



The
Diocese of Huron

TURNING TO GRACE

OUR DIOCESAN PLAN



PREAMBLE

The One who has promised is faithful (Hebrews 10:23b).

IN GOD'S CREATION, change is constant. The world is in a constant state of flux. Not all change is for the better but, when it is rooted in God's continuing creative and redemptive activity, it is always good. Within this work of God, we are summoned faithfully to feel our way forward, to map, assess, and learn from the swirling and flowing patterns of God's work and to intentionally participate in it.

This plan is an attempt to do this, together. Without a plan, we respond to the events and circumstances around us largely by reaction or out of fear. To plan well is an act of hope, it is to introduce an element of self-determination in the choices that we have made, are making, and will make. *Turning to Grace* is deliberately not called a "strategic plan," which has very business-like and secular connotations, although in many respects that is exactly what it is. However, the Diocese of Huron is not primarily a market-driven business. It is a Church, the gathered Body of Christ in this place.

[W]hen we speak of "Strategic Directions" for the church, or a "Strategic Plan" for the Diocese of Huron, we can never forget that it is not our direction, it is not our plan. It is God's plan. It is God's mission and we are trying to be led by it so that we can participate in it. ("Together on the Road with Christ," Bishop's Charge To Synod, 2022.)

The objective of our Diocesan Plan is for each one of us to embrace the moment that we have been given and to believe and trust that *the One who has promised is faithful*. It is not about institutional survival, for it is not we who are called to save the Church. *Unless the Lord builds the house, those who build it labour in vain* (Ps 127:1); we already have a Saviour.

A second objective for us, collectively, is to get the will to do the things that we know that we need to do in order to be responsible stewards not only of those who came before us but also and perhaps more importantly for those who will come after us. Amongst the hard questions that must be asked is how our resources are allocated—existing, future, and potential. And so the Plan tries to be direct and honest in its assessment of where we are and where we can be—always, endeavouring, as St Paul reminds us, to *spea[...]* *the truth in love*, so that we, in the Diocese of Huron, may *grow up in every way into him who is the head, into Christ* (Ephesians 4:15).

The Diocesan Plan is rooted in formal and informal conversations that began in 2020, which were themselves informed by the October 2019 episcopal election. They have continued since then at Diocesan Synods, Diocesan Council Meetings, and other gatherings at the Deanery and Parish levels. The overall direction was set by the Bishop's Charge at the 180th Synod of the Diocese of Huron ("Living Hope: Our Identity and Mission in Christ," 2020), confirmed by the Vision Task Force that was established immediately afterwards, and reiterated at subsequent Synods. The vision is informed as well by the [Five Marks of Mission](#) and the [Lambeth Calls](#), which came from the 2022 Lambeth Conference gathering of Bishops from across the entire Anglican Communion.

[Bishop's Charges](#) from 2020 onward have outlined the challenges by reminding us of how the Diocese and the entire Church has changed over recent decades. There is no need to rehearse the story here; we need only to look around us, in our parishes, amongst our friends and relatives, and in the media. We have all seen the demographic studies that predict the end of the Anglican Church of Canada in our lifetimes—but we ought not to believe that this will be the case. And even if it were, we are called only to be faithful participants in God's mission in the world and here in the vineyard that is the Diocese of Huron. What is certain, however, is that Christianity can no longer be assumed to be at the centre of all things, forming and shaping the society and culture around us in its image.

The decline of religion in the West is a fact. It cannot be attributed simply to a failure of management, control, effort, or innovation. It is primarily due to forces far beyond our control, which in fact began centuries ago with the Enlightenment. But this decline and the rise of our very secular world is also an opportunity that, in some ways, resembles the small, counter-cultural assemblies of men, women, and children in the earliest centuries of the Church—a time of "patient ferment" (Alan Kreider, 2016). We need to remember that secularism is not the cause of this decline, only correlated with it.

At the beginning of these conversations, in the depths of the global coronavirus pandemic, it was common to speak about being in a time of transition:

Some people call a season like this a liminal time. It comes from the Latin limen, meaning "threshold". Something is ending and something else is beginning and the two exist overlapping and at the same time. Already, but not yet. It's still the same faith, we still carry out the same practices in community, but we slowly begin to practice them in new ways and in new places. This is potentially transformative—for good or for ill. That's the scary part. The outcome is not pre-determined ("Yielding to the Life of the Spirit," Bishop's Charge To Synod, 2021.)

It seems clear now, in 2024, that the threshold has been crossed, the transition over. Locally, nationally, and globally we are already in the midst of a new reality—a reality prompted

and shaped by the many personal, social, economic, and cultural disruptions arising from the coronavirus pandemic as well as a whole array of national and global issues and crises. It is sobering to list even a few of them: wars; the rise of authoritarian and populist politics at home and abroad; a worsening environmental crisis and climate emergency. Major socio-political movements have grown up in response to terrible tragedies in our broken world—Residential Schools, Black Lives Matter. In the developed world and possibly beyond, there has been a stark decline in trust in institutions and institutional (and other) authorities, including clergy. All of these things have had and are having an impact on the Church as a whole and in the Diocese of Huron. Indeed, at times it can be tempting to despair but, in our best moments, we know that this is not a truthful Christian response. We recall and take comfort in the words of scripture, which shape and ground us in joyful hope:

Cast all your anxiety on him, because he cares for you (1 Peter 5:7).

We know that all things work together for good for those who love God, who are called according to his purpose (Romans 8:28).

Our hope is an eschatological hope, not focussed on material or worldly measures of success but on the Resurrection promise of the abundant life of the New Creation. We may fear the call to decisiveness embedded in *Turning to Grace*, just as we may fear the encroachments of secularity, but amidst our fear we remember that *there is no fear in love, but perfect love casts out fear (1 John 4:18)*.

Beginning with the 2020 Charge to Synod, “Living Hope: Our Identity and Mission in Christ,” we have articulated a Strategic Goal:

To shift the centre of gravity in the Diocese of Huron from operations to renewal and new creation; better revealing the marks of mission by becoming a learning church, a just church, a diverse church, a new church.

These aspirations form the basis of *Turning to Grace*: three pillars supporting an overarching emphasis on the newness and freshness of God’s Resurrection promise and built on the foundation of strategic stewardship and resource allocation. It articulates acts and actions and proposes multiple “ways [by which] we will begin to renew operations and shift energy to Christian practices in our diocesan structures” (“Yielding to the Life of the Spirit,” Bishop’s Charge To Synod, 2021).

The Diocese of Huron has been richly blessed by God’s infinite bounty since its foundation in 1857. Then as now we have two principal assets. The first and most primary asset is the **people**, lay and ordained, in whom “we see the divine-human relationship coming to life in faith and action” (“Yielding to the Life of the Spirit,” Bishop’s Charge To Synod, 2021). The second kind of asset is **physical**—and it is crucial that we do not reverse these priorities:

We have land, buildings, vessels, the scriptures, water, bread and wine. All of these non-living physical assets are simply “media”. Each of them is a medium in which, or with which, God relates to us. We consider them holy, but they are only holy because God brings them to life as “a means to an end”. The “end” is you, me, us—the living—and our relationship with God.

Physical assets are the means by which God will reach out and embrace us. They are necessary. They are crucially important. We need to make sure that we are using the best media possible. We know that God will use any means necessary to love us. It’s the nature of God,

who has no physical body, to kindle life into matter, to breathe life into clay—or whatever else is at hand—and to love the creature infinitely. (“Yielding to the Life of the Spirit,” Bishop’s Charge To Synod, 2021.)

People first and then material things.

