

## **ADMINISTRATION and FINANCE**

The Administration and Finance (A&F) Committee is a Standing Committee of Executive Council, as set out in the Constitution sections C68 through C78. Its mandate is to manage the funds and properties and administer the business of the synod. Within that mandate, the A&F committee oversees the financial operations of the diocese, regularly reviewing financial reports, presenting a budget to Executive Council for approval, and managing the loan portfolio of the Diocesan Development Fund, and the investment portfolio of the Consolidated Trust Fund. The Committee also provides oversight to the Stewardship, Property and Planning, and Investment Committees. The committee regularly reviews policies with respect to the finances and administration of the diocese, including salary and benefits, travel reimbursement, and apportionment. With respect to parishes, the committee reviews financial health of parishes and requests further information where warranted.

Since the 65<sup>th</sup> Synod, the committee has spent time reviewing the format of both the budget and the monthly financial statements, and with the collaboration of the diocesan treasurer has made a number of improvements to these statements to make them more clear and transparent, which will allow A&F to improve its oversight of diocesan finances.

In 2018 A&F lent support to parishes in the City of Edmonton who were applying for grants for solar energy. In total, 13 parishes applied for these grants, though it turned out that the total amount available could not possibly fund so many requests. In the end, one parish, St Paul's, received a grant and installed solar panels.

The Investment Sub-Committee has reviewed the investment strategy for the Consolidated Trust Fund, and is in process of making a transition to a more balanced, ethical investment portfolio with the goal of achieving higher returns than we have been able to achieve in recent years.

In the past two years, the A&F Committee has seen more turnover in membership. We have received the resignations of the Rev. Keith Denman, Mark Huson and Rachel Miller. We are grateful to those who have served so faithfully in offering their wisdom and expertise in this vital ministry of administration.

We have been pleased to welcome new members John deHaan, Ian Harris and Toby Ramsden.

### **Members**

The members of the A&F Committee are:

The Rt. Rev. Jane Alexander (ex officio), the Ven. Alan T. Perry (ex officio), The Rev. John Gee (treasurer), Margaret Glidden (recorder), Carol Blair, John deHaan, the Rev. Christian Gordon, Ian Harris, the Rev. Robyn King, David Kinloch, Lois MacLean, Toby Ramsden (chair), and the Rev. Robin Walker.

*Respectfully submitted,*

*The Ven. Alan T. Perry, Executive Archdeacon*

## THE MESSENGER

*The Messenger* endeavours to connect and grow community by sharing the creative and resourceful ways Anglicans in the Athabasca and Edmonton dioceses and the wider ecumenical community use their God-given gifts for the common good.

*The Messenger* is a 12-page (give or take a few pages), tabloid-style paper published 10 times a year by the Bishops of Athabasca and Edmonton. It is produced both in hardcopy (newsprint mailed as a section of the *Anglican Journal*), and digitally (PDF and flipbook posted to [www.edmonton.anglican.ca](http://www.edmonton.anglican.ca)). It is comprised of colourful photos depicting parish and diocesan life; regular columns (ie. Bishops' Corner, PWRDF, Missional Discipleship), feature series (ie. Spiritual Direction), news and events stories.

Assisting with the production of *The Messenger* are members an editorial team, including the bishops of Athabasca and Edmonton, Canon Peter Clarke (Athabasca diocese), Margaret Glidden, Shelly King and Jennifer Wirun (Edmonton diocese). This team meets regularly, in person or video call, to review layout, design and content.

Over the past three years, *The Messenger* board has been mindful of a review of the editorial mandate and method of distribution of the *Anglican Journal* by the formerly named Communication and Information Resources Coordinating Committee (CIRC) and Anglican Journal Coordinating Committee of the Anglican Church of Canada. Recommendations made by a joint working group comprised of members of each committee, approved by General Synod, will affect diocesan papers which are distributed as a section of the *Anglican Journal*. A survey of 1,000 randomly-selected participants from the *Anglican Journal* mailing list, conducted by the joint working group, revealed that Anglicans “greatly value their diocesan papers and foresee a long, slow transition from print to digital distribution.” The survey also indicated that the majority of *Journal* subscribers read, or would prefer or be willing to read the paper in digital format. “Just over half of respondents said they expect to see the *Anglican Journal* and their diocesan paper in print in 3-5 years, while 80% said they did not expect this in a decade’s time.” In an effort to improve the accuracy of the *Anglican Journal*’s subscription list, General Synod communications has also asked readers who want to receive a print copy of the *Anglican Journal* and their diocesan paper to *opt-in* by confirming their subscription by the end of 2019.

In July, the 42<sup>nd</sup> General Synod approved the communication working group’s findings and recommendations concerning how the church manages print distribution; online social media presence; editorial and journalistic mandates; and communications strategy and structure. The two committees which oversee national church communications, CIRC and the Anglican Journal Coordinating Committee, were amalgamated into the Communications Coordinating Committee. You can read more about the changes to communications in the Anglican Church of Canada here: <https://www.anglicanjournal.com/general-synod-approves-journal-communications-changes/>

### **Messenger Facts and Figures:**

- As of June, 2019, *The Messenger* had 3,419 print subscribers
- *The Messenger* is published monthly with the exception of July and August

- To receive *The Messenger* in print you must confirm your subscription, by December, 2019, at: <https://www.anglicanjournal.com/yes/> or call: 1-866-333-0959
- *The Messenger* is free to all members of the diocese but donations are most welcome
- *The Messenger* is published by the bishops of the Dioceses of Athabasca and Edmonton
- The paper is produced with Adobe InDesign and Photoshop by Margaret Glidden, Shelly King and Jennifer Wirun (Edmonton Synod Office) with the help of Canon Peter Clarke (Athabasca Editor)
- The paper is printed in Ontario by Webnews Printing and is distributed as a section of the *Anglican Journal*
- Printing, distribution and production costs are shared by the dioceses of Athabasca and Edmonton
- The *Anglican Journal*, in cooperation with diocesan papers, runs an annual fundraising campaign to help offset publishing costs
- Athabasca and Edmonton donors contributed more than \$18,000 to the 2018 appeal of which the two dioceses received \$6,500
- *The Messenger* is many voices! We gladly receive story ideas, and picture and story submissions via email. Please send to: Margaret Glidden: [anglicanmessenger@gmail.com](mailto:anglicanmessenger@gmail.com); or Peter Clarke: [seens@telus.net](mailto:seens@telus.net)
- Submission deadlines are always the first of the month before the month of publication, ie. November 1, 2019 for publication in December, 2019.

Thank you for helping to connect and grow our faith community by sharing your Jesus-shaped stories.

*Respectfully submitted,*  
Margaret Glidden, Edmonton Editor

## ANGLICAN STUDENT MINISTRY

It is my second year as Chaplain with Anglican Student Ministry, the Anglican Educational Chaplaincy at the University of Alberta. For a fuller picture of what happens on campus, please check us out on our website at [www.anglicanstudentministry.ca](http://www.anglicanstudentministry.ca), our instagram @anglicanstudentministry, or on Facebook through the Anglican Student Ministry Page.

Highlights of the 2018-2019 Academic Year (\*programming continuing into 2019-2020)

- ❖ Mid-Week Matins on Campus\*
- ❖ Thursday Night Evening Prayer in partnership with the Lutheran Student Movement and St George's Anglican Church.
- ❖ PUBtheology on the third Wednesday of every month at the Blackdog Freehouse\*
- ❖ *Christianity the Basics* Study
- ❖ Drop-in Music Therapy for Stress Release\*
- ❖ University Staff Book Study\*
- ❖ Centering Prayer
- ❖ Ecumenical and Interfaith programming on an event-by-event basis\*
- ❖ Student Pilgrimage to Banff\*

- ❖ Pastoral Care for Students, faculty and staff\*
- ❖ Marriage Prep\*
- ❖ The Dead Pets Society; Staff poetry group\*
- ❖ St Aidan's House and the St Aidan's Community\*

New projects for the 2019-2020 Academic Year

- ❖ Morning Prayer on Campus Monday - Friday at 9 am
- ❖ Relaunching and livestreaming the Worship Room Supper and Service on Sunday Nights
- ❖ Sunday Afternoon Theological Book Study (currently reading Flemming Rutledge's *The Crucifixion*)
- ❖ Thursday Night Discussion and Supper Group (Currently reading *Inspired* by Rachel Held Evans)
- ❖ Community-building Dance Classes (with discounts for Students)
- ❖ Worship Music Group
- ❖ Grad Student Chapter of the KnitWit's Knitting group
- ❖ Dog Day Wednesdays on Campus

It is good to know such excellent young people, it is an honour to create spaces where they can wrestle with big questions of faith and identity and it is a joy to see what God is doing in their lives. This is a ministry that is vital to the future of our church and it is a ministry that cannot happen without the support of our whole diocese. Thank you.

*Respectfully submitted,*  
*The Rev, Heather Liddell, Educational Chaplain*

## **ARCHIVES**

The diocesan Archives is the repository for the documents necessary to record the work of the church here in the Edmonton diocese. The archive collection dates back to the early 1900s and tells the story of the many people who have participated in the life of the church. These stories are housed within the Provincial Archives of Alberta on permanent loan and consist of approximately 90 linear metres of processed records and 60 metres of unprocessed records. Many volumes of church and other histories, as well as clergy directories, are housed in the Archives Library and are available to those looking to find out more about the history of the diocese and the clergy and parishes which animate it.

The work of the Archives is carried out by three very reliable and loyal volunteers, Beth-Anne Exham, Jeanette Flesher and Diane Morgan. They spend most Tuesday afternoons giving the files new folders, transferring information to the computer and ensuring that the records given into the Archives care are protected and preserved. They ably assist me in doing the hard work of processing the records ready for researchers. This year they have been processing records received in the archives in 2014 and 2015. Their contribution of time and talent is a great gift to me and to the Church.

This year the Archives has assisted over 40 individuals searching for baptismal, marriage or burial records for themselves and their families; corresponded with researchers in the United States, England and Denmark to locate relatives; helped clergy with questions about residential

schools. We worked with The Nanilavut Initiative, a federal government program to help Inuit families find the graves of their relatives who were sent to tuberculosis sanitariums like the Camsell Hospital, but were not returned to their homes for burial. We have also tried to answer questions from the clergy and parish administrators on how to manage their records in paper or digital formats to help meet the needs of parishioners and synod.

If members of the laity or clergy would like to learn more about records management or the preservation of their parish records in the Archives, please contact me at [kathryn.ivany@gov.ab.ca](mailto:kathryn.ivany@gov.ab.ca).

*Respectfully submitted,  
Kathryn Ivany, Diocesan Archivist*

## **THE BISHOP'S FUND**

The Bishop's Fund was initially organized in Edmonton in the fall of 1951 by a group known then as "The Bishop's Men." The organization is now called the Bishop's Fund in recognition of its inclusive membership, and aid given to the Bishops of the Diocese of Edmonton and the Arctic. The organizing committee of some 12 men and women organize an annual dinner which is attended by approximately 100 people.

