

# SYNOD CIRCULAR

# 2019

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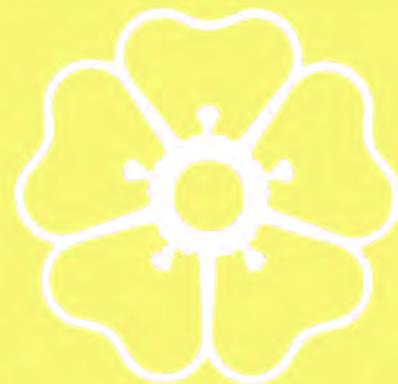
God's gift to the  
church is **YOU.**

*Belong. Share. Love.*

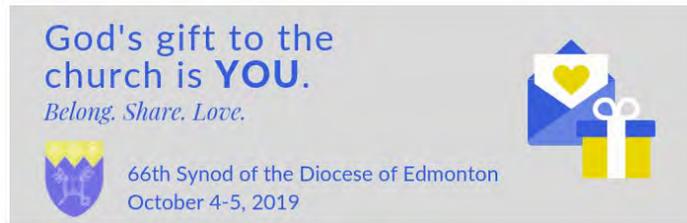


66th Synod of the Diocese of  
Edmonton  
October 4-5, 2019

# **SYNOD CIRCULAR**



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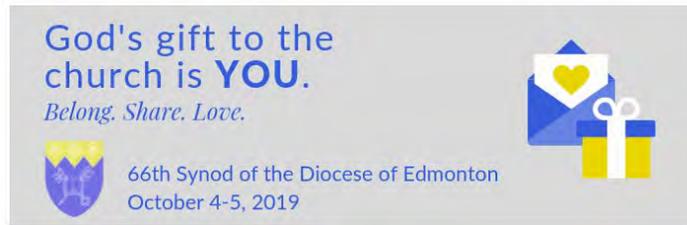
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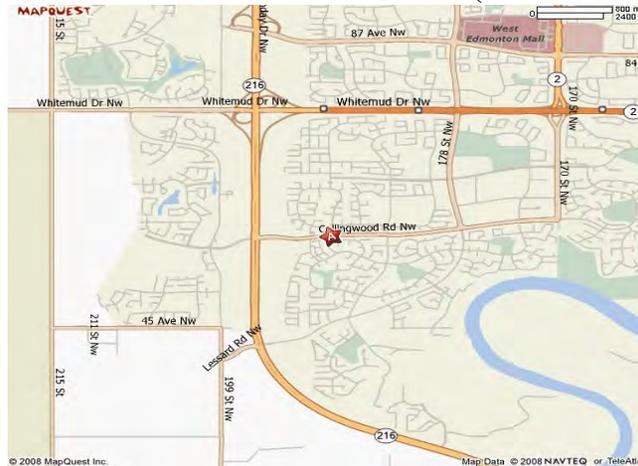
## MAP OF SYNOD FACILITIES

### ALL SAINTS' ANGLICAN CATHEDRAL (10035-103 STREET)



The entrances to the parking lot at the Cathedral are located on either 102 or 103 Street. Parking is free after 4:00 pm with a Synod Parking Permit.

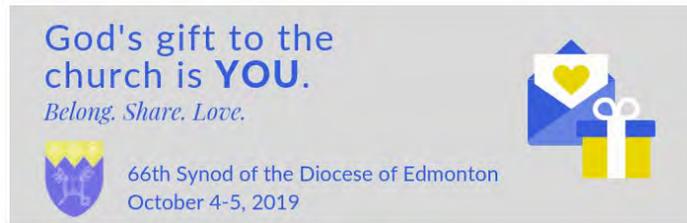
### ST. MATTHIAS ANGLICAN CHURCH (6210-188 STREET)



## PARKING

Parking is available in the public lot (#284) just south of the Cathedral (enter on either 102 St or 103 St.). ***Impark has given us FREE parking, only in this parking lot, provided you display the special parking permit for Synod members.*** There are also meters on the neighbouring streets. There is ample parking at St. Matthias, in their lot or on neighbouring streets. ***Please do not park in the 7-11 lot.*** To get to St. Matthias: go East on Callingwood Rd. from the Anthony Henday. St. Matthias will be on the left hand side of the road. We encourage you to carpool, if possible, to save on parking and mileage expenses.