The Diocesan Plan will guide us for the foreseeable future. We will live it together. It will shape our decision making, resource allocation, reporting, and communication. It sets out what we will do collectively as a Diocese and what we will encourage each individual parish that makes up the Diocese to do.

We will be accountable to God and to each other for it. There are likely not too many surprises here. Many parishes are already living the aspirations of the plan and are already engaged in the activities it proposes; we hope that they can provide encouragement and inspiration to others. The specific Acts and Actions outlined in *Turning to Grace* represent the initial implementation of the Plan over the next two to three years. Progress on them will be reported annually and new Acts and Actions may be added at that time. In this way, *Turning to Grace* will remain a living document.

Naturally, many things will continue to be done that are not specifically mentioned in *Turning to Grace*, but arguably everything that we *do* do should relate in some way to its broad pillars and overarching direction. If we, the Diocese as a whole, have done our work well, those who come after us will see it to have been the right plan for right now—a Plan that is rooted and grounded in the past and present of the Diocese of Huron. Our hope is that this Diocesan Plan has been shaped not only by our current context but also by how God’s grace has been, is, and will be working in this place, nurtured and furthered by generations of faithful lay leaders, clergy, and bishops.

A Word About Implementation and Responsibility

The Church is blessed with gifted leaders both lay and ordained; indeed, it could not function without the laity serving as churchwardens, treasurers, synod delegates, members of parish council and other parish committees. Volunteer leadership in the parish is how things get done.

In *Turning to Grace*, responsibility for most if not all of the Acts and Actions is given to individuals who are paid by the Diocese, most of whom are clergy. It is not appropriate to direct volunteer leaders in the same fashion and so “responsibility” is given to those who are in an employment relationship with may be so directed.

It should also be noted that while each Act and Action identifies under “Who?” the individual(s) or group responsible for ensuring that it gets done, this does **NOT** mean that that they are responsible for doing all, or indeed any, of the work.



INTRODUCTION:

THE PRINCIPLES OF TURNING TO GRACE

**We are a new church**

Despite the fact that our roots reach back through England to the early church, we are always becoming new in the Resurrection life of Jesus. We are living in a time of transformation and a certain dying and rising will be the mystery and joyride of our generations. Led by the Holy Spirit, in every decision, every loss, every opportunity we will ask, “is this a sign of God’s new creation to taking root?”

Jesus Christ is the same yesterday and today and for ever (Hebrews 13:8).

I am about to do a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert (Isaiah 43:19).

And the One who was seated on the throne said, “See, I am making all things new” (Revelation 21:5).

INTRODUCTION

THE TITLE of this Diocesan Plan is “Turning to Grace.” This is intended to have several meanings at the same time.

One meaning follows from what happened on the first Easter morning. At the empty tomb of Jesus, faces turned inward to see only the emptiness of the moment, Jesus appears and speaks—to draw attention to himself and then to direct attention to a New Creation that, because of his Resurrection, was stretching out before them. His followers—his loved ones—had to turn from loss, find his face again (even though it was difficult to recognize), and turn their own faces to the new, challenging, and glorious way ahead of them. It is a turning toward the face of grace, Jesus himself as the *ikon* of the triune God, which always redeems and reorients his disciples so that they can be beacons of Resurrection hope for the world. We pray that our work, following this plan, will be carried out with these dynamics and these benefits! There are many challenging realities we must “face up to” so we pray for courage and faith in everything we seek to do as we intentionally find ways to turn our faces to the grace of God—that grace which has sustained and is sustaining each one of us as well as the whole Body of Christ that is the Diocese of Huron at this very moment.

CREATION AND NEW CREATION

The Diocese of Huron aspires to be a Church that is firmly **Christ-centred and (New)Creation-focussed**. We want to be a Church that is “open to every kind of Resurrection ‘new-

ness” (“Yielding to the Life of the Spirit,” Bishop’s Charge To Synod, 2021). This is an enlivening newness; a newness of freshness and fertility. It is not a “newness” in the sense of replacement—not “new and improved” like some product that is for sale. Nor is it “managed decline” or even “change management.”

Making new means being open and receptive to the prompting of the Holy Spirit and finding way to “resonate” with it. It means allowing ourselves to let go of some things in order to imagine and embrace new possibilities—and, with God’s grace, *to be renewed in the spirit of [our] minds* (Ephesians 4:23).

The Church, and the Diocese of Huron with it, is in the midst of a contraction. All living systems have periods of expansion and contraction. To the extent that it is possible, we yearn for the ability to guide and shape this contraction faithfully and prayerfully; to work intentionally with it rather than just passively let it happen. In the end, the overall objective is to consolidate—to have the right number of healthy, thriving, self-sustaining parishes full of people.

The world, including all of us, needs both God’s judgement and God healing grace. God was in Christ reconciling the world to himself – we benefit and participate in this mission. And when we open ourselves, empty ourselves, to receive the gifts of God – this becomes possible (“Living Hope: Our Identity and Mission in Christ,” Bishop’s Charge to Synod, 2020).

So, we make-way for that Spirit. We do not want to yield to the spirit of the times, nor to the spirit of our own will, but rather to seek the direction of the Holy Spirit of God, the giver of life, the one who makes all things new (“Yielding to the Life of the Spirit,” Bishop’s Charge To Synod, 2021).

This is the deepest, truest, form of “new” possible. The kind that is good news for all. It is the kind of “new” that we hear described in the creation stories. It is the kind of new that was experienced at the empty tomb of Jesus. Sheer possibility. That is what our church is built upon. Faith in the possibility of a new creation, a new creation that is stretching out before us and that the Holy Spirit of God promises to lead us into. The whole history of the people of God has included liminal times like this. God always led them through—each and every time—to the new thing promised. (“Yielding to the Life of the Spirit,” Bishop’s Charge To Synod, 2021.)

In most respects, the church of the twentieth century is gone. The ways of thinking and acting, along with the culture and infrastructure, that supported ministry in that century are often barriers to imaginatively and faithfully meeting the challenges and opportunities of this century. It is good that some things are gone—such as an institutional Church that is deeply enmeshed in colonialism and Empire. Other things that are gone may still be mourned by some or even many. But they are gone.

However, the things that remain are the central truths and practices of the Anglican church all gathered and centred around the Risen Jesus by the power of the Holy Spirit. Therefore, what we inherit, and what will last, is both ancient and new. Like Creation itself, the church is sustained every day, every hour, every second by its Divine Creator. *[F]or us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist* (1 Corinthians 8:6).

GENEROUSLY ORTHODOX AND RECOGNISABLY ANGLICAN

We aspire to be a Church that is recognisably Anglican and generously orthodox. The decline of Christianity in the West has already been noted, with many understanding the roots of our secular society to lie in the new intellectual, scientific, and cultural developments in the 1600s and especially 1700s that are collectively called “the Enlightenment,” which made religion primarily a private matter of individual conscience as opposed to something more public, collective, and cultural. This is particularly the case in those churches which arose out of the Reformations of the fifteenth century, which in many respects includes us Anglicans. In other ways, particularly in the liturgy, the Church of England and its offspring churches that comprise the Anglican Communion retain significant connections with the undivided Western Church. It is for this reason that Anglicans since the nineteenth century have often understood themselves as being a “middle way,” a *via media*, between Roman Catholicism and Reformed Protestantism. But the wider tendencies of liberal, post-Enlightenment religion certainly did shape the church of much of the twentieth century West: a preference for a private, rational faith with little or no room for anything mysterious or unexplained, anything beyond the natural.