The founders wanted to give some practical help to the Bishop of the Diocese of Edmonton to aid clergy and their families. In 1971, the ambit of the fund was extended to include the clergy and families of the eight parishes of the District of McKenzie and the Northwest Territories which are the responsibility of the Bishop of the Arctic. The help is greatly appreciated by the Anglican priests who work in northern Alberta cities and rural areas and by those who work in the north under very difficult conditions.

This association of Anglican lay persons, clergy and friends has, for its object, the raising of contributions annually from its members. The funds are at the disposal of the Bishops to be used for the following purposes:

- a. as a priority, to provide for emergency situations, especially for clergy and their families, and for superannuated clergy and their families;
- b. to provide some support for the continued education and training of clergy over and above normal funds available from the diocesan budget, so that they may exercise a more effective ministry;
- c. to provide discretionary funds to the Bishop in forwarding the work of the church.

The annual fundraising dinner features an invited guest speaker and is held in November of each year. Committee members cover all costs associated with the dinner enabling 100% of funds raised to benefit the Bishop's Fund. At the dinner, the Bishop shares how these funds have been used to assist clergy and ministry programs.

*Respectfully submitted,  
Neil Gower, Chair, Bishop's Fund Committee*

## BLEEDING HEART ART SPACE

The past year at the Bleeding Heart Art Space has been a true season of change for me and the rest of the Lead Creative Team. We began the year with *Origin Stories* by Jenny Hawkinson, which seemed a fitting show to lead us into 2018. Jenny reminded us to take stock of who we are, where we're from and why our history matters. Other show highlights of 2018 included Marlena Wyman's *Regarding Mary* (March, 2018), an exhibit that layered the Virgin Mary with early settler women in Alberta, and created a platform for many different voices to engage in meaningful conversations regarding truth, prairie life, colonization, and Indigenous reconciliation. In addition, we hosted Marina Hulzenga's interactive exhibit *Liminal Space* (June, 2018) which exhibited Marina's immense amount of mapping research from her time working with the Enoch Cree Nation. In the fall, we welcomed the show *Young Expressions: The Freewall*, which provided a dozen local, at-risk youth with space to voice their unique viewpoints. We finished 2018 with our annual community art show *Open Walls* (December 2018) wherein we invited all members of the community to present one artwork on our wall. We had close to 40 submissions from a wide variety of local artists, many that had never exhibited their work in public before. We also had many visitors come see the exhibition, making it possibly our most popular show of the year.

Throughout 2018 we were blessed to have hosted 10 shows within the gallery, and welcomed close to 1,000 visitors to the space for exhibits alone. Bleeding Heart also played host to many other wonderful events last year. We held five Artluck events where artists shared their work with one another in a safe and inclusive setting. We held a few concert events at the space that supported local musicians. We held various workshops (including Painting Prayers for Lent, and Mindful Drawing in March), and coordinated an Art and Faith Retreat in Calgary in May. Outside of the numbers, it's impossible to know just how many conversations the space has started, and how many people it has connected!

Along with its many successes, 2018 held a major challenge for Bleeding Heart. In the summer, the gallery's founder, Dave Von Bieker, decided to take a step back from the gallery after having been its lifeblood for many years. Dave's absence left a hole that needed to be filled. I'm proud to say that the Lead Creative Team really came together to carry the torch into Bleeding Heart's next season. We knew we had big shoes to fill and worked really hard as a team to discern our steps and include the community in the decisions we made. We held multiple town hall gatherings that helped refine our focus and vision for the future. I feel that we came out of that process with a lot to think about but, at the same time, more clarity for our future.

Here's what recent artists who showcased their work at the gallery have to say about their time with us:

*"Bleeding Heart provided a safe space to dig deep into complex conversations and understandings around Indigenous land, history and relationships."*

– Marina Hulzenga, *Liminal Space*.

*"Bleeding Heart's mandate of valuing the intersection of contemporary art and faith, and welcoming all faith backgrounds (or none) provided a safe, non-judgmental space for me to explore ..."*

– Marlena Wyman, *Regarding Mary*

*“The gallery put a lot of trust in me as a creative professional .... Given a platform to challenge my practice, I’ve reached a major milestone that has set my practice in a new direction.”*

*– Brittney Roy, Limited Time Offer*

I am now in my third year of volunteering with the gallery as Hospitality Coordinator, and it’s a true joy to donate my time to this cause. Bleeding Heart Art Space is more than just a room above Paraiso Tropical. It’s a community space committed to the redeeming power of art and social justice on Alberta Avenue. It’s a place of beauty, and I’m honoured to play a role in its mission and success

*Respectfully submitted,*

*Bridget Gryschuk for the Bleeding Heart Lead Creative Team*

## **CAMPING PROGRAM**

*God’s gift to the church is YOU – Belong – Share – Love*

The Edmonton diocese sponsors/runs two youth camping programs: Base Camp and Winter Camp. Both programs are relatively small, with the first running one week in July and the second being a late winter weekend.

Base Camp is open to junior high students who would like to leave the bustle of the city for an opportunity to tent in a provincial camp ground under the stars. Over the past three years the camp has been held in Tolman East Provincial Park, Alberta Badlands, just outside of Drumheller (2017); Martin River site, Lesser Slave Lake Provincial Park (2018); and Sir Winston Churchill Park, Lac La Biche (2019). Locations are subject to wherever/whenever we (thank you, synod office staff) can book a suitable site through the provincial campground system.

Base Camp averages 15-28 campers from diverse backgrounds and 8-12 staff. This past summer there were four Syrian refugee campers, as well as several campers from various parts of Africa. The overall numbers and low camper/staff ratio means that everyone knows everyone else. This unique program follows three basic rules: Love God, Love your Neighbour, Love Yourself. Through the week we build community by discussing God, eating, canoeing, swimming, hiking, singing around campfires and exploring challenges together. (The first challenge is putting up a tent with three or four people you have just met!)

Winter Camp is a retreat weekend for both junior and senior high students. Venues have included the acreage home of David and Susan Daniel (2016-2017); the trapper’s cabins at Elk Island Retreat (2018); Camp Van Es (2019). This year we joined with the Moravians, and our 15-18 campers grew to 40 (evenly split between Anglican and Moravian). Our theme centered on how campers see themselves, God and the world. Activities included snowshoeing, night hikes, a scavenger hike, and swimming.

God’s gift to the church is YOU! This program would not be possible without volunteers sharing their time, lives and love in many different capacities: as cooks, counselors, lifeguards, youth leaders, chaplains, etc.

Volunteers who have helped with camp: Deb Stevens, Greg Aylard, Jamie Sherburne, Leah Marshall, Dorothy Marshall, Emily StephenGarneau, Emily Walker, Luke Armstrong, Ian Bowden, Greg Rose, Dan Helm, Susan Daniel, David Daniel, Richard King, Jon Crane, Taylor Filipchuk, Noah Bohaychuk, Alex McPhee, Emma Martin, Aaron Baxter-Betz, Jeremy Morris, Megan Bedford, Aaron Linville, James Lavoy, Liz Taylor, Dusten Dixon, Amy Fisher, Jacob Rempel, Abigail Penner, Lynne Reckhow, Mark Armstrong

We are looking for people to join our community as an assistant cook, a bus driver, and counselors.

*Respectfully submitted,  
The Rev. Heather Liddell, Chaplain  
Mark Armstrong, Director*

## **COMPANION DIOCESE OF BUYE**

The partnership between the Diocese of Edmonton and the Diocese of Buyé, Burundi dates from 2008 when Bishop Jane Alexander met Bishop Sixbert Macumi of Buyé at the Lambeth Conference. Over the 11 years since then, the relationship has continued to flourish as each diocese discovers the unique gifts and strengths of the other.

Highlights of the partnership during the past two years include the following:

- As we have since 2014, the Diocese of Edmonton continued to support the Diocese of Buyé Bible College which trains catechists, deacons, and priests. Our funding has allowed the college to continue in operation after its previous funder withdrew.
- Each year some funding from Edmonton is used to purchase roofs for parish churches in Buyé. The number of Anglicans there is increasing rapidly and there is always a need for new church buildings. These are constructed by members of the congregation using locally available materials; the only item that has to be purchased is sheet metal for the roof. A church can be built for about \$1,000 in Canadian currency.
- In 2018 we raised \$2,700 to build an improved water spring for the village of Kibiza. Burundi has abundant natural groundwater, but contaminated springs result in the spread of disease. This modest investment ensures a permanent supply of clean water for an entire village.
- Also in 2018, the Rev.s Danielle Lepine and Rebecca Harris instituted the “Five Dollars Five Ways” project to purchase medical cards for seniors and families in Buyé. At a cost of \$5, each card provides a person with free access to medical care for a year. (Fees are charged for most medical services in Burundi.) This project is being repeated in 2019.
- A significant part of Buyé diocesan operations is the church-owned hospital which is the primary source of medical care for a population of approximately 200,000. This facility was built in the 1930s and is severely inadequate for today’s needs. Using funds from our Reach campaign directed through the Primate’s World Relief and Development Fund (PWRDF), we have been able to support major capital improvements to the hospital. In

2016 the maternity ward was renovated and enlarged to increase its capacity and bring it to modern sanitary standards. In 2018 similar work was done on the pediatric ward.

- The work paid for by Reach through PWRDF is continuing in 2019 with a one-year project to enhance food security. The need for this was highlighted by a famine in early 2017 for which the Diocese of Edmonton provided some emergency relief. Food aid is not a long-term solution for hunger; people need to have the capacity to feed themselves. To this end, our funding is providing training, goats, and improved seeds to 250 families in Mwumba district.

Our financial assistance makes a big difference, but the relationship between the two dioceses consists of much more than money. Bishop Jane paid a visit to Buyé in 2017 and Bishop Sixbert came to Edmonton in 2018. Travel has been limited because of security concerns in Burundi, but we hope to do more extensive exchanges soon. Most parishes in the Diocese of Edmonton now have partner parishes in Buyé with whom they exchange news and prayers. Everyone here who has been involved in the partnership has felt enriched by the vibrant faith and resourcefulness of the people of Buyé.

*Respectfully submitted,  
The Rev. John Gee*

## **Church Growth and Congregational Development**

Why is it important to have vital, healthy congregations? Why is realizing the Church's mission important? Isn't a church just supposed to provide comfort and support to its members and, perhaps, also some support for the less fortunate? Isn't good worship on Sundays what Church is about?

Nothing could be farther from the truth. The Church is not a club, a group of friends, simply a place of support for the faithful, nor is it a social welfare organization. The Church is charged with a specific mission in the world that connects it with the mission of God through Jesus. The catechism of the *Book of Common Prayer* of the Episcopal Church states, "the mission of the Church is to restore all people to unity with God and each other in Christ" and this mission is to be pursued by the Church "as it prays and worships, proclaims the Gospel, and promotes justice, peace, and love." The roots of this mission lie in both the ethical justice of God's mission as expressed through scripture (see Deuteronomy 10:17-19; Amos 5:21-24, Psalm 103:6) and in the declaration of the Kingdom of God through the demand for justice (Luke 4:18-19) and "the central theme of the teaching of Jesus, the great reversal," says John Hull.