*We acknowledge that the Diocese of Edmonton is on Treaty 6 and 8 territory, the traditional meeting ground and home of Indigenous Peoples, including Cree, Saulteaux, Blackfoot, Métis and Nakota Sioux.*



## **PRAYERS**

**Please use these prayers over the coming weeks as we prepare for the 66<sup>th</sup> Synod.**

### ***From the Book of Common Prayer***

Almighty and everlasting God, who by thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through thy Son Jesus Christ, to be with thy Church to the end of the world: We beseech thee to be present with the Synod of the Diocese of Edmonton, soon to be assembled in thy Name. Save its members from all error, ignorance, pride, and prejudice; and of thy great mercy vouchsafe so to direct, govern, and sanctify them in their deliberations by thy Holy Spirit, that through thy blessing the Gospel of Christ may be faithfully preached and obeyed, the order and discipline of thy Church maintained, and the kingdom of our Lord and Saviour enlarged and extended. Grant this, we beseech thee, through the merits and mediation of the same Jesus Christ our Lord. Amen.

### ***From the Book of Alternative Services***

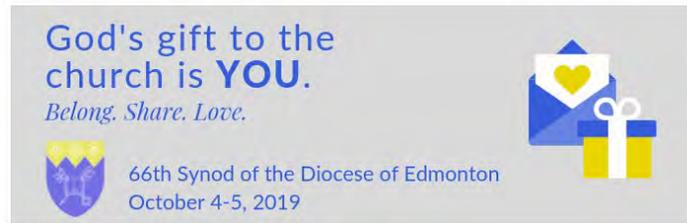
Almighty and everliving God, source of all wisdom and understanding, be present with those who take counsel in the upcoming Synod of the Diocese of Edmonton for the renewal and mission of your Church. Teach us in all things to seek first your honour and glory. Guide us to perceive what is right, and grant us both the courage to pursue it and the grace to accomplish it; through Jesus Christ our Lord. Amen.

## **THEME**

Our theme is “God’s Gift to the Church is YOU – Belong – Share – Love” which is based on the following thoughts by Jean Vanier in *Befriending the Stranger*:

"In the midst of all the violence and corruption of the world God invites us today to create new places of belonging, places of sharing, of peace and of kindness, places where no-one needs to defend himself or herself; places where each one is loved and accepted with one’s own fragility, abilities and disabilities.

“This is my vision for our churches: that they become places of belonging, places of sharing, places of love.”



## **The FIVE MARKS of MISSION of the WORLDWIDE ANGLICAN COMMUNION**

### **First Mark of Mission: To proclaim the Good News of the Kingdom**

#### **Sentence**

Jesus came to Galilee, proclaiming the good news of God, and saying, “The time is fulfilled, and the Kingdom of God has come near; repent, and believe in the good news.”

#### **Prayer**

God of heaven,  
you send the gospel to the ends of the earth  
and your messengers to every nation:  
send your Holy Spirit to transform us  
by the good news of everlasting life  
in Jesus Christ our Lord.

### **Second Mark of Mission: To teach, baptise and nurture new believers**

#### **Sentence**

“Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you.”

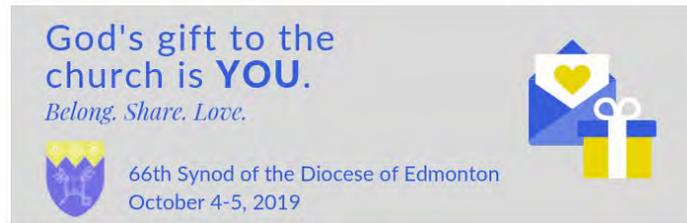
#### **Prayer**

Eternal Father,  
who at the baptism of Jesus revealed him to be your Son,  
anointing him with the Holy Spirit:  
grant to us, who are born again by water and the Spirit,  
that we may be faithful to our calling as your adopted children;  
through Jesus Christ your Son our Lord,  
who is alive and reigns with you, in the unity of the Holy Spirit,  
one God, now and for ever.

### **Third Mark of Mission: To respond to human need by loving service**

#### **Sentence**

“I tell you truly just as you did it to one of the least of these who are members of my family, you did it to me.”