In the past decade or two, there has been a decisive shift away from this overly rational and de-mythologised Modernist Church of our predecessors, with its tendency to avoid or explain away the supernatural and miraculous moments of scripture—replacing them in many instances with a highly individualistic turn to the psychological. Now we see an increasing desire for **transcendence**, for resonance with the Holy, for moments which take us out of the daily grind and provide oases of peace and glimpses of Truth. Theologians and cultural historians might speak of this as a process of **re-enchantment** and a reclamation of **sacredness**—and these wider societal shifts are not restricted to the Church either. Broadly speaking, these tendencies can be understood as a *ressourcement*, a return to sources (to borrow a term often used in reference to early twentieth-century theology).

The Diocese of Huron affirms and embraces a generous orthodoxy that can confidently and without embarrassment or reserve proclaim the Good News of salvation for all humanity in Jesus Christ as we have received it from our predecessors in faith. We aim to re-source everyone in the Diocese of Huron with the beautiful core pieces of the Gospel, to restore its sweetness. The “orthodoxy” of generous orthodoxy is not synonymous with the unexamined and often anti-intellectual certainties of fundamentalism nor does it entail any particular political or cultural stance. It is “generous” in the sense that, being rightly focussed on Jesus and the core of the faith that He taught and lived, we welcome the whole diverse array of humanity which God has created. Generous orthodoxy is characterised less by rigidity in the sense of doctrine and more by right-worship and right-living, focussed primarily on praising and thanking Almighty God in a life of gratitude. For it to thrive, however, both elements need to be present. A generous and open engagement with others, Christians and non-Christians alike, as well as a genuine love for them and curiosity about their beliefs is essential.

As beloved children of God, made in God’s image and likeness, we are bound together as Anglican Christians in the Diocese of Huron. The core elements of our common Anglican identity are encapsulated by the Chicago-Lambeth Quadrilateral (see box - next page) and we remain committed to them in their entirety. The centrality of scripture, the affirmations of the historic creeds, the sacraments of font and altar as we have received them, and the

of the church around the bishop as the figure of unity will not change and they are not up for negotiation. This is what is meant by “recognisably Anglican.”

The Chicago-Lambeth Quadrilateral

1. The Holy Scriptures of the Old and New Testaments, as “containing all things necessary to salvation,” and as being the rule and ultimate standard of faith.
2. The Apostles’ Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.
3. The two Sacraments ordained by Christ Himself--Baptism and the Supper of the Lord--ministered with unfailing use of Christ’s words of Institution, and of the elements ordained by Him.
4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.

Resolution 11 - Lambeth Conference 1888; based on a resolution passed by the Bishops of the Protestant Episcopal Church of the United States in Chicago in 1886.

However, nowhere in the Lambeth Quadrilateral is England or the British Empire ever mentioned. Like the Episcopate in point four, Anglicanism has always been locally adapted and it will continue to be adapted to local circumstances and contexts. Consider, for example, our Companion Diocese of Amazonia, where Anglicanism was something chosen; it is neither indigenous nor a product of British Colonialism. The Quadrilateral helps us to get at what is genuinely valuable about Anglicanism.

A generous Anglican orthodoxy is the animating core of *Turning to Grace*.

I believe that our inherited, in-culturated, incredible Christian practices—seasoned and shaped by the Anglican experience and its wisdom—are all we need right now as a central “strategy”. Practices like: Prayer. Fasting. Study. Worship. Confession. Forgiveness. Sabbath. Scripture. Sacraments. All of it leading us to love and serve the poor, the weak, the lost, in Christ’s name. God is found in these practices. Or better, God finds us in and through them. ... The KEY [is] to be willing to go more deeply into the practices of the church, fully open to God’s desire for us and for the world, focusing on Jesus and yielding to the life and movement of the Holy Spirit. (“Yielding to the Life of the Spirit,” Bishop’s Charge To Synod, 2021.)

This set of practices can be imagined as dynamic triangle of three types of activity: catechesis, worship, and stewardship. With the three poles opening up space in the middle for faith, for truth, healing and reconciliation with God and with one another, in Christ. (“Together on the Road with Christ,” Bishop’s Charge To Synod, 2022.)

CORE OF THE PLAN

Turning to Grace is grounded in an overarching commitment to the openness and freshness that comes of the following the leading of the Holy Spirit into the New Creation. Our aspirations to become a learning church, a more just church, and a more diverse church are the three pillars that support this overarching commitment, with its foundation being built on strategic stewardship and resource allocation. Discipleship undergirds it all. Commitments and actions related to Indigenous Ministry and Property are woven like a thread throughout the entire plan. (More detailed strategies for separate elements of the Plan, such as Indigenous Ministry and Property, will be developed to guide the implementation of Turning to Grace).

The three pillars are interrelated and mutually reinforce one another. To become a more diverse church requires us to be a learning church as well. Increasing diversity will demand us to become more just in different ways. No one pillar is more important than another. There must be a balance amongst them, with activities related to each one of them taking place in parishes and deaneries. Indeed, many initiatives and activities relating to these pillars are already happening across the whole Diocese. Turning to Grace aims not only to reflect what is already happening but also to encourage further and deeper engagement.

The description of each pillar in the Plan includes a section called “Encouragement to Parishes.” These sections are intended to be illustrative, not exhaustive, and suggest some ways that parishes are already responding to the Principles, Acts, and Actions that have been outlined. The overall objective is to enhance the connective tissue between all parishes of the Diocese. We want all parishes to be able to see themselves reflected in the Plan, which tries honestly and directly to set out the future and to both manage and set expectations for the entire People of God in Huron. There is no expectation that every parish will be able to do everything.



Turning to Grace

PILLAR ONE

A LEARNING CHURCH FOR DISCIPLESHIP



Learning

We are a learning church

A disciple is a pupil of Jesus, always learning his ways and living in him. Learning in faith is more about formation more than information. We are shaped spiritually as we grow. We cherish the joy of discovery and seek deepening fascination with the scriptures and Christian traditions.

*Take my yoke upon you, and **learn** from me; for I am gentle and humble in heart, and you will find rest for your souls (St. Matthew 11:29).*

A LEARNING CHURCH is not primarily about intellectual learning but about curiosity and discovery that promotes a Spirit-led sense of newness, transformation, and delight in sharing the fruits of our inquiries with one another. To learn in this way is to be shaped and formed together as disciples of Christ. It is not just that we are learning, it is from Whom we are learning. As Rowan Williams puts it in *Being Disciples*, we are pupils of Jesus. We long to grow spiritually so that we may be more fully conformed to Him.

Discipleship in the Spirit requires learning, practice, discipline ("Yielding to the Life of the Spirit," Bishop's Charge To Synod, 2021.)

While being a Learning Church is less a curriculum than a commitment to a series of practices, nevertheless a basic understanding of Christian teachings and beliefs is essential. If you were new to Christianity what would you need to know to practice it? And how and with whom? It is impossible to be a Christian alone. At its heart, Christianity is about relationship: with God—Who as a Trinity of Persons is always already in relationship internally—and with neighbour. Having a community of practice that delights in learning together in the spirit of mutuality helps. The Learning Church is about *mutual* learning with the overall aim of fostering spiritual growth and discipleship so that we all can proclaim the Gospel in word and in deed.

The Learning Church is for the whole People of God; for all ages; for new and life-long Christians; for new and cradle Anglicans; for the laity and for those who are ordained. Whether undertaken individually or with others, life-long learning is a key component of personal spiritual growth and sanctification. It needs to be expected, guided, and sustained so that it becomes a habit. In order to succeed, the Learning Church needs both centrally organised initiatives, events, and activities and regional ones at the Deanery and parish levels. There is also a place for other groupings based on interest and/or affinity. A Learning Church will recognise that, for many people and groups, Sunday morning may no longer be their primary

entry point into the Church nor their principal means of engagement with it. Becoming more of a Learning Church will be essential for the stability of the other two pillars and for the implementation of *Turning to Grace* as a whole.