Without question, God is a missionary God and "the mission of God is . . . to restore the brokenness of the body of humanity and to renew the face of the earth." Reggie McNeal says, "in both Old and New Testaments we encounter a God who is on a redemptive mission in the world." The Church is therefore a missionary Church that proclaims the good news of the resurrection of Jesus Christ by God. It proclaims the new world that resurrection signifies, in the midst of the world as it exists today.

The Church witnesses to and proclaims a gospel that transforms and brings new life to the world. The Church is commissioned to engage the culture in which it is present, while embodying the new and renewed world created by God's resurrection of Jesus. The mission of the Church is part of the building up of God's Kingdom in the here and now. Central to what it means to be a Christian community is that community's proclamation that for the most part the world is not the way God would have the world be. God has a dream for a world that is more just, more peaceful and governed by love. Almost everyone knows that the world is far from perfect, and most can imagine a better world. God's actions in scripture speak to God's loving purposes for the world, and we, through our words and deeds, can be part of living into that future hope today. NT Wright speaks of the "on earth as it is in heaven" portion of the *Lord's Prayer* as suggesting the inaugurating of the Kingdom of God here and now. He stresses that we the Church are called to live as "resurrection people...in between Easter and the Final Day, with our Christian life, corporate and individual, in both worship and mission, as a sign of the first and a foretaste of the second." Wright also stresses that a central tenet of our faith is the bodily resurrection of our Lord Jesus Christ and "resurrection, we must never cease to remind ourselves, did not mean going to heaven or escaping death or having a glorious and noble postmortem existence but rather coming to bodily life again after bodily death." Thus central to the mission and the work of the Church is living today as if the new creation had already fully arrived.

Christian social justice activist and author Gregory F. Pierce argues that it is the Christian's duty to act in the world to bring about changes in the present in order to realize a foretaste of the way it will be when God's kingdom is fully realized. Pierce makes it clear that this is not merely an option but a non-negotiable directive from God to God's people, in other words a commandment. Thus, we as individual Christians, and corporately as the Church, are challenged to live out the future promise of God today. It is the duty of Christians not only to feed the hungry, clothe the poor, house the homeless and visit the sick but also to work actively to challenge the assumptions and underlying systems that create and perpetuate those conditions. A Christian community needs to both offer a temporary relief to those that suffer from the systems of the world, and work to transform the unjust structures.

In order to participate in this mission effectively, we need to be vital, healthy congregations. We need to be engaged and equipped to participate in the mission beyond our walls. But how do we know if we're healthy? How do we identify a vital, healthy congregation? How do we measure congregation health and vitality? I suggest that a vital, healthy congregation is a transformational congregation. Such a congregation would also be true to the mission of the Church as conferred upon it by Jesus, be outward-focused, and intentionally expanding or growing in some form. Eric Law claims that healthy churches are both missional and sustainable (and they are able to continue to move forward in their outward-focused mission), organized to develop people and are part of God's Kingdom.

Traditionally, the Anglican Church has reported and utilized a number of quantitative metrics for determining vitality and health. Metrics include average Sunday attendance (ASA), sometimes average weekly attendance (AWA), number of pledge units, total pledged income, and other similar types of measurements. Recently the Church has begun to focus its energy on expanding the scope of congregational data as aids for ministry planning. Other means of assessing church vitality use qualitative benchmarks or characteristics to define healthy congregations, whilst still

others utilize combinations of quantitative and qualitative measurements. However, the primary default measurements of vitality and health in a congregation are still often based on traditional metrics.

An assessment method that I believe is one of the best indicators of church health and vitality, is Holy Cow! Consulting's *Congregational Assessment Tool* (CAT), which uses the processes of evidence-based organizational discernment. The *CAT* is designed to survey as many stakeholders as possible in order to provide a true picture of the congregation. The tool is adept at quantifying items that are often considered qualitative, and does this by rating them on a numerical scale. Survey answers are also indexed with a database of similar congregations in order to further discern how a particular congregation rates as compared to its peers. This particular approach utilizes satisfaction and energy indices as indicators of congregation health and vitality. The tool also assesses traits such as governance, theology, hospitality, adaptability, tolerance, and spirituality, among many others, in order to provide an in-depth view of a congregation. The *CAT* acknowledges the role of the Holy Spirit in both the assessment and in the life of the congregation. It effectively combines quantitative, qualitative, and spiritual indices along with a thorough evidence-based assessment of a congregation. This approach provides an in-depth and expansive look at the culture, characteristics, hopes, dreams and strengths of a congregation to provide a clear, indexed and detailed portrayal of congregation health, vitality and transformative potential.

Holy Cow! Consulting's *CAT* is a highly accurate congregational assessment instrument that generates organizational intelligence about a congregation in a Vital Signs report. This report provides "a high level of organizational intelligence, including a read-out on the fundamentals of the church's health along eight different dimensions. It identifies organizational culture including core values and patterned responses that can support or block success," along with other information regarding the state of the congregation. The *CAT* is an effective tool in the process of evidence-based discernment, "a process of discovery which integrates organizational intelligence, core values and an inspired imagination" in the process of thinking about leadership decisions. The Vital Signs report is outcome-focused and "measures the health and vitality of a church, measures the growth or decline in the number of persons in attendance, measures giving of time, talent and treasure, and identifies the factors that are having the greatest impact on the church so that energy can be applied in areas that are the best candidates for producing results."

We've been using the *CAT* in the Diocese of Edmonton since 2013 to provide this organizational intelligence to congregations in order to help them focus their energies, use and intelligently apply their gifts and treasures to the mission of participating in the growing of the Church and building up the Kingdom of God. The congregations that have utilized the *CAT* one or more times are:

- All Saints' Cathedral, Edmonton
- Christ Church, Edmonton
- Good Shepherd, Edmonton
- Holy Trinity, Old Strathcona
- St. George's, Devon
- St. Mary Abbots', Barrhead
- St. Michael's & All Angels', Edmonton
- St. Peter's, Edmonton
- St. Augustine's Parkland, Spruce Grove
- St. George's, Edmonton

- St. Luke's, Edmonton
- St. Mary's, Ponoka
- St. Patrick's, Edmonton
- St. Timothy's, Edmonton

Currently in the *CAT* process are: St. Paul's, Leduc and St. Thomas', Sherwood Park.

These congregations are utilizing the best of evidence-based discernment and organizational intelligence to ensure their churches are effectively and intelligently applying their gifts and energies to become more healthy and vital and to engage with God in God's mission of renewal and re-creation.

If your parish isn't on this list, please then please come and see me.

*Respectfully submitted,  
The Ven. Chris Pappas  
Archdeacon for Church Growth and Development*

## **CURSILLO MOVEMENT**

The synod theme of "God's Gift to the Church is YOU. Belong.Share.Love." fully embraces the Cursillo Movement's principles of "Make a Friend, Be a Friend, Bring a Friend to Christ." Our mission is to reach out to those who wish to join our pilgrimage walk with Christ, who share our passion for Christian leadership and who desire to give and receive the abundant life and love of a close and caring Christian community.

Since Synod 2017, our diocesan movement has:

- Held the 2017 Cursillo Weekend at Star of the North Retreat Centre, in St Albert, for newcomers to the movement.
- Held the 2018 Renewal Weekend in St Albert, for previous participants wishing to refresh and renew their understanding and practice of the Cursillo Way.
- Assembled a leadership team for the October 18-20, 2019 Cursillo Weekend, for newcomers to the movement.
- Held monthly reunions (Ultreyas) at St. Timothy's Anglican in Edmonton, to maintain the spirit of encouragement and fellowship on the journey. Food and music accompany speakers who witness to their work for Christ in their daily lives, in everyday situations, in prison ministry, in homeless ministry, and in church renewal. In May our gathering was held very successfully in Vegreville as part of our effort to take Cursillo to "where people are."
- Responded to dozens of requests annually for prayer support for Cursillo weekends happening around the globe, in church communities and in prisons.
- Hosted an annual Bishop's Teaching Day in 2017, 2018 and 2019. The last was held in Devon, as part of our effort to take Cursillo to "where people are."
- Provided a meal for the 2017 Habitat for Humanity build.
- Provided a team for the Christ Church, Edmonton Friday-night BBQ for under-resourced downtown residents.

- Visited a number of congregations in the diocese to explain Cursillo and extend an invitation to attend our 2019 Weekend.
- Provided regular news to Cursillo members through Facebook (<https://www.facebook.com/edmontoncursillo>), Mailchimp (300 recipients), *Synod Scene* (diocesan newsletter) and *The Messenger* newspaper.
- Maintained the diocesan Cursillo website (<http://www.edmontoncursillo.ca/>).
- Initiated a group to plan our 30th Anniversary in the Edmonton diocese, to be celebrated in 2020.

*Respectfully submitted,  
David Holehouse, Lay Director  
For Cursillo Secretariat*

## **DIOCESAN ADVISORY AND RESPONSE TEAM (DART)**

The DART Committee was established many years ago as an advisory committee whose members are responsible for advising the Bishop with respect to any allegation of abuse within the diocese.

The committee's responsibilities have evolved over the years, and now include two separate functions. The first is an educational function, which involves encouraging parishes and diocesan programs to establish practices and procedures which reduce the risk of any potential abuse from occurring. The second function is the traditional advisory function, which involves advising the Bishop or parish clergy on how to respond to any particular situation which may arise.

The committee members are appointed by the Bishop, and usually include representatives from the legal profession, the medical profession, a psychologist, and both lay and clergy members.

As a church community we want to encourage active participation in ministry programs and activities. We also want to ensure that both the program participants and any staff or volunteers are safe, secure, and protected as much as is possible in any given circumstance. Some activities, such as the diocesan camps involve inherent risks, and in such circumstances we work to reduce the risks as much as possible, while recognizing the of importance of the programs to the spiritual lives of the participants.

Clergy and wardens are always welcome to consult with the Bishop and the members of DART if they have issues or concerns. DART also provides materials to parishes on best practices, how to establish job descriptions, how to conduct police checks, and on the identification of high risk issues.

The members of the committee look forward to continuing to work with Bishop Jane in supporting our clergy and parishes, and to ensuring that we provide a safe and secure environment for those to whom we, as the diocese, minister.

*Respectfully submitted,  
Lois MacLean, Chair, DART*

## **DIOCESAN DEVELOPMENT FUND**

The Diocesan Development Fund (DDF) was established and is governed by Canon 10A. The fund provides loans to parishes for major capital expenses, which may include: retirement of existing debt (such as refinancing a commercial mortgage); purchase or construction of a new building; or major repairs to an existing building (see Canon 10.20). In addition, if there is at least \$750,000 in the fund available for lending some of the excess may be used for ministry purposes upon the recommendation of the Bishop (Canon 10.21A).