**Prayer**

Risen Christ,  
your wounds declare your love for the world  
and the wonder of your risen life:  
give us compassion and courage  
to risk ourselves for those we serve,  
to the glory of God the Father.

**Fourth Mark of Mission: To seek to transform unjust structures of society**

**Sentence**

“He has brought down the powerful from their thrones, and lifted up the lowly; he has filled the hungry with good things, and sent the rich away empty.”

**Prayer**

God for whom we watch and wait,  
give us courage to speak the truth,  
to hunger for justice,  
and to suffer for the cause of right,  
with Jesus Christ our Lord.

**Fifth Mark of Mission: To strive to safeguard the integrity of creation and sustain and renew the life of the earth.**

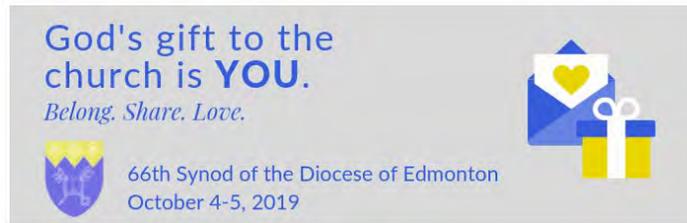
OOOO

**Sentence**

“God saw everything that he had made, and indeed, it was very good.”

**Prayer**

Heavenly Lord,  
you long for the world’s salvation:  
stir us from apathy,  
restrain us from excess  
and revive in us new hope  
that all creation will one day be healed  
in Jesus Christ our Lord.

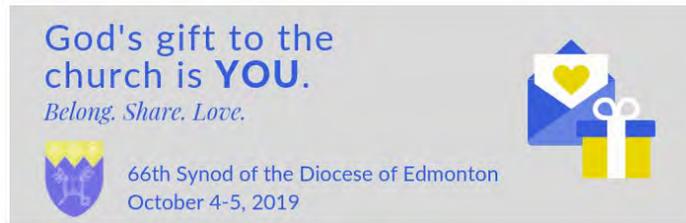


**SYNOD AGENDA**  
**Friday, October 4th – ALL SAINTS’ CATHEDRAL**  
**10035 – 103 Street, Edmonton**

Time	Agenda Item
<b>5:00 – 6:45 p.m.</b>	Registration and Presentation of Credentials Diocesan Familiarization – a time to look at displays and to speak with representatives from Diocesan Committees and Groups <i>A light supper will be served.</i>
<b>6:50 p.m.</b>	Gather in Cathedral for Eucharist
<b>7:00 p.m.</b>	Eucharist
<b>8:30 p.m.</b>	Call to Order Report of Credentials Committee Report of the Agenda Committee Minutes of 65 <sup>th</sup> Synod Receiving of Printed Reports Appointment of Accounts Examiner Appointment of Elections Officer and Scrutineers Report of the Resolutions Committee Legislative Committee with Constitutional and Canon changes Greetings from Ecumenical Partners and Foundations Report of the Nominations Committee Balloting Procedure Explained – Elections Officer
<b>9:30 p.m.</b>	Closing Prayer Recess for the Evening
<b>9:50 p.m.</b>	Elections balloting – balloting closes 20 minutes after the close of the evening proceedings

***Please register your vote and deposit your ballot in the boxes in the hall as you depart.***

*“To help safeguard the integrity of the environment – Please Bring Your Own Mug and Water Bottle”  
 (but maybe not the huge mugs!)*