The Acts and Activities that will support the Learning Church are designed to foster and encourage spiritual development and small-group learning in every community and region in a way that will be sustainable for the long haul. Such groups are based on four basic principles: that they are prayer-centred, Christ-centred, biblically guided, and mutually supportive. Such groups should gather for a short period of time (four to eight weeks) before being reconfigured and, ideally, multiplied by changing membership and adding new groups.

There will be opportunities for leadership and vocational development for both laity and clergy. We know that even at present there are not ordained clergy in all areas of the Diocese or present in the parish every week. We recognise, therefore, the importance of raising up more lay leaders. To this end, we will endeavour to maximise the teaching and learning (evangelizing and sacramentalizing) potential of threshold opportunities in parishes (First Communion, Confirmation, funerals) as well as take advantage of episcopal visits across the Diocese.

We will develop an integrated pattern of learning and formation for clergy, from initial inquiry and postulancy through the early years of ordination and beyond. This will reflect a communal commitment to and focus on deepening our understanding of the bible, liturgy, theology, history, and Christian practices. A plan for life-long learning will be required of all who hold the licence of the Bishop. This will be supported and guided by the Archdeacon of Life-Long Learning and Vocational Development as well as by other Catechists and guides.

Although the Learning Church is about the completion of degrees or certificates, the three colleges long associated with the Diocese of Huron—Huron, Canterbury, and Renison—have an important role to play in this Pillar. Existing groups and organisations that foster theological education and prayer ([Education for Ministry](#) [EfM], the [Anglican Fellowship of Prayer](#), etc.) will also continue to support the Learning Church.

ACTS AND ACTIVITIES

1.	All parishes to implement at least one small-group learning opportunity annually, with the goal being to develop an ongoing pattern of having one other gathering in the week besides Sunday morning. Who? Clergy and lay leaders	Fall 2024 plan and Lent 2025 start
2.	Deaneries (or regions) to develop multi-year learning plans that reflect a balance of groups amongst the areas (spiritual growth and development, theology and scripture study, environmental concerns, justice issues, etc.). Ideally such a plan would coordinate and make more widely available the individual parish initiatives. Who? Regional Deans	For 2025-26 start

ACTS AND ACTIVITIES

3.	<p>Relevant groups and individuals at the Diocesan level (e.g., Canon Catechists; Archdeacon, Life-Long Learning; Doctrine & Worship) to develop models and curriculum for sustainable, supportive, year-round patterns of learning at all levels.</p> <p>Who? Archdeacon, Episcopal Office</p>	One annually, beginning Spring 2025
4.	<p>Hold a workshop on prayer in each Deanery, including teaching and encouraging the laity to pray Morning and Evening Prayer.</p> <p>Who? Regional Deans</p>	2024-25
5.	<p>Identify resources for parishes and Deaneries may apply to support activities designed to foster a Learning Church.</p> <p>Who? Secretary-Treasurer</p>	Winter 2026
6.	<p>Offer a workshop on lay-led worship and preaching: what happens if the priest is not there? (To be coordinated with Licensed Lay Reader training.)</p> <p>Who? Archdeacon, Episcopal Office & Chaplain to Licensed Lay Readers</p>	Winter 2025
7.	<p>Appoint an organisational structure to lead and coordinate children and youth activities across the Diocese and make better use of existing resources (e.g., Catechesis of the Good Shepherd, Godly Play, Messy Church, Gospel-Based Discipleship)</p> <p>Who? Archdeacon, Episcopal Office</p>	Activities for Fall 2025
8.	<p>Establish Deanery (or regional) learning events annually for children and youth.</p> <p>Who? Regional Deans & Territorial Archdeacons</p>	Annually from Fall 2025
9.	<p>Require a personal pathway (plan) for life-long learning from all who hold a license of the Bishop as a Licensed Lay Reader, Deacon, or Priest. To be supported and guided by the Archdeacon of Life-Long Learning and Vocational Development as well as by other Catechists and guides.</p> <p>Who? Archdeacon of Life-Long Learning and Vocational Development</p>	2024-25

ACTS AND ACTIVITIES

<p>10.</p>	<p>Further develop and formalise the Learning Church Network, comprised of individuals and representatives with leadership roles in the Learning Church.</p> <p>Who? Archdeacon, Episcopal Office</p>	<p>Winter 2025</p>
<p>11.</p>	<p>Develop a Diocesan Resource Centre (website) for the Learning Church Network that curates and evaluates existing resources and disseminates information about activities. Existing resources include:</p> <ul style="list-style-type: none"> • Being Anglican and The Bible in the Life of the Church (Anglican Communion); • The Way of Love (The Episcopal Church); • Revive: Equipping Lay Leaders to Become Spiritual Leaders (The Forward Movement/the Rev'd Dr Dawn Davis); • Sanctuary Mental Health Ministries; • The Difference Course (Church of England/Archbishop of Canterbury). <p>Who? Communications Officer/Technology & Resource Assistance</p>	<p>Fall 2025</p>
<p>12.</p>	<p>Convene a meeting of the Canon Catechists to coordinate the writing and development of resources relevant to each individual area of speciality.</p> <p>Who? Archdeacon, Episcopal Office</p>	<p>Fall 2025</p>
<p>13.</p>	<p>Convene a semi-annual meeting of the Learning Church Network, facilitated by Huron Church House.</p> <p>Who? Archdeacon, Episcopal Office</p>	<p>Winter 2025</p>
<p>14.</p>	<p>Identify and develop potential future leaders for the Diocese and provide them with learning and experiential opportunities.</p> <p>Who? Bishop</p>	<p>Fall 2026</p>

LEARNING CHURCH

Encouragement to Parishes

Some activities already under way related to the Learning Church:

- * Lay-led bible and book studies in many parishes;
- * Lambton Lay Institute and Essex Continuing Education Series
 - * Advent & Lenten Deanery Studies in London
 - * Saugeens: graphic novel book study
 - * Huron-Perth: Workshop on Evangelism
- * Strong enrollment in courses and workshops led by Huron, Renison, and Canterbury as well as in the L.Th. program offered by Huron

PILLAR TWO

A MORE JUST CHURCH

**We are a just church**

Justice is “to make right”, at its simplest level, but acting justly is anything but simple. Very often, we fail to make things right. We seek God’s justice so that we may live in right relationship with God, with one another, and with all of creation.

[A]nd what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God? (Micah 6:8)

WHEN WE SPEAK of becoming a more **Just Church**, we speak of God’s Justice. In our actions, we endeavour to imitate God’s ways and to reflect—insofar as it is possible for us as created beings—God’s essential Being as Love. We then strive to follow God’s loving and merciful way of thinking so as to acknowledge and honour the Reign of God in our lives and in our world. This is a merciful, gracious, and active response. It is *doing* justice and *loving* kindness. Together.

How do we become a more Just Church?

Pray! Then, by emptying ourselves of the desire to BE right, and renouncing our desire to turn everything to our own advantage. Then, by turning to God to see what kind of justice God desires... and acting on it (“Living Hope: Our Identity and Mission in Christ,” Bishop’s Charge To Synod, 2020.)

