adapted from www.diaconalministries.com

25 This and similar models have been used effectively across the country in a variety of congregational contexts. This particular model is adapted from First Christian Reformed Church in Calgary, AB.

26 This model of partnership agreement has been adapted from www.lgpartnerships.com

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