**SYNOD AGENDA**  
**Saturday, October 5<sup>th</sup> – ST. MATTHIAS**  
**6210 – 188 Street, Edmonton**

Time	Agenda Item
<b>8:00 – 8:30 a.m.</b>	Registration and Presentation of Credentials (for those who did not register on Friday evening)
<b>8:30</b>	Morning Worship (in the Hall)
<b>9:00</b>	CALL TO ORDER and Greetings from Elder Doreen Wabasca Report of the Credentials Committee
<b>9:10 – 9:20</b>	Report of the Elections Committee (results of balloting from Friday evening) Video and worship songs
<b>9:20 – 9:40</b>	Bishop's Charge 1 – Where are we now?
<b>9:40 – 10:10</b>	ID Update – Ven. Richard King
<b>10:10 – 10:25</b>	Buyé Update (sharing and loving) – Rev. John Gee
<b>10:25 – 10:45</b>	PWRDF – Dorothy and Leah Marshall (sharing and loving)
<b>10:45 – 11:00</b>	BREAK
<b>11:00 – 11:05</b>	Worship Songs
<b>11:05 – 11:45</b>	Examples from parish ministries that are growing or innovative followed by table sharing (belong/share/love) Meals Ministry – Rev. Cheryl Boulet Urban Reconciliation Facilitator – Rev. Sue Oliver, Rev. Nick Trussell Block Party and Mission Facilitator – Rev. Steve London On Eagle's Wings – Ven. Richard King
<b>11:45 – 12:00</b>	A Common Word – Rev. Canon Scott Sharman
<b>12:00 – 12:05</b>	Greetings from the Roman Catholic Archdiocese – Julien Hammond
<b>12:05 – 12:15</b>	Mid-day Prayer
<b>12:15 – 1:00</b>	LUNCH – to be delivered to the tables. Delegates please remain seated at your tables to facilitate easy delivery of lunches to your tables.
<b>1:00 – 1:10</b>	Video and Worship songs
<b>1:10 – 1:30</b>	IMI Update (belong/share/love)
<b>1:30 – 1:45</b>	Table discussions – what does reconciliation mean in your parish?

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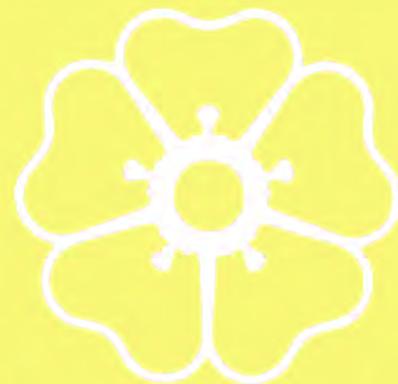


Time	Agenda Item
1:45 – 2:15	Let's get messy – how is Messy Church changing the way we reach families (belong/share/love) St. Augustine's Parkland – Rev. Billy Isenor St. Luke's – Ven. Richard King Christ Church – Rev. Sue Oliver
2:15 – 2:30	BREAK
2:30 – 3:15	Bishop's Charge 2 – Where are we going in the next 5 years?
3:15 – 3:20	Video message from Michael Harvey
3:20 – 3:25	Worship songs
3:25 – 3:35	Stories of social action and social justice (share/love) Manna Market – Rev. Quinn Strikwerda and Barbara Burrows Trinity Youth Project – Clark Hardy
3:35 – 3:55	Climate Justice – 3 year challenge to parishes and individuals St. Patrick's – Rev. Kevin Kraglund St. Augustine Parkland – Ian Bowden St. Paul's – Rev. Myron Penner All Saints' Cathedral – Ven. Alan Perry
3:55 – 4:05	Thy Kingdom Come – Rev. Canon Dr. Scott Sharman
	Acts of Synod and Bishop's Assent
	Prorogation
5:00 p.m.	Closing Worship and song

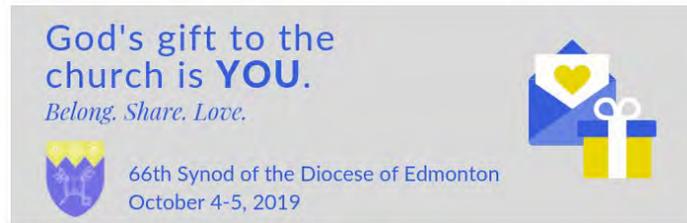
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**SYNOD  
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**NOMINATIONS  
& ELECTIONS**



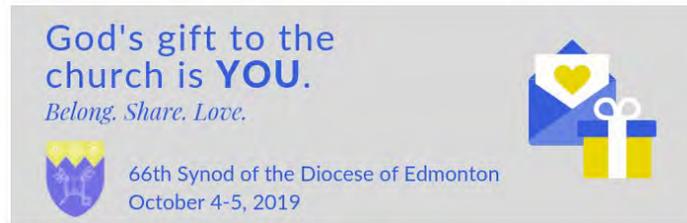
## NOMINATIONS and ELECTIONS

*Elections for all positions will take place on  
Friday evening, October 4, 2019.*

### **Guidelines for Nominations and Elections for the 66<sup>th</sup> Synod of the Diocese of Edmonton (October 4-5, 2019)**