God’s Justice is an all-encompassing justice that is driven by **reconciliation**, care, and love. It enfolds and transforms all other kinds of justice, all causes, all movements—from concerns about environmental degradation, inequality, and sustainability to how we engage with other Christian groups as well as non-Christian religions in ecumenical and interfaith activities. It should inform how we allocate our material resources, including property. It shapes how we engage with one another to ensure that we have **Safe and Healthy Churches**. It propels us to be attentive to future generations in the Church by endeavouring to ensure that future generations inherit a viable and thriving Church, just as we ourselves did—although one that will doubtless look very different. The idea that the relationships between generations is a justice issue is what is termed “intergenerational equity.”

The College of Deacons has an important role in the fostering of a more Just Church through their individual parish ministries as well as the collective project undertaken at each Diocesan Synod.

RECONCILIATION

St. Paul describes reconciliation as a—and perhaps *the*—key Christian activity. We are impelled to strive for reconciliation with others and of others to God because of God’s gracious and loving mercy displayed in the Incarnation of God’s only begotten Son, Jesus Christ.

For the love of Christ urges us on, because we are convinced that one has died for all; therefore all have died. And he died for all, so that those who live might live no longer for themselves, but for him who died and was raised for them. From now on, therefore, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God (2 Corinthians:14-20).

We aspire as a Diocese to learn the habits and delights of the work of reconciliation and to recognize it as our central ministry with one another and the world. A sign of this commitment is our membership of the [Community of the Cross of Nails](#), based at Coventry Cathedral. All of us are called to be reconcilers in the widest sense and to recognise that there is a spectrum of reconciliation, not a single focus. As Canadians and Anglicans we are also called to reconciliation with the Indigenous Peoples of the land and especially in the Diocese of Huron; this is a specific instance of the broader imperative of reconciliation that includes but also exceeds “reconciliation” as commonly used with reference to the actions and initiatives arising from the [Reports](#) of the Truth and Reconciliation Commission and subsequent activities. Reconciliation also relates to dealing with the existing and future conflicts encompassing everything from personal or theological disagreements as well as our human brokenness that leads to serious situations that contravene Safe Church protocols. As a Diocese we aspire to model what the Archbishop of Canterbury has called “good disagreement,” which fosters rather than imperils reconciliation.

The ongoing work of reconciliation with Indigenous peoples, especially with those who are pre-founders of the Diocese of Huron, is a particular obligation for all of us and is a key objective of *Turning to Grace*. Because “[w]e need Indigenous voices woven into every key decision we make,” we will regularly and intentionally review our policies and practices to ensure that this is so (“Living Hope: Our Identity and Mission in Christ,” Bishop’s Charge To Synod, 2020).

ACTS AND ACTIVITIES

1.	<p>Establish a Reconciliation Task Force to review Diocesan policies and practices and recommend changes that will foster further reconciliation initiatives.</p> <p>Who? Bishop and Archdeacon for Reconciliation and Indigenous Ministry</p>	2025
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ACTS AND ACTIVITIES

2.	Encourage Parish and Deanery Councils to develop written agreements about how members will interact with one another (e.g., safe-space agreements or covenants). Assist this work by providing models or templates. Who? Secretary-Treasurer & Director of Human Resources	Fall 2024
3.	Safe Church Committee to continue to review and revise our Safe and Healthy Church policies and practices for approval by Diocesan Council. Anti-racism and harassment and discrimination prevention should be incorporated into these policies. Who? Secretary-Treasurer & Director of Human Resources	For approval by June 2025.

THE ENVIRONMENT AND SUSTAINABILITY

The integrity of God’s creation is under threat and at risk of collapse. The *triple* environmental crisis of climate change, bio*diversity loss, and pollution is an existential threat to billions of people and species of plants and animals across the globe. While in recent years the Synod has passed a number of motions relating to the environment and wider sustainability concerns and there is no question that our carbon footprint is much smaller than before the coronavirus pandemic, there remains an urgent need to do more. Many parishes are already very active in this area. It is not enough to change what we do, we must transform our relationship with creation.

ACTS AND ACTIVITIES

1.	Establish a group of lay and ordained Anglicans in Huron to coordinate and support existing or new commitments to addressing the environment and climate change in our communities. Who? Archdeacon, Episcopal Office	Fall 2026
2.	Develop a property strategy that considers negative and positive impacts on the environment and sustainability. These impacts are to be assessed in every stewardship decision. Strategies should include: • Ways to reduce our carbon footprint by the consolidation and strategic closure of surplus buildings; • Ways sustainably to develop our properties. Who? Secretary-Treasurer	2024-25

ACTS AND ACTIVITIES

3.	<p>Update the Diocesan Investment Policy better to reflect our values with respect to environmental and sustainability concerns.</p> <p>Who? Secretary-Treasurer & Director of Finance</p>	Winter 2025
4.	<p>Camp Huron leadership to develop increasingly sustainable practices for the Camp while continuing to nurture Campers and Staff in understanding their role in transforming our relationship to Creation.</p> <p>Who: Director of Camp Huron</p>	Summer 2025 and on-going
5.	<p>Establish a Task Force to explore the establishment of a policy on carbon-education (e.g. purchasing carbon offsets if a meeting needs to be held in person)</p> <p>Who? Secretary-Treasurer</p>	2026
6.	<p>Complete the HVAC project at Huron Church House. This includes installing a ground-source heating and cooling system (geo-exchange/geo-thermal) and replacing all existing lights with LED lighting.</p> <p>Who? Secretary-Treasurer</p>	2024-25
7.	<p>Explore ways to support and incentivise parishes in their efforts to become more sustainable (e.g., information about heat pumps, geo-thermal systems)</p> <p>Who: Secretary-Treasurer & Property Management Officer</p>	Fall 2025

POVERTY REDUCTION AND HOMELESSNESS

Then [the Lord] will answer them, "Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me" (St. Matthew 25:45).

While the Church cannot solve intractable social problems relating to crises in mental health, affordability, and housing on its own, we can contribute to a whole community response to them. We want to make a material difference to the lives of marginalised and vulnerable people and we aspire to create a world where there is enough for all and everyone has a home.

ACTS AND ACTIVITIES

1.	Have each Deanery conduct an inventory of existing food, clothing, and housing initiatives and assess whether they could be better coordinated. Who? Regional Deans	Winter 2025
2.	Prioritise the reporting of poverty-reduction and homelessness initiatives in Year-End Reporting. Who? Secretary-Treasurer	For Year End 2025
3.	Encourage each Deanery to expand or begin an annual initiative or campaign in partnership with a local community organisation. Who? Regional Deans & Territorial Archdeacon	Annually from Fall 2024
4.	Continue to implement St Paul’s Cathedral’s plan to develop more affordable housing in Downtown London (and a creative “hub”). Who? Dean of Huron	2027
5.	In conjunction with the Property Strategy (below), consider opportunities to redevelop existing properties for geared-income housing. Who? Secretary-Treasurer	On-going

JUST CHURCH

Encouragement to Parishes

Parshes understand their particular context well. Walk your community, looking around with open eyes and prayer to see what needs are going unmet. Some needs are complex and require systematic approaches but many are smaller and simpler, easier for a parish to meet.

Some activities already underway related to becoming a more Just Church:

- * London Deanery support of InDwell;
- * Migrant Farm Workers program in Brant-Norfolk, Oxford, and Essex;
- * Connections Centres at St. Paul’s Stratford, St. Paul’s/Trinity, Wingham. and other locations;
- * Many examples of community meal/community kitchen programs, many of which have operated for over two decades (e.g., Grace, Brantford; St. John’s, London).

PILLAR THREE

A MORE DIVERSE CHURCH

**We are a diverse church**

Our church has inherited many different streams of tradition and they come together in wonderfully diverse ways. We seek to become a more multi-traditioned, multi-cultured, multi-lingual, multi-racial church so that we may find unity in our God-given diversity.