The fund's assets consist of Unallocated Funds (that is, funds available for loans) and the amount owed by parishes on existing loans. As at 31 December 2018, the Fund had \$928,929 in Unallocated Funds and \$779,023 in outstanding loans, for a total of \$1,707,952 in total assets. At the time of writing (August, 2019), there are seven outstanding loans with a balance of \$689,548.

The fund earns income by investing Unallocated Funds in the Consolidated Trust Fund (CTF), and from a regular contribution from the diocesan budget in the amount of 1% of the assessable income of parishes (Canon 10.4). In addition, the fund earns interest on the balance of outstanding loans to parishes.

Interest rates charged for DDF loans are competitive (currently 3%), and extra repayments may be made without penalty. The effect of making an extra payment is to reduce the term of a loan and save the parish interest.

A parish may apply for a loan for one of the above-mentioned purposes by contacting the Executive Archdeacon.

*Respectfully submitted,  
The Ven. Alan T Perry, Executive Archdeacon*

## **ECUMENICAL COORDINATOR**

The most basic definition of the 10-dollar theological word *ecumenical* is simply *of the whole*. When talking about *the church*, *the churches*, and *the ecumenical movement*, what we have in view is the one, holy, catholic, and apostolic Church which we confess by faith in the words of the ancient creeds, and for which Jesus explicitly prayed that it 'may be completely one' (John 17). It is obvious that we followers of the way of Jesus have struggled to take his great prayer to heart, and indeed our history as the Church is filled with examples of how we have failed spectacularly in this regard again and again. To take up the task of the ecumenical vocation, therefore, is to seek to join with the will of Jesus and the Spirit of God in binding up the rips and tears in the Body of Christ which have been wrought over the many centuries all the way up to our time.

The so-called 'modern ecumenical movement,' which is characterized by 20<sup>th</sup> century turn of greater attention being given to the scandal that is Christian disunity, is now just a little more than 100 years old. Many significant breakthroughs have been made in that time, to the point that the level of connection and common cause that presently exists between long-separated Christian

communities is perhaps as high as it has ever been. That is not to say that there are not still many major and enduring challenges as well, however. In recent decades, as demographic and resource decline have hit many of the churches in the West, some of the energy and excitement around ecumenism has begun to wane. Many churches have tended to become more inward-focused as they seek to survive or struggle to figure out how to adapt. And as divided churches have faced new questions about the modern world in isolation from each other, differing discernment around how best to respond has led to the creation of new points of tension and opposition. Such is the ecumenical task today.

What does this work of ecumenism look like in north/central Alberta, and what part does the Anglican Diocese of Edmonton play in it? I could never hope to capture the fullness of the answer to that question in one report to Synod, mainly because the most important expressions of it happen moment by moment, between individual and individual and parish by parish. As the Ecumenical Coordinator for the diocese, I will have to confine myself to identifying a few highlights which stand out to me from the past two years.

In my view, recent times have shown that there are three things which are bringing new life and energy and urgency to the search for Christian unity: 1) The responsibility to seek healing and reconciliation with Indigenous Peoples, 2) The need for interfaith dialogue, and 3) The climate crisis.

With the first, it does not matter so much whether it was an Anglican, or a Lutheran or a Catholic who perpetuated the acts of spiritual abuse and harm which were carried out towards Indigenous Peoples in these lands of Canada. It was the followers of Jesus, people of the churches, who were responsible. In this guilt and shame, there is a paradoxical kind of unity. Christian communities and denominations are called to respond together to the damage that was done, and to repent and make amends together. We have been far from perfect here, but I have been deeply moved by the many signs of dawning awareness in this regard across the ecclesial spectrum in this region.

With the second, we all know that so much of the conflict in the world today is caused by religious rivalry and misunderstanding. Dialogue with our interfaith neighbours is literally a life and death issue. And people of other faith traditions: Muslims, Buddhists, Hindus, etc., are not all that interested in speaking to Presbyterians or Baptists or Anglicans. They want to speak to Christians. Again, this is a challenge to us to think about how we can speak about Jesus and the Gospel together across our confessional lines; focusing on the great many central matters of our faith which we agree upon, and letting the secondary matters of divergence be secondary.

With the third, the gravity of what we are facing in terms of ecological disaster is just so big. It puts into perspective the many comparatively small things which have divided us as Christians. We cannot afford to be worried about whether we can work together with people whose polity or liturgy is a bit different than ours. The life of our common home is at stake, and we have to come together. Thanks be to God we are beginning to see exactly this.

Each of these issues has increasingly come to the forefront of attention in many of the formal and informal ecumenical organizations and events in which Anglicans from the Diocese of Edmonton have been involved. This includes (but is not limited to) the following: The Edmonton and District Council of Churches, the Ecumenical Peace Network, the Week of Prayer for

Christian Unity, the World Day of Prayer, the Outdoor Walk of the Cross, the Strathcona County Ecumenical Mission, Community Ministerial Associations, the Interfaith Chaplains Association, the Edmonton Lutheran-Anglican-Roman Catholic Dialogue, the Alberta Anglican-Lutheran-Moravian Commission, the Edmonton Interfaith Centre for Education and Action, Citizens for Public Justice, the Canadian Council of Churches, A Common Word Alberta, the Phoenix Multifaith Society, the Interfaith Housing Initiative, the Inner City Pastoral Ministry, and the list could go on and on.

To be a Christian, I believe, is to be a person who cares about unity. To be an Anglican, is to be a Christian who comes from a tradition which has a long history of having to work very hard to find ways for Christians of different perspectives and preferences to live together and make common cause – not because we are all the same, but because we serve the same Lord. Ecumenism is at the heart of our responsibility as disciples of Jesus, and I am grateful for the many people in our diocese who give generously of their time and gifts in service of this calling.

*Respectfully submitted,  
The Rev. Canon Dr. Scott Sharman, Ecumenical Coordinator*

## **EDMONTON ANGLICAN MARRIAGE ENCOUNTER 2017-19**

*“God’s gift to the church is YOU – Belong. Share. Love”*

Our ministry across the Anglican church and across churches of other denominations, as well as to people who have no church affiliation, is to help make good marriages stronger. We believe whole-heartedly that a strong marriage builds strong families; from strong families come committed and loving individuals which make for a better world around them in their families, their workplace and their communities and churches.

During a Marriage Encounter Weekend, couples learn that ‘God’s Plan for Marriage’ is ultimately very similar to what individuals yearn for in their marriage: a loving, fulfilling relationship. The whole process often leads to a spiritual connection where participants feel a desire to connect with God and possibly the church, hence our ministry is not only marriage-focused, but is also evangelical in nature.

Marriage Encounter (M.E.) encourages an open, non-threatening communication strategy between husband and wife. The basis of the strategy is learning to share your thoughts and feelings in a loving and trustful way. The presenters teach and model the strategy throughout the weekend. In essence, the M.E. ministry is the epitome of belonging in a couple-relationship through loving and sharing.

Once the weekend is complete, participants become part of the M.E. community. Each couple can either simply become part of the database, receiving news of events and other important information via email, or they can choose to belong to a M.E. spiral. A spiral is a group of “encountered” couples who meet regularly to extend what they learned on the weekend. They use the tools they were given to practice their new communication strategy with like-minded couples who want to continue to grow and be in a supportive environment.

The Edmonton Anglican Marriage Encounter is the largest, most vibrant and active M.E. Community in Canada. We are blessed to have a solid, dedicated executive who share their individual gifts and talents to ensure the success of our ministry. In addition, we have eight spirals that consist of couples from Edmonton, Spruce Grove, St. Albert and Red Deer. Spiral leaders are liaisons to the executive and help spirals run smoothly. Our database reaches over 250 couples.

Our last weekend, November 2-4, 2018, attracted 16 new couples from not only our diocese, but also around the province. Our goal is to begin another weekend elsewhere in the province, to keep the gift of M.E. spreading.

Several of our volunteers are also involved and have responsibilities for the national arm, Canadian Anglican Marriage Encounter (CAME). In 2018 CAME officially become a licensee of WWME (Worldwide Marriage Encounter). In June, we had two Anglican couples; a clergy couple and a lay couple, attend the Interfaith Board Meeting (IFB) as well as the 50th Anniversary of WWME in Chicago, Illinois. What an accomplishment! In 2019 these two couples also represented us at the IFB meeting in Kansas City, Missouri.

We are growing and we are dedicated! We are sharing God's love among our community and trying to reach as many married couples and families as we are able to outside of our community. Our wish is for all parishes in the diocese to promote M.E. as an opportunity for connection and growth in marriages. Our next Weekend is November 1-3, 2019 at the Providence Renewal Center in Edmonton. We also encourage clergy to experience an M.E. Weekend.

Please see us on the diocesan website, and also find exciting information and testimonials on our independent website <http://www.eame.ca>. We are on Facebook as well at <https://www.facebook.com/marriageencounter.ea>

*Respectfully submitted,*

*Garry and Heather Tansem, Area Coordinating Couple, EAME*

## **EDUCATION for MINISTRY (EfM)**

Education for Ministry (EfM) is a four-year program of theological education for lay-people, introducing them to the basic theology disciplines. It is a diocesan program, offered under license from EfM Canada, based in the Diocese of Kootenay (Kelowna).

First introduced into the diocese by Bishop Ken Genge in 1991, EfM continues its presence today. In the past quarter century, more than 150 people have graduated from the program in the diocese, many of them still active in leadership and ministry roles. Adding to this number since the last synod are one graduate in 2018, and two in 2019.

EfM is available through in-person and online groups, both of which meet weekly. Students engage in discussing assigned readings and in a variety of other activities, particularly theological reflection. Currently, there is one active in-person group in the diocese, and several

more students enrolled in online groups. Another in-person group had to be suspended in 2018, due to multiple withdrawals for health and personal reasons. Numbers permitting, it may be restarted in 2020.

Detailed information about the program can be found at the EfM Canada website, [www.efmcanada.ca](http://www.efmcanada.ca). For specific information about EfM in this diocese, please send a message to [efm.edmonton@shaw.ca](mailto:efm.edmonton@shaw.ca).

*Respectfully submitted,  
The Rev. Robin Walker, Co-ordinator, EfM*

## **ENVIRONMENT POLICY**

*The earth is the Lord's and all that is in it. (Psalm 24:1)*

### **Background**

The Diocese of Edmonton identifies sustainability - meeting our present needs without compromising the ability of future generations to meet theirs - as intrinsic to the Fifth Mark of Mission: “*to strive to safeguard the integrity of creation and sustain and renew the life of the earth.*” We understand that to create communities that are sustainable through time we must not only care for the ecological systems that support life, but must also affirm the cultural, physical, and spiritual underpinnings of human societies, including the views of all who are marginalised and disempowered. This is of special importance regarding reconciliation with Indigenous Peoples in the diocese.

### **Theology**

The stories of creation in Genesis 1-2 tell us that God created the heavens and the earth and all their inhabitants. Genesis 1 tells us that creation is “very good” and indicates God’s love for his creation. Humanity is made in God’s image and instructed to have dominion over the other creatures that God had made. Humanity is thus part of creation with a particular vocation of stewardship of the earth.