Elections will be held for the following positions:

- \* **Executive Council**
  - Executive Council acts like Vestry for the Diocese. It meets about every 2 months, on the third Thursday of the month.
  - 1 clerical and 2 lay delegates from each region (Battle River, Cold Lake, Edmonton West, Whitemud, Yellowhead)
- \* **Court of the Synod of the Diocese of Edmonton**
  - The function of the Court is to hold a hearing of any member of the Clergy charged with any offence relating to discipline. (It has never met in the history of the Diocese)
  - 2 clerical and 2 lay delegates (1 to be a member of the Law Society of Alberta)
- \* **General Synod (to be convened in Calgary in 2022)**
  - General Synod is the meeting of the Anglican Church of Canada, with lay, clergy and bishop representatives from all dioceses in Canada.
  - We send 2 clerical, 2 lay delegates and 1 youth delegate
  - Those nominated as youth delegates to General Synod must be between the ages of 18 and 25 at the time of General Synod.
  - Those people nominated but not elected at this Diocesan Synod become the alternates in order of number of votes received, and would attend General Synod if any of the elected delegates cannot attend.



\* **Provincial Synod – Province of Rupert’s Land (to be convened in Saskatchewan, date to be announced – probably 2021)**

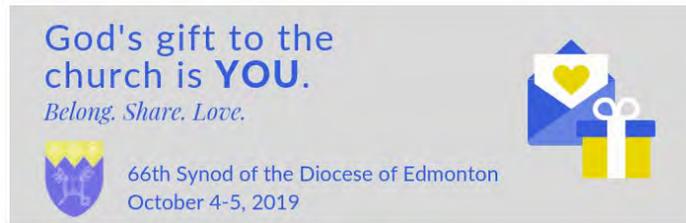
- Provincial Synod is the meeting of the Ecclesiastical Province of Rupert’s Land (basically Alberta, Saskatchewan, Manitoba and the Arctic), with lay, clergy and bishops representatives from the dioceses in the Province.
- We send 3 clerical, 2 lay members and 1 youth delegate
- Those nominated as youth delegates to Provincial Synod must be between the ages of 16 and 25 inclusive as of May 1<sup>st</sup> of the year of Provincial Synod.
- Those people nominated but not elected at this Diocesan Synod become the alternates in order of number of votes received, and would attend Provincial Synod if any of the elected delegates cannot attend.

**Clerical and Lay Recorders of Synod (for the 67<sup>th</sup> Synod) (that’s the next Synod, not this one)**

- The clerical and lay recorders keep minutes of the sessions of Synod and prepare them for the Secretary of Synod to publish.
- 1 clerical recorder and 1 lay recorder

*\*Please note that any persons nominated for Executive Council, General Synod, Provincial Synod, and Diocesan Court must be members of our Diocesan Synod.*

*\*We plan to hold the elections on Friday evening, October 4<sup>th</sup>. There will be no nominations from the floor of Synod except with the consent of Synod.*



**Nominations List**

**NOMINATIONS FOR THE 66<sup>TH</sup> SYNOD OF THE DIOCESE OF EDMONTON  
OCTOBER 4-5, 2019**

<b>EXECUTIVE COUNCIL – CLERGY (<i>elect one from each region</i>)</b>			
BATTLE RIVER	Stephen London	Mark Vigrass	
COLD LAKE	Christopher Cook	Colleen Sanderson	
EDMONTON WEST	Cheryl Boulet	Lorne Manweiler	
WHITEMUD	Danielle Lepine		
YELLOWHEAD	Billy Isenor		
<b>EXECUTIVE COUNCIL – LAITY (<i>Elect Two From Each Region</i>)</b>			
BATTLE RIVER	Brian Jolly	Sheila Clifford Mackay	
COLD LAKE	Cathy Armstrong	Mary-Lou Cleveland	
EDMONTON WEST	David Heritage	Patricia Francis	
WHITEMUD	John De Haan	Lynne Reckhow	
YELLOWHEAD	Ian Bowden	Rita Stagman	
<b>DIOCESAN COURT – CLERGY (<i>elect two</i>)</b>			
Lee Bezanson	Billy Isenor	Robin Walker	
<b>DIOCESAN COURT – LAITY (<i>Elect One Law Society Member And One Non-Law Society Member</i>)</b>			
Lois MacLean (Law Society Member)		Lynda Phillips	