God saw everything that he had made, and indeed, it was very good (Genesis 1:31a).

As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus (Galatians 3:27-28).

After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands (Revelation 7:9).

That they all may be one (St John 17:21a).

THE WITNESS OF SCRIPTURE attests to the fundamental oneness of all created beings in the eyes of God. Made in the image and likeness of the Creator and having put on Christ in baptism, our ultimate end is as part of that great and diverse multitude assembled around the Throne of the Lamb. And yet, Jesus' prayer *that they all may be one* has yet to be realised. Why is that?

And God made all of this. And loves all of this. The whole creation is almost endlessly diverse. God loves that, apparently. But some of us seem to hate it. I know that all this difference can seem overwhelming.

But why don't we love it, like God does? Sin. That's one of the words we have for it. There are places in our tradition where you can look to find something that will seem to hate diversity with us – like the story of the Tower of Babel. But there is another story that goes with that one, the Day of Pentecost. Which one of those two stories makes the angels in heaven rejoice? Pentecost, when all of the languages sounded together in harmony. And each one understood the language of each other. And it was beautiful. ("Living Hope: Our Identity and Mission in Christ," Bishop's Charge To Synod, 2020.)

In aspiring to become a more **Diverse Church**, we do not mean "diverse" in the same way that it is commonly used in the public sphere. It is not a DEI (Diversity, Equity, and Inclusion)

ideology but a real embrace of God-given difference in language and culture that reflects a **common goal of unity in Christ**. That we are different allows for relationship and learning. And, of course, Jesus' Great Commission draws no boundaries:

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you (St. Matthew 28:19-20a).

The Good News of the Gospel is for all peoples and nations and so, as Christians, we are called to exercise hospitality and practice generosity in the face of difference since we are all beloved children of God. While becoming more visibly diverse is not always possible for rural parishes because of local demographics, other forms of diversity as described here are attainable—and probably already present in our parishes whether recognised or not.

This recognition may lead some of us to audit our spaces and parish cultures for cultural biases or preferences and to assess how appropriately to open ourselves to other languages and cultures, including music, food, symbols, art, etc. How might we be led to sacrifice some turf to make a space for others? It should lead us to reflect on how we might better prepare our churches for the continuing and accelerating arrival of Anglicans from other parts of the communion and those who come to us from “places” unfamiliar to us. Alongside these reflections, we need also to recognize that there are limits to what can be rightly and faithfully called “Christian” and “Anglican” and have common understandings of these limits. *Turning to Grace* attempts to do just that.

It needs to be said that we are *already* a more Diverse Church than even a decade ago, particularly but not exclusively in urban areas. We want to learn from this already existing diversity and see it as a gift to all of us and to our communities. It is a question of engaging with and learning to live with difference and find life in it. To do so may well involve difficult or painful conversations but there is an existential need for embracing difference: either we exist in a much more diverse church in the future, or we may not exist at all. To succeed, these conversations need to be approached with an attitude of curiosity and not of judgement.

Across the Diocese there are already communities of new Canadian Anglicans forming within some of our parishes. All Saints, Waterloo hosts a Filipino worshipping community and a new one is in formation in London as a Bishop's Mission St. Mark's, London has seen the development of a large Nigerian community. There are doubtless others. There is also the Migrant Farmworkers' program active in Brant-Norfolk, Oxford, and Essex and other wonderful ministries like it—which can happen in virtually every Deanery. We want to encourage parishes to recognise and foster the communities that are developing within parishes and to see this ministry as a gift and not as a threat; indeed, it is likely that some people may continue in both the original and the new communities.

The goal of becoming a more Diverse Church includes other forms of diversity as well—and not just an embrace of “visible minorities” or communities of diverse sexuality and gender expression. Diversity not only includes welcoming those who look or love differently, it also includes those who may wish to worship in a way that would be recognisably Anglican elsewhere in the Communion. We have the opportunity to intentionally strengthen diverse expressions of Anglicanism in the Diocese of Huron, recognising that differences bring beauty and not threat. We can honour and value what has been characteristic of Huron in the past and allow it to branch out and develop in a way that is authentic to the parish and locality. We

will need to discern how the common denominator has shifted in our common embrace of diversity across the Diocese and ensure that our Diocesan services reflect this.

Just as there is space for culturally differently Anglican forms of worship in the Diocese of Huron, there also needs to be room for theological diversity where it remains recognisably Anglican and within the framework of the Lambeth Quadrilateral (see above). We aspire to a generous orthodoxy that embraces our diversity.

There can also be diversity in another different sense. A more Diverse Church will no doubt also arise in terms of how ministry is exercised in a specific context. We have already noted that ordained clergy are not available in all regions and every Sunday in all places. Becoming a more Diverse Church will cause us to reflect on what kind of leadership is needed and what is our unique identity and mission in this community?

Initiatives around Christian unity fall into this category as well. We can build on existing ecumenical cooperation in small centres and arguably elsewhere as well. A basic premise of ecumenism known as the Lund Principle affirms that churches should act together in all matters except those in which deep differences of conviction compel them to act separately. This does not mean losing or apologising for our distinctive Anglican ways but actually deepening them, learning more about them, and becoming more secure in our own identity so that we can offer it to others just as we can learn from them. Ecumenism has been called an “exchange of gifts.” Visible cooperation with other Christians as well as Muslims, Jews, and those of other faiths—towards which we also ought to extend **the Lund Principle**—will be increasingly important in carving out space for healthy religion in the public sphere. This may be assisted in some ways by the increasingly visible place for Indigenous spiritualities in public life.

An overall objective for the Diverse Church is to learn from the already existing diversity in our Church starting with Indigenous Anglicans and extending it to recognize and welcome the incredible diversity of the Anglican Communion in every respect. We aspire to embrace the *Dignity of Difference* (Rabbi Jonathan Sacks).

Finally, we recognise that diversity also includes inter-generational diversity.

ACTS AND ACTIVITIES

1.	Through small-group gatherings in parishes or Deaneries, re-examine our own learning about diversity that does not resonate with what we know about God. Extend these insights into conversations to encourage honesty about our own reluctances around issues of diversity. Who? Clergy and Regional Deans	Lent 2025
2.	Develop a plan to learn intentionally from places where this work is already advanced and identify and foster hubs and leaders for Diversity development pilot projects, • Prioritize support for developing communities of the faithful who do not have “English” as a first language or culture.	Fall 2025

ACTS AND ACTIVITIES

	<ul style="list-style-type: none"> • Encourage a mixing of these differences around the Word and Spirit and our common humanity in Christ (avoid creating cultural enclaves) <p>Who? Bishop and Archdeacon, Episcopal Office</p>	
3.	<p>Plant new and foster existing worshipping communities and parishes with an intentionally different ethos, one in each Archdeaconry to start.</p> <p>Who? Territorial Archdeacons</p>	Lent 2027
4.	<p>Convene a small group to re-boot Proud Anglicans.</p> <p>Who? Bishop and Archdeacon, Episcopal Office</p>	Fall 2024

DIVERSE CHURCH

Encouragement to Parishes

Some activities already underway related to becoming a more Diverse Church:

- * Filipino congregations in Waterloo and London;
- * Mar-Thoma congregations in Windsor and London;
- * Church of South India Congregation in London;
- * Annual diocesan participation in Pride parades;
- * Long standing ecumenical partnerships and activities, particularly in rural areas;
- * Many examples of hospitality to surrounding neighbourhoods (e.g., picnics, Back to Church Sundays, Open Doors events).