We believe that physical creation is precious in God’s sight; that our spiritual lives are meant to coexist with our biological lives. God’s love of Creation points to our task of preserving the natural richness and diversity of our biosphere.

Socially-responsible environmental care and actions promote rediscovery of basic tenets of our faith. A faith of both the past and present, Christianity looks especially to a future in which all creation is restored. We recognise our obligation to live sustainably as God’s will from the beginning.

### **Principles**

- God created humanity as part of an interdependent world of organisms and the natural processes and resources that sustain them.
- We have a responsibility to care for God’s creation.

- Human behavior has led to the current planetary environmental crisis, which is a consequence of neglect of the environment, and of an economic past dominated by greed and over-consumption.
- The solution to this crisis will involve transforming attitudes and action, including personal, community, and institutional work.

These principles have an impact all aspects of the diocese.

### **Actions**

Given these principles, as members of the Diocese of Edmonton we resolve to care for and sustain the environment in which we live, work, worship and play. We resolve therefore to:

- bring prayers and actions concerning environmental care and sustainable development to the forefront of our public worship, and of our private study;
- publicize developments, events, and sources of information on the environment within the diocese and its parishes;
- provide opportunities throughout the diocese for hands-on experience of issues related to sustaining our environment;
- encourage the diocese and parishes, to rethink our consumption patterns, to reduce consumption, and to recycle or reuse materials where possible;
- encourage individuals and parishes to reduce their carbon footprint;
- call on all individuals, committees, and parishes of the diocese to assess the impact of their present activities and any proposed activities on the environment, and
- seek to collaborate with other groups within the Christian Church, as well as other faiths and the wider community that actively share our concern for the environment.

### **Implementation**

To help put the above principles and actions into action, we will establish a permanent diocesan advisory committee responsible to the Bishop which will:

- support the Chaplain to the Environment;
- develop ways of implementing this environmental policy;
- provide education to assist environmental decision making, policy, and action at all levels in the diocese;

- produce and distribute resources for incorporating environmental issues and awareness of God’s creation into regular worship.

We recognize that climate change due to human actions has harmful effects on the communities we seek to serve. As we embrace environmental discipleship as a diocese, we will seek the guidance, strength, and protection of God, as well as forgiveness when we fall short.

*Respectfully submitted,*

*The Ven. Alan T. Perry, Executive Council Working Group, Environment Policy*

## **EXAMINING CHAPLAINS**

The Examining Chaplains Committee is an advisory group under the direction of the Bishop, tasked with prayerfully aiding in the selection and support of individuals in official discernment for ordained ministry. The Examining Chaplains help to shepherd this process in the latter stages of initial inquiry, and then through the preparatory stages of candidacy and finally to postulancy prior to ordination as Deacon or Priest.

The committee meets on ad hoc basis, roughly every three months. In between, members are engaged with conducting interviews with candidates, and with offering support along the way, particularly to those preparing for the assessment process of ACPO (Advisory Committee on Postulants for Ordination). Currently, the committee is involved with about a dozen people at various points in the process.

The committee’s work of discernment, assessment, and recommendation is guided by the Competencies for Ordination to the Priesthood in the Anglican Church of Canada and the Ministry Grids of the Anglican Communion. Over the past couple of years we have been focused on assessing cultural and educational shifts and crafting new patterns of preparation that will be flexible, while also fostering deepened development in spiritual and theological formation for ordained ministry that is specifically attuned to the ethos and pastoral needs in the Diocese of Edmonton. To that end, we have been developing and deploying, on a trial basis, a program called “Reading for Orders,” and are currently exploring connections with various educational institutions and programs that will offer additional options for formation for ordained ministry. A word of thanks to our diocesan Ecumenical Coordinator, the Rev. Canon Dr. Scott Sharman, for his consultative role in these matters.

Available resources on the diocesan website for clergy and parishes include:

- 1) Praying Together: Parish Discernment for Vocations, to guide the work of a parish discernment committee;
- 2) Discernment for Ordination: A Clergy Guide, which gives clergy an overview of the discernment process as a whole and helps with encouraging and fostering potential candidates for ministry from within our parishes.

In addition to Bishop Jane Alexander, the members of the committee consist of a mix of lay and ordained members, including Dr. Marion Allen (St. David’s, Edmonton), Dr. Mark Pepler (St.

John the Evangelist, Edmonton), Valerie Wilbur (Good Shepherd, Edmonton), Dr. Arlette Zinck (St. John the Evangelist, Edmonton), and the Rev.s Jonathan Crane (St. Augustine's, Edmonton), Maureen Crerar (Christ Church, Edmonton), Stephanie London (St. Thomas, Sherwood Park), and David Tiessen (St. Matthias, Edmonton).

*Respectfully submitted,  
The Rev. David Tiessen, Coordinator, Examining Chaplains*

## **I.D. INITIATIVE**

It was two years ago, at the October 2017 Synod, that we introduced the diocesan 'I.D.' discipleship framework.

It's been a brilliant two years. Our learning has grown exponentially. I want to thank the 10 parishes who have helped us shape the framework. Each church has added to and helped develop the framework further. We are most grateful for the comments and insights.

First though, a reminder of how we got here.

The 'I.D.' initiative was created by Bishop Jane in the summer of 2017 and announced at the September, 2017 Synod. It flows out of the emphasis on Intentional Discipleship that has been growing across the Anglican Communion.

But that is not the sole meaning in the initials I.D. It is also about our identity as children of the Living God, in whom God dwells by the Holy Spirit. It's about being the Body of Christ, in which each person is given gifts to be used for the common good, so that we are all built up (1 Corinthians 12:4-7), living more Jesus-shaped lives. The I.D. initiative is designed to assist parishioners and parishes to flourish and grow, remembering that they are all equipped "for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ." (Ephesians 4:12-13)

The I.D. initiative draws from research being done across the Anglican Communion, Bishop Jane's experience and the experience of others, and from our sister churches about the necessary principles that must be present and active in our churches in this post-Christendom, secular age, in order to see parishioners grow spiritually and parishes grow numerically.

Key texts are Luke 7-10, observing the way Jesus uses mission to activate and organise discipleship; 1 Corinthians 12 and what it means to be the Body of Christ; as well as Ephesians 4:11-16, which describes the ways in which Jesus equips the church for growth and maturity. You could sum it all up in the phrase: 'Becoming more like Jesus and living Jesus-shaped lives.'

The other key component of I.D. is the Enneagram, a superb tool for self-reflection and self-awareness. This is a necessary part of discipleship, because it's very easy without self-awareness, to confuse our *gifting* with something that is, instead, an *ego driver* meeting an inner, emotional

need. Likewise, it helps us identify when our ego causes us to run away from something that God is trying to do through us.

We emphasize I.D. is not a program. Each church family is uniquely different so how can any one program fit all? It is a discipling framework which includes key texts, principles and tools, but is flexible so that each parish can work out those principles for itself.

The content of I.D. is as follows:

- The Introductory Day - introducing: *Becoming more like Jesus and living Jesus-shaped lives.*
- Two optional follow-up sessions:
  - A day introduction to the basics of the Enneagram
  - A day or two evenings on *Becoming more like Jesus and living Jesus-shaped lives* with particular emphasis on the Body of Christ and how Jesus equips it for growth and maturity in Ephesians 4.

We have now brought I.D. to 10 parishes: rural, suburban, bigger, smaller.

We are observing and learning the following:

1. In nine of the ten churches, 33-50% of the average Sunday attendance participated. The 10<sup>th</sup> church was 10% of the average Sunday attendance. We know why the 10<sup>th</sup> church was lower and the information was of real value (no. 6 below).
2. Each church found the material to be of real benefit, based on participant reflections in anonymous feedback sheets.
3. Nine of the ten churches requested both follow-up sessions. The 10<sup>th</sup> church requested one follow-up meeting and follow-up sermon. This went very well, highlighting that an introductory sermon to I.D. may need to be part of the model.
4. Each church has within it all it needs to flourish and grow. We know because God has promised to equip his body, the Church. We see it through the survey results we use, which we show to each group as part of the third session. It has been so interesting to see that each church has exactly the same pattern of strengths and weaknesses. The graphs are identical across the ten churches! Extraordinary! The survey results show that we are strong in creating caring, learning and welcoming environments. We are much weaker in creating strategic forward-focussed, discipling, gifts and leadership-liberating environments.
5. We have observed rejoicing among parishioners as they realise through the survey results just how gifted they are. In some cases, the participants have been truly amazed to see themselves in this new light. Some have expressed a realisation that they have, over the years, suppressed ideas and hopes arising from their inner-voice, which might actually have been of God, for them to give to their church.
6. Working through the I.D. material, it has emerged that many parishes face difficulties caused by a misunderstanding of key words and phrases. These include what it means to

be *church*, what it means to be a *disciple* (and thus *discipleship*), and *mission*. Even the phrase '*Jesus-shaped life*' holds for some a diminished and incomplete picture of what it means to be a dearly loved and redeemed child of God.

7. Every one of the ten churches have requested post I.D. follow-up and continuing mentoring of various descriptions! Because I.D. is a framework and not a program, and needs to be worked through by each parish, I expect this ongoing work of journeying with parishes after they have initially received the I.D. material to continue. Indeed, what is emerging is promising to be as exciting as I.D. has been so far. Part of that work must include tackling the issues raised in points 4 and 6. Indeed, I outline details of what we have now designed as a fourth session (see no. 8 below).
8. The fourth session will equip parishes putting sessions 1-3 into practice and will include the following:
  - Jesus as the centre and what that means for our Christology-Missiology-Ecclesiology.
  - Disciple-making Jesus' way.
  - Organic structures that release the whole Body of Christ as per the bullet point above – in an Anglican setting.
  - Taking and managing risks while developing deeper community - especially when we are risk-averse.
  - Structurally implementing and using the fivefold functions of Ephesians 4 and their role in developing maturity.
  - Leadership development
  - The ongoing use of the Enneagram in church discipleship.

I look forward to sharing more with you and, if you have questions, please do not hesitate to ask.

*Respectfully submitted,*  
*The Ven. Richard King, Archdeacon for Mission and Discipleship*  
*Rector, St. Luke's, Edmonton*

## **INDIGENOUS MINISTRY**

Indigenous Ministry's journey continues. We have had what I would describe as a successful year. We continue to struggle to find money, we continue to feed people in both body and soul, and we continue to give voice and hope to our diverse urban and rural communities. I would say that we have become a Pentecost people, embracing the world around us. We have made a concrete decision to be the hurting force we have been waiting for. We need to embrace who we are, and share with rest of the church who they could become. We may be small ministry, but we are mighty in spirit.