THE FOUNDATION STEWARDSHIP & RESOURCES



For which of you, intending to build a tower, does not first sit down and estimate the cost, to see whether you have enough to complete it? Otherwise, when you have laid a foundation and are not able to finish, all who see it will begin to ridicule you, saying, "This person began to build and was not able to finish" (St. Luke 14:28-30).

ONE OF JESUS' PARABLES exposes the folly of trying to build a house upon a foundation of sand instead of rock (St. Matthew 7:24-27). He is speaking, of course, of Himself and His teachings—Jesus, the Word of the Lord. Turning to Grace sets out a vision for the Diocese of Huron that is Christ-centred and (New)Creation-focussed. More literally, however, the success of this vision is dependent on having a firm foundation of resources upon which to build.

In speaking of "resources," we mean more than just financial resources (money). People and property are the principal resources of the Diocese of Huron. It is also important—perhaps for clergy in particular—to avoid a temptation to draw a firm line between spiritual and worldly things (*sordid gain*, or *filthy lucre* in another translation [Titus 1.11]) as if the latter were not an essential part of the former. The whole People of God is engaged with things spiritual and things temporal in the work of living in the Kingdom of God. Having an adequate resource base—of all kinds—makes things possible, or not.

As such, Acts and Actions related to Stewardship and Resources are foundational for all three Pillars of *Turning to Grace*.

A Word about Resources for Indigenous Ministries

Some Dioceses have chosen by practice or canon to allocate a portion of revenue or property sales to Indigenous Ministries. This is not the approach that has been recommended by Indigenous members of the Diocese of Huron, who rightly want to have a place at the centre of all Diocesan initiatives and activities.

The development of an Indigenous Ministry plan is currently being led by the Archdeacon for Reconciliation & Indigenous Ministry and the Indigenous Ministries Missioner.

STEWARDSHIP

[I]t is required of stewards that they should be found trustworthy (1 Corinthians 4:2).

When we speak of “the Diocese,” we are referring to the collectivity of parishes, chaplaincies, and other communities across the geographical area of Huron as well as the administrative functions that enable our overall mission. People, places, and property constitute the Diocese. While we are far from the ideal of holding all things in common (Acts 2:44-45), we do try to conduct our common life according to the Great Commandment:

“You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.” This is the greatest and first commandment. And a second is like it: “You shall love your neighbour as yourself” (St. Matthew 22:27-28).

Another way of putting this would be with reference to St. Paul’s language of mutuality and order: *Now you are the body of Christ and individually members of it (1 Corinthians 12:27)*, Christ Himself being the head and animating force (Colossians 1:18a). As members of the gathered Body of Christ that is the Diocese of Huron, then, we are called to be stewards of those things held in common and those things individual to us. We are stewards of our inherited faith, spirituality, and Anglican common life. We are stewards of the inherited resources of the Diocese, including financial and real estate resources. We are also stewards of the painful inheritances and healing possibilities arising out of our own brokenness as well as that of those who came before us.

Stewardship not only suggests the care of the resources that we already possess, it also implies the development of those resources and the cultivation of new ones. In other words: fundraising.

And here there is a real obstacle that must be named: the worry (ours) and the perception (others’) that the Anglican Church does not have a future. The future of the Anglican Church is in the hands of God. For our part, we can faithfully and boldly proceed in our ministries knowing that with God all things are possible—while clearly expecting significant change and while faithfully enacting and demonstrating the essential value of Anglican communities within society. For us, prayer and active trust in God’s providence are essential. As stewards, we are simply called to be actively faithful in our practices. For others, the Acts and Actions of *Turning to Grace* may instill a sense of confidence in the future of the Anglican Church and the Diocese of Huron. What is needed is a set of strategies that will enable us, where possible, to reshape the Church for mission today and in the decades to come. This is urgent and difficult work, but in many ways it is now or never.

As faithful stewards, we want to encourage both **impact** and **legacy**. Considering the local impact and the larger-picture or longer-term legacy are two good ways to measure the effectiveness of our stewardship as it relates both to financial resources and property.

Stewardship also requires making choices. *Turning to Grace* aims to give all parishes in the Diocese of Huron imaginative pathways to see the future, whether that be to be strengthened and enlivened by new growth or the grafting on of new shoots (Romans 11:17), or whether it be to *fall to the ground and die* and, potentially, with God’s grace, bear much fruit (St. John 12:24). We encourage all parishes and particularly those that are struggling in terms of financial or human resources to take charge of their future and to consider prayerfully what sort of legacy they wish to leave to those who will follow us in the Diocese of Huron.

RESOURCES

There are two categories of resources, existing and potential. **Existing resources** include:

- Regular parish giving (weekly giving as well as annual or special campaigns);
- Apportionment funds paid by parishes to support local (Diocesan), national, and global Anglican ministry;
- Income from investments (the use of which may be restricted or unrestricted) at the individual parish level as well as Diocesan-wide: the Capital Development Trust, the Huron Development Fund, and other restricted and unrestricted trusts. There are few unrestricted Diocesan trusts.

We know that this existing resource base is shrinking and so it essential that we look for other sources of revenue. These **Potential resources** are those derived from new or untapped revenue streams; in other words, from such things as:

- Development (fund-raising) campaigns at the local and Diocesan levels;
- Planned or legacy giving by individuals (and, possibly, parishes) through wills and life-insurance policies;
- The sale or development of properties, either outright or in partnership with a third party (municipality, NGO, etc.), with the double objective of
 - o funding existing ministry in a particular place in sustainable way
 - o increasing the capital of existing investments (CDT, HDF) to enable new ministry and insulate against risk (cushion)

The basic principle is that if the local parish is doing well, the Diocese is doing well, and so most of these Acts and Actions are focussed at the parish level.

ACTS AND ACTIVITIES

1.	Develop and implement a plan to facilitate non-cash giving in parishes who wish it, using technologies such as Square (charges % fee) and QR codes linked to charitable organisations like the PayPal Giving Fund (no fee). Who? Secretary-Treasurer & Director of Finance	2024-25
2.	Finish the financial and audit clean-up. Who? Director of Finance	Fall 2024
3.	Complete the assessment of the Territorial Archdeacon pilot project and determine next steps. Who? Bishop, Secretary-Treasurer, Archdeacon Episcopal Office	2024 for implementation Fall 2025

ACTS AND ACTIVITIES

4.	<p>Complete the review of the current apportionment formula and determine next steps.</p> <p>Who? Secretary-Treasurer & Diocesan Council</p>	2024-25
5.	<p>Develop a policy framework for the allocation of centrally held funds (maximum percentage of interest and/or capital to allocate annually, principles around re-capitalisation, concept of “smoothing,” etc.)</p> <p>Who? Secretary Treasurer & Diocesan Council</p>	Winter 2025
6.	<p>Assess the principles and practices with respect to the Capital Development Fund.</p> <p>Who? Secretary-Treasurer</p>	By Synod 2025
7.	<p>Review non-Parish Trusts for redundancies and/or the ability to unlock resources.</p> <p>Who? Secretary-Treasurer</p>	Winter 2025
8.	<p>Canons and Constitution Committee to review all Canons that relate to financial resources (12, 14, 15, 22, 28, 29, 32, 35, 42).</p> <p>Who? Secretary-Treasurer</p>	By Synod 2025
9.	<p>Consider changes to Year-End Reporting.</p> <p>Who? Secretary-Treasurer</p>	2026
10.	<p>Launch a campaign for legacy giving/estate planning.</p> <p>Who? Bishop & Lay-Leader(s) to be determined</p>	2025
11.	<p>Review and revision the Bishop’s Friends with the objective of having either a Diocesan-wide event or smaller events in each archidiaconal territory annually.</p> <p>Who? Archdeacon, Episcopal Office</p>	2024-25, with annual action
12.	<p>Develop resources (education and support) to enable each parish to develop a year-round stewardship plan.</p> <p>Who? Bishop, Secretary-Treasurer, Archdeacon, Episcopal Office</p>	Winter 2025, with plans in place for 2025-26

ACTS AND ACTIVITIES

13.	Establish a task force and conduct a feasibility and planning study for a centrally supported, Diocese-wide, fundraising campaign that is scalable in different contexts (potentially focussed on the 170th Anniversary of the Diocese of Huron in 2027). Who? Secretary Treasurer & Task Force to be established	2026
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PROPERTY

The properties owned by the Diocese of Huron are a significant part of the overall resources of the Diocese, both existing and potential. All property is held centrally by the Incorporated Synod of the Diocese of Huron and not by individual parishes. Property was discussed under **Just Church** because of the principle of intergenerational equity (see above) as well as with respect to the environmental crisis. It is also connected to both the **Learning Church** (where there is potential for theological study and practical education) and **Diverse Church**, in the sense that a more diverse congregation may well require additional or different space in which to worship and gather for fellowship.

The property resources of the Diocese are held in common by the whole Diocese. We want and need to maintain a vital and viable Anglican presence in rural and regional areas. This means that some churches will merge or close. Such decisions can be made in a holistic manner, with clear input from the parishes in question, Synodical committees, and territorial and non-territorial Archdeacons. The authority for such decisions rests ultimately with the Bishop of Huron, who must concur with all motions passed by Synod and Diocesan Council. At times, the needs of an individual parish may predominate. At other times, however, it may be the needs of the region as a whole. While the sale of properties is an important source of potential revenue, it is finite. In certain circumstances, the Diocese may need to care for certain properties for a time and let them lay fallow in order to allow us to retain a foothold in particular locations or regions. Finally, we have an obligation to ensure that cemeteries are cared for in perpetuity (although not necessarily by the Diocese).

ACTS AND ACTIVITIES

1.	Develop a detailed property strategy that includes criteria for parish viability and the proactive use of Canon 12. Who? Secretary-Treasurer	2024-25
2.	Undertake a high-level valuation of all Diocesan properties. Who? Secretary-Treasurer and Property Management Officer	2025
3.	Conduct a viability check to advise the Bishop when a parish becomes vacant. This may include a meeting with the Churchwardens involving one or both of the Secretary-Treasurer and	Winter 2024

	Archdeacon, Episcopal Office, in addition to the Territorial Archdeacon. Who? Archdeacon, Episcopal Office, Secretary-Treasurer, Territorial Archdeacon	
4.	Conclude the survey of cemeteries started by the Cemeteries Coordinator [and explore opportunities to transfer control of appropriate ones to municipalities, particularly in places where we no longer have a church] Who? Cemeteries Coordinator	2025
5.	Review and assess how Canon 12 has been used since the revision in 2017, which added Worshipping Communities. Has it been helpful? Who? Secretary-Treasurer	Fall 2024
6.	Canons and Constitution Committee to review all Canons that relate to property (12, 13, 14, 35, 41, 43). Who? Secretary Treasurer	By Synod 2025

INDIGENOUS MINISTRIES

The development of an **Indigenous Ministry Plan** is currently being led by the Archdeacon for Reconciliation & Indigenous Ministry and the Indigenous Ministries Missioner. Four areas of focus in recent years will form its basis. First is an effort to understand the past and present financial and administrative supports for indigenous ministry through the construction of historical budget and survey. Second is a focus on creating opportunities for parishioners to connect with members of the community who are not part of the church. Such “mission products” largely take place at times other than Sunday morning and provide opportunities for engagement, discussion, and evangelisation. Education and outreach is the third area of focus and is directed principally to those others in the Diocese who are not part of the Indigenous community. Finally team building and development has been attended to as well as the fostering of a less hierarchical ethos for the work.

The Indigenous Ministry plan, while an offshoot, is closely related to Turning to Grace. While perhaps not to be expressed in its language, nevertheless the work does tie in with all three pillars of the Diocesan Plan. There is a clear focus on learning and development, an emphasis on reconciliation and justice, and a desire to expand and enhance the existing diversity within the community and the Diocese as a whole.

CAMP HURON

Like Cathedral Church of St. Paul, **Camp Huron** is a common resource available for the whole Diocese. This beautiful property, situated on the shores of Lake Huron has been a place of joy, growth and safety for generations of children and young people. Many of our current leaders, lay and ordained, became closer to God and developed life-long friendships through the ministry of Camp Huron. The camp continues to be one of the principal vehicles of ministry to the children and young people of our Diocese, not only to those who are in some way attached to our churches but to others who attend simply for a camp experience. At the Camp they are introduced to the God who created them. For parishes with few children or youth, supporting the Camp provides a way to be faithful in passing on our faith to those who will follow.

Most camps, religious or not, have struggled to overcome the impact of the pandemic. Children, and parents, are more hesitant about overnight camps. The camp continues to recover from two full seasons without camp and another where it was only able to operate for part of the summer. Creative solutions are needed to ensure the future of the camp.

The Camp Board and the Bishop are considering incorporating Camp Huron as a separate charitable entity. While the camp would continue to be a Christian Camp, a separate corporate identity would assist in qualifying for grants and in fundraising. A plan is being developed to invest in this sacred place---to expand into a three season facility that can be used by parishes and the diocese for retreats and other gatherings as well as rented to outside groups. Imagine part of the Camp holding a Reconciliation and Healing Centre, offering sabbath, healing and recovery for all.

Camp Huron is part of the legacy that our forebears in this Diocese have left for us. We are committed to passing this legacy on to future generations of campers, staff, and other who will use new facilities in a new way to share the beauty of creation and the love of the Creator.



ACCOUNTABILITY & REPORTING ON PROGRESS

WHILE THE ULTIMATE OVERSIGHT of implementation of *Turning to Grace* rests with the Bishop of Huron and the Synod (Diocesan Council), day-to-day responsibility and accountability rests with the Archdeacon of Huron and Secretary-Treasurer, assisted by the Governance Coordinator.

All of the Archdeacons, including the Secretary-Treasurer, have responsibility for specific areas of the Diocesan Plan. As mentioned above in the “Word about Implementation and Responsibility” section, those individuals named under specific Acts and Activities are responsible for seeing that it is done, not necessarily for doing it themselves. Everyone in the Diocese, lay and ordained, has a role in ensuring the success of *Turning to Grace*. Huron Church House is responsible for coordinating the resources required. The Deanery helps people to see the wider picture and reassures individual parishes that they do not have to do everything themselves. The Parish is where most things happen. In this way, the Plan resembles the Church itself, the gathered Body of Christ.

Progress on the Acts and Activities of the Plan will be regularly discussed at the Archdeacons’ Residential meetings (three times a year) as well as at the monthly meetings of the Territorial Archdeacons with the Bishop, Secretary-Treasurer, and Archdeacon, Episcopal Office. A verbal report on progress will be made by the Secretary-Treasurer at all meetings of Diocesan Council, with a written report being provided annually at the June in-person meeting as well as at the Fall meeting of Synod.

ACTS AND ACTIVITIES

1.	Verbal report provided at all Diocesan Council meetings, with a written report provided annually at the June in-person meeting. Who? Secretary-Treasurer	Winter 2025
2.	Written report provided to Synod. Who? Secretary-Treasurer	Fall 2025 and ongoing
3.	Assessment of how the expectations, structures, and reporting of our committees is congruent with the Diocesan Plan. Who? Secretary-Treasurer	Winter 2026



The
Diocese of Huron

LONDON, ONTARIO, 2024