To break down this past year into a few sentences is difficult. Let me start with Standing Stones. The Indigenous congregation that prays and hopes at St. Faith, Edmonton had a couple of difficult moments in 2018. We lost my mother Donna, who had an easy way of inviting people into community with laughter and eagerness to share. We also lost Ernie Gambler, the musical heart of Standing Stones. But we continue. Through the sadness of loss came opportunities to grow. We have helped organise a Healing Camp for the Burns family. A family born in

Saskatchewan, moved all around Canada and, yet, came to Edmonton to Heal. They risked telling their story and healing as a family. By leading the Healing Camp, Irene Nattress and Joanne Jones, grew as leaders at St Faith. Overall, we have had increased participation from other members, which shows a continuing desire to worship together. And Hugo increased his responsibility for music. Plus we have had important conversation with Frog Lake, we have come to see where reconciliation starts is with acknowledging the hurt with a hope of a resurrected tomorrow. Yes, we continue!



I want to share a bit of my vision for the future, writing first about Social Cohesion, and then about Social Enterprise. St. Faith and the Indigenous ministry is in a unique and powerful position in the Diocese of Edmonton. At St. Faith, we have created a space for sacred and safe conversation about who the church is and how it could be. We have discovered that the more we are together, and the more entry points there are into the life and breath of the Creator and into the work of Jesus, the more we find cohesion. Church is on Sunday but also

during the rest of the week and in direct sacred places. What binds us is a hope for the other, and the love Jesus has for all of us. No matter our personal circumstance, there is room in our communitas for all, each one travelling on a spiritual journey, not alone, but each in relationship, person to person. We have come to the place where there is no spirit harm..

There is always the question of how St. Faith and Indigenous ministry is going to pay for all these big dreams. I would propose Social Enterprise. The people living, working, dreaming, suffering in the houses and alleys around the church have skills and desires. The question for the church is how we can take this untapped energy and wealth of experience and expertise, and transform it into an enterprise that is good for the individual and also good for the church. Over the summer and fall, we may incubate a couple of ideas with partners in the community - trial balloons - sharing the risk, discerning what is "prophet-able." What I do know is that we cannot continue with the funding model we inherited. Our shared future lies in taking the strength of the ancestors and the gifts we have been given, all the while living in a very fluid world that is much different in context, technology, and identity.

To be people of the Pentecost is to go out into the community common not afraid, but prompted and inspired by the Holy Spirit.

*Respectfully submitted,  
The Ven. Travis Enright, Archdeacon for Indigenous Ministry*

## **INDIGENOUS MINISTRY: ABORIGINAL AND RURAL COMMUNITIES LIAISON**

The tagline for my email reads that I am working for neighbourly reconciliation. This is the theme for all the work I do in our diocese. It is my great pleasure to work with local leaders in rural parishes who see this work as being essential to how we live out our ministry together.

Highlights include the diocesan-wide Orange Shirt Day in 2018, the development of Messy Church Reconciliation that has been received well in a number of parishes, and an increasing number of community KAIROS Blanket Exercise events. I will continue to work for neighbourly reconciliation with the Indigenous Ministry Initiative team.

*Respectfully submitted,  
Fiona Brownlee, Indigenous Ministry Team*

## **INDIGENOUS MINISTRY: PRIEST and BIRTH SUPPORT WORKER**

From the time of our last Synod until December 2018 I served as half-time Associate Priest at St. Paul's, Edmonton, and half-time with the Indigenous Ministries Initiative (IMI). In January, 2019 my ministry with the IMI transitioned to full-time with a new focus on providing birth support to Indigenous families. Traditionally, this role was filled by aunties and kokums in Indigenous communities, but was disrupted by colonization. In western language birth workers are more commonly known as "doulas." Kokums from many local Indigenous nations teach that healing for Indigenous peoples begins with birth, with language and with returning to our ways. In late January, 2019 I re-trained as a birth worker and continue to participate in on-going learning opportunities in both western and traditional settings, including through ceremony, language practice and other cultural gatherings and traditions where learning occurs in relationship. I want to acknowledge with gratitude the generosity of the elders and knowledge keepers who have guided me and been my teachers, not only in relation to birth work, but also over the past four years since I began my ministry in the Indigenous community.

Since January I have been building new relationships and networks in the community and meeting with Indigenous agencies providing supports to families. My ministry now includes volunteer prenatal, birth support and post-partum work, education, advocacy, capacity building, mentoring and other volunteer work for programs with Bent Arrow, Boyle Street Community Services and Indigenous Birth of Alberta. My ministry with the IMI continues to be highly relational, which I see as foundational to the theme of this current synod.

In addition to the new dimension of birth support, my ministry includes other on-going spiritual care and practical supports for Indigenous individuals and families in the community. Many conversations about life, faith, trauma, healing, death, grief, and spiritual ways of being in the world occur while being present with and walking alongside families in the midst of many different life circumstances. I also continue to provide guidance and serve as a facilitator for church and community groups seeking education on indigenous matters, and to deepen their engagement with truth and reconciliation, healing, cultural awareness and treaty relations. I have participated in two national church gatherings on human trafficking and continue to speak about and participate in events related to the issue of missing and murdered indigenous women, girls,

boys and men. It is my hope to help further the work against human trafficking in the diocese in coming months. As part of the IMI I also contribute to the efforts in regards to Frog Lake First Nation. And I serve as Honourary Assistant at St. Mary's, Edmonton, helping with cultural awareness and learning, mentoring and some Sunday service, preaching and pastoral care ministry.

*Respectfully submitted,  
The Rev. Lori Calkins, Indigenous Ministry Team*

## **INDIGENOUS MINISTRY: URBAN RECONCILIATION FACILITATOR**

I have been delighted to be a member of the Indigenous Ministries Initiative for one year now, working to provide educational and experiential opportunities for our parishes in the city to acknowledge the harm inflicted by colonisation and residential schools; to atone for its causes and to act for healing and new relationships by hearing the voices and supporting the work of Indigenous communities and partners. I have held consultations with rectors and parish leadership while preaching and leading programming in 12 parishes already, with more visits planned for the new year.

The most significant part of the position has been building relationships with Elders, Knowledge Keepers and Indigenous Community Partners (such as Spirit of Our Youth, Creating Hope Society, RISE) who can connect with our parishes to educate us about the real and present day harm of the past actions of our church, as well as to be partners in hope for a new and healing relationship. This has also involved a great deal of learning about Indigenous worldview, spiritual traditions and the treaty relationship. It has been deeply humbling to receive welcome and kindness in relationships where the church has no right or claim to it.

Forgiveness and reconciliation are life-giving gifts of the Creator for the church in and through these relationships.

Ay-hay.

*Respectfully submitted,  
The Rev. Nick Trussell, Indigenous Ministry Team*

## **INNER CITY PASTORAL MINISTRY**

Inner City Pastoral Ministry is an interdenominational Christian ministry of *presence*. In partnership with the community, and guided by the Spirit of God, we walk with the people of the Inner City of Edmonton.

### **Context:**

The Inner City Pastoral Ministry (ICPM) is situated in the heart of the inner city community of Edmonton. With office and worship space located in Bissell Centre East and West, respectively, ICPM ministers amongst the many people who live within the inner city:

- individuals who experience homelessness and/or very real poverty - many of whom are lonely and isolated and who suffer from mental health and addictions challenges - the marginalized;
- seniors and individuals with low incomes living in supported housing who receive pastoral care;
- 47% of the people ICPM serves are First Nations and Metis people. ICPM has a vibrant ministry amongst individuals of 1<sup>st</sup> Nations, Metis and Inuit heritage.

### **Ministry:**

#### **Sunday Worship and Sunday Lunches**

Pastor Rick Chapman, along with Jim Gurnett, Pastoral Associate, and Michelle Nieviadomy, Iskwew Oskapewis (Helper in Cree) and many ICPM and church volunteers offer a Sunday ministry of presence. Sunday worship and the Sunday lunch program is the highlight of the week, with 110+ attending the service of the Community of Emmanuel. Every fourth Sunday, Holy Communion is offered in the style of Standing Stones honouring Indigenous perspectives. The Sunday Lunch Program hosts 265+ people on average receiving a nutritious lunch after the Sunday Service. This lunch program is supported by 80+ churches and the synagogues.

#### **Midweek Ministry**

Midweek, the pastoral team visits local drop-ins, in addition to offering individual pastoral visits in the ICPM office, and visits in local homes, hospitals and Remand Centres. The ministry team visits offer a listening ear and prayer within the community. Midweek programs include Men and Women's Spirituality Groups and Gathering Circles. Honouring the many spiritualities of the inner city community and people of Indigenous heritage are continuing aspects of this ministry. Central to the overall ministry of ICPM is the support of individuals in situations of poverty, homelessness and those living in affordable and supported social housing.

#### **Iskwew Oskapewis Ministry – Our Common Ground**

Inner City Pastoral Ministry continues to support the part-time ministry of Iskwew Oskapewis (Helper in Cree) in response to the TRC Calls to Action which encourages the continuing work of reconciliation and healing. Michelle Nieviadomy, a person of Cree Heritage, carries forward this invaluable ministry. Michelle is present within the inner city and engages with the church and wider community. Gord Holub, Indigenous Helper, also assists in this invaluable ministry.

Demographically, Edmonton hosts the 2<sup>nd</sup> largest urban population of Indigenous and Metis peoples, second only to Winnipeg. Statistically, 4-5% of Edmonton's population is Indigenous with a large percentage of the population living in the inner city. ICPM answers the call to minister widely within the Indigenous and Metis members of the inner city community.

ICPM is supported in the main by the Anglican Diocese of Edmonton, the United Church of Canada, Evangelical Lutheran Church in Canada, Roman Catholic Archdiocese, and the many "Friends of ICPM" that contribute in so many ways to this vibrant and compelling ministry.

*Respectfully submitted,  
The Rev. Rick Chapman, Pastor, ICPM*

## **ASCENSION HOUSE INTENTIONAL CHRISTIAN COMMUNITY**

Ascension House has continued as a prayerful and active intentional community for its 5th year.

Ascension House is currently home to residents from Edmonton and Red Deer as well as other parts of Canada and the world. The residents are young adults beginning new stages in their life and reflecting together about how their faith helps interpret where they are from and where they are headed. Residents have been meeting weekly with volunteer faith mentors from the parish of Christ Church for discussion about life in faith, discernment of spiritual vocation and to pray together. The residents and mentors shared a retreat together with those from St. Aidan's House. The time of worship, study and fellowship was valuable as new relationships were formed and a renewed direction for the house was fostered.

There has been a tight-knit relationship formed between Ascension House and the Christ Church Young Adults Group, as well as a partnership with Kinfolk, a Lutheran Young Adult Group. These partnerships and gatherings with a faith focus have helped the residents live out a rule of life centered around hospitality and community.

This year we are delighted that Melissa Ritz will be working as a coordinator for the life of the house, responding to the needs of the residents, helping to organize the programming and administration of the house and coordinating the material and maintenance needs of the building. In this role Melissa will greatly strengthen the effectiveness of the volunteer mentor team.

Ascension House is continuing to establish itself as both a home that encourages the growing faith of students and as a spiritual community in the heart of Oliver. Our greatest challenge is sharing news of this opportunity with students moving into Edmonton. An increased online advertising and social media presence has helped but the greatest gains come from word of mouth, sharing on social media and direct encouragement of students you know looking for a great place to live while studying.

Find out more about the house here <http://christchurchedmonton.org/project/ascensionhouse/>

*Respectfully submitted,  
The Rev. Nick Trussell, Associate Priest, Christ Church*

## LAY EVANGELISTS

It is still early days in the Diocese of Edmonton for the Lay Evangelist program. Early in 2016 we began the first formation program, a two-year process in which four lay people participated in 12 Saturday training sessions to help them grow and develop their evangelistic gifts. A strong sense of community was formed, the distinctive giftings of each evangelist-in-training were affirmed and the facilitators learned a lot.

In January 2018, our dream came to fruition as three evangelists-in-training were commissioned as Lay Evangelists in the Diocese of Edmonton (the fourth was ordained as a deacon before the commissioning, but is still very much a part of our 'College of Evangelists'). The plan continues to be for each evangelist to work as part of the ministry team in their parish to spread the good news of Jesus, equip congregations to live and share Christ's love with those who have not yet come to know him, help new disciples take their first steps of faith, and help their parishes engage with their neighbourhoods and build bridges for the sharing of the Gospel.

As of the writing of this report we are aiming at beginning a new, two-year formation process in mid-October, 2019. We have tweaked the program again, introducing more hands-on practical work in between training sessions. The current outline is as follows:

### Year One:

Module 1 (October 19<sup>th</sup> 2019): The Story of God's Love

Module 2 (November 16<sup>th</sup> 2019): Surprise the World (A Rule of Life for Evangelists)'

Module 3 (December 14<sup>th</sup> 2019): How to Relax and Enjoy Evangelism

Module 4 (February 22<sup>nd</sup> 2020): Mission Strategy

Module 5 (March 21<sup>st</sup> 2020): Community Outreach Projects

Module 6 (April 18<sup>th</sup> 2020): Helping New Disciples Grow

### Year Two

Module 7 (October 2020): The Big Questions

Module 8 (November 2020): Evangelistic Preaching and Testimony, Part 1

Module 9 (December 2020): Evangelistic Preaching and Testimony, Part 2

Module 10 (February 2021): Courses for Inquirers

Module 11 (March 2021): Equipping People for Witness and Evangelism

Module 12 (April 2021): Where Do We Go From Here?

Candidates need to be approved by their parishes and interviewed by the Warden of Lay Evangelists before entering the program. Parishes and clergy are encouraged to be on the lookout for people who may be interested in this ministry. For more information, please see <https://edmonton.anglican.ca/get-equipped/lay-evangelists>, and/or contact the Warden of Lay Evangelists, the Rev. Tim Chesterton.

In conclusion, I would like to thank Sandra Arbeau, Alison Hurlburt, Richard King, Corinna Kubos, Steve London and Jenny Stuart for their participation in this ministry, and for the continuing encouragement they give me as we share the joy of the Gospel together.

*Respectfully submitted,*

*The Rev. Tim Chesterton, Warden of Lay Evangelists*

## LAY READERS

The Lay Readers of the diocese are the heart and lungs of our congregations. They give expression and leadership on a long-term and ongoing basis to the passionate and Spirit-led inspiration of faith in our parish communities; following with life-long service, Christ who is our head.

This year 17 new lay readers were commissioned from 9 parishes. There are still more lay readers who are currently being mentored in their parishes to share their gifts for prayer, teaching and leadership in the leading of worship, prayers, study, small groups, home and hospital visits and so much more. More than 50 lay readers gathered for a “Lay Reader Blitz” this year. A one-day gathering for worship and teaching together about 4 topics the lay readers had decided were most important for them to discuss and learn about: Prayer, Reading the Bible, Leading Worship and Pastoral Visiting. A survey following the event recorded incredibly positive feedback. We look forward to similar and more in depth, diocesan-wide training days in the near future. The focus on sharing from experience and building capacity for the variety of ministries being exercised through conversation in circle and prayer was a great success.

Many of the lay readers in the diocese have been living out their ministry for decades. The depth and strength of their faith as volunteer spiritual leaders in their parishes is a gift from God and gift to our diocese. It has been a great joy to get to know some of them and their stories.

*Respectfully submitted,  
The Rev. Nick Trussell, Warden of Lay Readers*

## LEGISLATIVE COMMITTEE

The Legislative Committee met after reviewing the Constitution and Canons. We are satisfied that only one resolution needs to be put forward at this year’s synod. Please note the following:

Resolution L-1 to the 66<sup>th</sup> Synod  
Canon 5 – Purchase and Sale of Property

### **It will be moved and seconded:**

That Canon 5.142 be amended by:

- 1) making the current canon section 5.142(a);
- 2) inserting “Council; and”; at the end of section 5.142(a) and
- 3) adding a new section 5.142(b) as follows:
  - (b) no real property shall be sold by a Parish without the approval in writing of the Bishop and the Executive Council.

## **Background**

As part of the review of the Holy Trinity Riverbend project, it was determined that the Canons were deficient as to the approval process for the sale of real property by a parish. Canon 5.142 covered purchase of land for use of a parish, but not sale.

The purpose of the amendment is to add a missing word in subparagraph (a), and to also break down the Canon into two subparagraphs for the purposes of making the addition as to approval of sale of real property by a parish.

The new canon will read:

5.142 (a) no real property shall be purchased for the use of a Parish, and no debt shall be incurred therefore, without the approval in writing of the Bishop and the Executive Council; and  
(b) no real property shall be sold by a Parish without the approval in writing of the Bishop and the Executive Council.

*Respectfully submitted on behalf of Legislative Committee,  
Ken Holmstrom, Chancellor*

## **OUTREACH YOUTH COORDINATOR**

In November, 2018, Bishop Jane offered me the opportunity to create what is now the Outreach Youth Coordinator position with the diocese, overseeing Trinity Youth Project (TYP). The mission of TYP is to support marginalized youth throughout the diocese, through accessible and engaging programming. The name “Trinity” speaks to the origins of the program which started as an art program out of Holy Trinity, Old Strathcona in 2017, but also to the relational emphasis of the program as well. Created in the image of a relational God, we see the key to healing and overcoming for our youth being rooted in restored relationship - restored relationship with themselves, through relationships with others, creation, and in turn, with God.

Currently we are running an outreach art program, a baking employment program and are developing a restorative justice program.

The art program received funding through the Edmonton Arts Council to be able to run weekly sessions at the Edmonton Young Offender Centre (EYOC), as well as in the community for six months. The sessions are facilitated by local artist and Holy Trinity parishioner, Alma Visscher. This project will culminate with a gallery show installation in early 2020, with the hopes of carrying on the program long term after that. By running sessions both in EYOC and the community, we engage incarcerated youth, and give them a direct connection to help them reintegrate into community upon their release. This also gives them connection to other community-based supports to help them address their ongoing needs.

The baking employment program was created to offer low-barrier job opportunities for youth facing barriers to typical employment. This started in February, 2019, on a bi-weekly basis, baking for Holy Trinity’s Sunday coffee hour in Old Strathcona. We had the opportunity to

operate a booth at the 124<sup>th</sup> Street Grand Market throughout the summer, which provided two additional baking sessions for youth. We have also provided catered baked goods for events with the City of Edmonton, Edmonton Public Library, various parishes, etc. Our long-term goal is to grow a social enterprise that is able to offer part-time and full-time employment for marginalized youth. In doing so, we help meet the financial and social needs that youth have, while giving them the social and employment skills they need to succeed in life, and transition into the work force.

Our restorative justice program will be building capacity over the next year through funding from the Solicitor General. Restorative justice is an evidence-based alternative approach to crime that emphasizes accountability and repairing harm. It has proven successful in reducing recidivism (future crimes being committed), and helping victims find more meaningful closure and healing. With this program we are seeking to connect with youth involved in the justice system, and help them take accountability for the harm they have caused through their criminal involvement, and seek to repair these harms. Given that youth involved in crime are often both offenders and victims, we will also seek to help them heal from their own victimization. We see the potential local parishes have to be redemptive communities for both the offenders and victims in helping them heal long term.

All three programs have also been supported through volunteers throughout the diocese, funding from the diocese, Holy Trinity, Old Strathcona, and the St. John's School Legacy Foundation.

If you are interested learning more about Trinity Youth Project, getting involved, ordering baked goods, or supporting the program, please feel free to contact me at [clark@edmonton.anglican.ca](mailto:clark@edmonton.anglican.ca) or 587-568-7590!

*Respectfully submitted,  
Clark Hardy, Outreach Youth Coordinator*

## **PRAYER BOOK SOCIETY REPORT**

Ongoing activities of the Prayer Book Society, Edmonton Branch include:

1. The provision of Prayer Books for the bishop to distribute at confirmations
2. Offering Prayer Books at a subsidy (50% of the normal price - \$8.50 vs \$17)
3. The distribution of Lectionary Guides to parishes, seminarians, etc.
4. Occasional workshops / talks on theological and spiritual topics

There have been two events since the last synod:

1. 17 Oct 2017 Solemn Evensong for St. Luke w/Bishop Jane guest homilist followed by AGM
2. 17 Nov 2018 Keeping "Prayer in the Prayer Book" with four presenters.

There is also one upcoming event: Green Burials – Practical Considerations and Theological / Spiritual Implications from a Christian perspective, date and location TBD.

*Respectfully submitted,  
The Rev. Armand Mercier  
President, Prayer Book Society of Canada, Edmonton Branch*

## **PRIMATE’S WORLD RELIEF and DEVELOPMENT FUND**

The Primate’s World Relief and Development Fund (PWRDF) is the Canadian Anglican Church’s response for emergency relief, development, and justice. This year we are celebrating our 60<sup>th</sup> year of making a difference in the world.

Our organization operates with a small staff and a large contingent of volunteers in parishes and diocese across Canada. These volunteers are involved in sharing information about the projects with their church community. In the Diocese of Edmonton many parishes have a Parish PWRDF Representative. In some of the smaller parishes the rector takes on this role. It is a form of ministry which enables people around the world to improve their lives and those of their community members.

PWRDF currently supports projects in 27 countries as well as Canada. The majority of our work is in development projects, and we work with local, trusted partners in the areas of health, food security, human rights, gender equality, and refugees. Our partners are present in their communities and by working with local leaders we are able to support the needs and most appropriate response to those needs that they have determined. Many of our projects receive matching funding from the Canadian Government. PWRDF also works in the area of disaster relief throughout the world.

PWRDF has worked with our diocese in the development of the hospital in our sister Diocese of Buyé in Burundi. This partnership has made possible the expansion of both the maternity ward and the pediatric ward.

Each parish is asked to have a parish representative. They work with me, the diocesan representative, to tell the stories and spread awareness of the projects. I am also available, on a limited basis, to speak to parishes about our work. Our youth representative, Leah Marshall, also does some presentations. She is especially interested in speaking to youth groups in the diocese. Our website, [www.PWRDF.org](http://www.PWRDF.org) is a wonderful resource for information about our work.

Please contact me if you would like to learn more, or would be interested in having a presentation in your parish, or would like to become a parish rep. I can be reached at [pwrdf@edmonton.anglican.ca](mailto:pwrdf@edmonton.anglican.ca)

*Respectfully submitted,  
Dorothy Marshall, PWRDF Diocesan Representative*

## **PROPERTY AND PLANNING**

The Property and Planning Committee reports to the Administration and Finance Committee. Under diocesan policy, any building project over \$10,000 requires the approval of the Property and Planning Committee.

It's often said that the church isn't a building. While this is true, the implication is often understood to be that our buildings aren't important. The latter is not true. Church buildings provide the sacred space where we gather for worship, fellowship, and Christian education, and serve as a base of operation for engaging in the Mission of God in our communities. Church buildings are where we encounter God and each other. And they serve as a visible sign in every community of the presence of God and God's people. It follows that the care and condition of our buildings reflect our devotion.

The primary goal of the Property and Planning Committee is to encourage high-quality work when parishes are repairing or renovating their buildings. As a matter of good stewardship, the proper care and maintenance of our building assets are essential to ensure that the spaces we use for worship, fellowship and mission are safe, comfortable and attractive places to gather. In addition, taking the opportunity to improve the environmental footprint of a building when renovating is an act of environmental stewardship in line with the fifth Mark of Mission.

A number of parishes took advantage of programs offered by the Alberta government in recent years to improve their energy efficiency with measures such as improved insulation, more efficient furnaces and replacement of old lightbulbs with LEDs. One parish, St Paul's, Edmonton, also installed solar panels with the help of a City of Edmonton EcoCity grant. Many of these measures cost very little money, and all of them save money going forward in utility costs while reducing our carbon footprint.

Since the last meeting of synod, Property and Planning has been involved with projects in a number of parishes in our diocese. Five parishes have done repairs to roofs, and two have done repair work to foundations. One parish has completed a project to make their building accessible, including installation of lifts and accessible washrooms. In addition, the committee has been consulted on an upcoming project to construct a new parish office facility, and an upcoming major foundation repair.

The committee is always happy to consult on projects to ensure that our buildings will serve God's people for years to come, in a condition that truly honours the presence of God in every community.

The committee would welcome new members with expertise in architecture, engineering and construction.

*Respectfully submitted,  
The Ven. Alan T Perry, Chair, Property and Planning Committee*

## REACH CAMPAIGN

The 63<sup>rd</sup> Synod adopted Resolution G-9:

1. That the Diocese proceed with a Mission Funding Campaign as recommended in the Planning Feasibility Study Final Report prepared by M&M International, and
2. That the Synod request the Bishop to appoint a Feasibility Study Initiative Working Group (FSIWG) as described in that report.

The Reach Campaign raised \$4,825,061 in pledges, or 96.5% of our goal of \$5 million. Fourteen parishes exceeded their goal. As of 31 July 2019 we have received \$4,206,279.72 in donations. Donations have come in the form of one-time donations, and pledges payable in annual, quarterly and monthly instalments. Pledges have ranged from \$50 to \$100,000. Twenty-one donors have chosen to donate securities. Currently, we are receiving \$18,549.50 per month through Pre-Authorized Giving. A total of 872 people made pledges averaging \$5,533.

As the end of the five-year campaign is approaching, and pledges are completely fulfilled, the receipts are beginning to taper off. We are very grateful to the many generous donors who have already completed their pledges, as well as those who continue to make their final few contributions over the next 9 or 10 months. A number of donors have decided to continue their monthly giving, now directed to their parish.

Total Campaign Expenses were \$500,215.29 out of an approved budget of \$550,000. This represents fees paid to our campaign consultant CCS and expenses including travel costs, printing, postage and some office help.

To date, cheques totaling \$1,838,555 have been issued to parishes, \$1,631,020 to the Diocese of Edmonton and \$284,970 to the National Church.

We are particularly grateful for the generous donations of all who have contributed to the Reach Campaign. These funds have allowed new initiatives in mission to be funded across the diocese in parishes and at the diocesan level. Many of the reports in the Convening Circular reflect the fruit of your generosity in supporting the Reach Campaign.

*Respectfully submitted,*  
*The Ven. Alan T. Perry, Executive Archdeacon*

## **RURAL MINISTRY INITIATIVE**

The diocese is blessed with 30 parishes located outside of the city of Edmonton that work faithfully to meet the spiritual needs of the rural communities in our diocese. From Jasper to Vermilion, Cold Lake to Ponoka, we are spread out hundreds of miles answering the call of God to minister in smaller communities. It's no secret that ministering in a small community is no walk in the park. Like any other denominational church in the province, rural ministry is a witness to joy and sorrow, success and what can sometimes feel like failure. Our parishes in these communities however, are doing a great job of keeping the Spirit alive in the places in which they live and work through worship, incarnational ministry and the building up of relationships.

On October 4, prior to the Opening Eucharist of diocesan synod, please stop by our display in the Cathedral Common to find out more about the variety of ministries that are currently taking place in our rural parishes.

While there is much going on in the ministry and work of our rural parishes, this does not happen without its challenges and struggles.

Rural Canada is changing and many rural communities have fallen on hard times. Changing population demographics, the gradual demise of the small family farm, and harsh economic realities have all negatively impacted our rural communities – including our rural churches.

Traditional agricultural areas have been hardest hit by rural depopulation. Where there were once perhaps four farms, now there may only be one. And many of those families that sold their farms have moved away. In small towns, many people have moved away in order to find work. And in some cases, people moved out of the community because their workplace moved out of the community as well.

I'm excited to be in the planning stages of a Rural Clergy day where we will focus on the theme "Go for Growth." This day will be planned to benefit rural clergy in our diocese with the help of fellow rural clergy members and one of our Archdeacons. My hope is that clergy will leave this gathering filled with the knowledge that they are supported and that even in the midst of a recession and what might feel like hard times, God is still ever present and has work for us all to do!! We also have the gift of Michael Harvey who will be visiting the diocese again and who will be meeting with the rural clergy for a gathering in the new year!!

We ask your continued prayers for our rural parishes and communities. We give thanks for the faithfulness of our rural churches and their dedication to making Jesus known in the places they live. We give thanks that they continually strive to live, work and breathe Jesus Shaped Lives and we ask God to continue to bless them in their discernment of future ministry in their communities.

*Respectfully submitted,  
The Rev. Canon Chelsy Bouwman  
Canon Pastor for Rural Ministry*

## **SISTERS OF ST. JOHN THE DIVINE ASSOCIATES**

“The Sisterhood of Saint John the Divine (SSJD) is a contemporary expression of the religious life for women within the Anglican Church of Canada. Founded in 1884, they are a prayer and gospel-centered, monastic community bound together by the call to live out their baptismal covenant. Nurtured by their founding vision of prayer, community, and ministry they are open and responsive to the needs of the church and the contemporary world, continually seeking the guidance of the Holy Spirit in their life and ministry. Called to be a sign of Christ, the Sisterhood witnesses to the power of Christ’s reconciling and forgiving love through the gospel imperatives of prayer, spiritual guidance, justice, peace, care of creation, hospitality, ministering to those in need, promoting unity, healing and wholeness. Their life is rooted in prayer out of which flow their ministries: corporate prayer, music/ worship; preaching, leading retreats/quiet days; hospitality; spiritual direction; study and education; and other hidden ministries.”

Associates join the Sisters as part of an extended family following Jesus in a life of love, prayer, and service. We are men and women, lay and ordained, who are members of Christian parish community and seek to deepen our life in Christ through following a Rule of Life in association with the Sisters. We are ordinary people who are seeking *something more* in our spiritual life and believe we can be nurtured in our spiritual journey through being connected with the life and ministry of SSJD.

It is our privilege as Associates of the Sisterhood of Saint John the Divine to be informed and willing to tell others of the overall principles of the Religious Life, especially the work life of the Sisterhood. We are given a handbook when admitted as associates, which provides guidance in developing a personal rule of life. Central to that rule is being an active member of a worshipping Christian community.

Since 2015 Synod, we have had significant Quiet Days in Advent and Lent:

March 5, 2016: Christ Church – Mother Superior Elizabeth and Sr. Suzanne gave us a full day of talks, discussion and worship. Thirteen souls attended.

November 26, 2016: Christ Church – Rev. Armand Mercier, Rector of St. Stephen the Martyr, gave us a detailed account of the lives of St. Frances and two friends. Six souls attended.

March 4, 2017: All Saints Cathedral – Sister Suzanne gave food for thought in three talks with discussion about the Vulnerability of God. Ten souls attended.

December 9, 2017: St. Margaret’s Parish – Michelle Nieviadomy gave us an Indigenous cultural perspective, and the Rev. Donna Willer led a creative discussion and prayer time. Nine souls attended.

March 3, 2018: Christ Church – Sister Amy Joy from SSJD, Victoria, B.C. House gave us three talks around the theme: From Darkness to Light, with active participation in reflection and sharing. The Rev. Canon Maureen Crerar officiated at the noon Eucharist. Ten souls attended.

November 4, 2018: Christ Church – the Rev. Sue Oliver delivered a thoughtful series of talks about Waiting. Eight souls attended.

March 9, 2019: Christ Church – the Rev. Canon Maureen Crerar gave three talks, providing handouts for meditation on the psalms, and Lectio Divina (praying the Psalms). Twelve souls attended.

November 30, 2019: Christ Church – Sister Dorothy is planning to from BC House and lead us in an Advent Quiet Day. Canon Maureen will celebrate the Eucharist. Everyone is welcome. This notice will appear in the *Synod Scene*.

*Respectfully submitted,  
Gen Ashwell, Associate, SSJD*

## **SOCIAL JUSTICE COMMITTEE**

The Social Justice Committee is a standing committee of the Diocese of Edmonton. Its mandate is reflective of the fourth Mark of Mission: to respond to human need by loving service, to seek to transform unjust structures of society, and to strive to safeguard the integrity of creation and sustain and renew the life of the earth.

The committee has been focusing on two parts of the function determined when the committee was established. Through education we have been encouraging awareness and understanding of the theology of social justice and of its Biblical foundations. We have also been providing assistance to parishes in the area of social justice by offering encouragement, resource materials and personal help.

Last year we held a workshop called “Jesus Shaped Justice.” We discussed the difference between social service and social justice and looked at ways we can discover the underlying issues of dysfunction, greed, hate and discrimination in our society. We explored a deeper understanding of the theology of social justice, enabling us each to become a more effective “change agent” in God’s world.

This year, in response to the spring provincial election, we focused on “Jesus Shaped Voting.” We distributed materials to the parishes which explored the politics of scripture and the politics of our baptism. We asked the question: “How Would Jesus Vote?”

The Social Justice Committee also has a presence on the Diocese of Edmonton website, with the committee members listed and their particular area of expertise explained (visit: [www.edmonton.anglican.ca/socialjustice](http://www.edmonton.anglican.ca/socialjustice)). The committee members welcome enquiries from diocesan members regarding their area of focus.

We, as a committee, believe that social justice involves transforming unjust structures of society so that all may live well in the land.

*Respectfully submitted,  
Dorothy Marshall  
Chair, Social Justice Committee*