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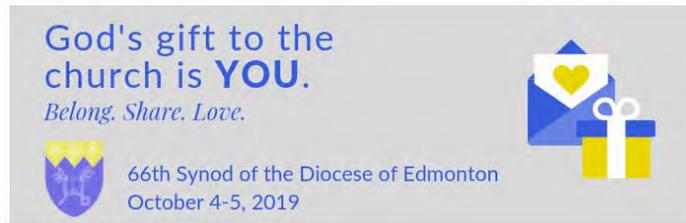
*Belong. Share. Love.*



66th Synod of the Diocese of Edmonton  
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<b>GENERAL SYNOD – CLERGY (elect two)</b>			
Robyn King	Danielle Lepine	Stephen London	Aaron Parsall-Myler
Alan Perry	Colleen Sanderson	Jordan Haynie Ware	
<b>GENERAL SYNOD – LAITY (ELECT TWO)</b>			
Cathy Armstrong	Ian Bowden	Matthew Mercer-Deadman	Rita Stagman
<b>GENERAL SYNOD – LAITY – YOUTH DELEGATE (elect one)</b>			
Shelby Cook			
<b>PROVINCIAL SYNOD – CLERGY (elect three)</b>			
Chelsy Bouwman	Billy Isenor	Richard King	Stephen London
Chris Pappas	Colleen Sanderson		
<b>PROVINCIAL SYNOD – LAITY (elect two)</b>			
Cathy Armstrong	Ian Bowden	Matthew Mercer-Deadman	Rita Stagman
<b>PROVINCIAL SYNOD – LAITY – YOUTH DELEGATE (elect one)</b>			
Shelby Cook			
<b>CLERICAL RECORDER FOR THE 67<sup>TH</sup> SYNOD (elect one)</b>			
Rebecca Harris			
<b>LAY RECORDER FOR THE 67<sup>TH</sup> SYNOD (elect one)</b>			
Dorothy Marshall			



## **Nominations Biographies**

### **Cathy Armstrong**

#### ***Executive Council, General Synod Provincial Synod***

I have been a member of St. Mary's, Edmonton since January, 1999. At St. Mary's I have served as treasurer intermittently in previous years and am now in my eighth year as people's warden. I am active in the parish as an administrant, intercessor and reader. I have had the honour of leading a service, including a few sermons.

This will be the third diocesan synod that I have attended. At the last synod I was chosen to represent Cold Lake as a lay member of Executive Council and as a lay delegate for the 2018 Provincial Synod. At the Provincial Synod I was appointed to represent the Diocese of Edmonton on the Provincial Executive Council. I attended General Synod in Vancouver as an observer and would like to have the opportunity to attend General Synod in 2022 as a lay delegate. It has been a very busy and exciting few years and I love every minute of it. The more involved I can be within the Anglican Church locally, provincially and nationally I find furthers and strengthens my faith and determination to move forward with all the good works of the Spirit we are doing.

I retired from my accounting firm in January and have been adjusting to retired life. In March I was asked to join the ICPM board. This is a perfect fit. The board covers every one of my passions: faith, family, ending homelessness, social justice and Indigenous culture and reconciliation. I am giving myself another year to really settle into retirement and then I want to review my options for furthering my knowledge of my faith and how best to use my gifts to further His Kingdom.

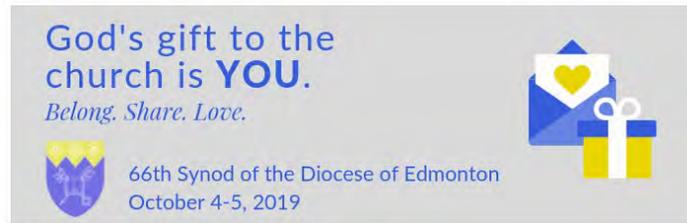
### **The Venerable Lee Bezanson**

#### ***Diocesan Court Clergy***

Lee Bezanson was ordained in 1981 in the Diocese of Kootenay, B.C. and served there until 1984. He then joined the Canadian Forces as a military chaplain, serving at Calgary, Esquimalt, Edmonton, Cold Lake, and returning to Edmonton as the Senior Chaplain for the Army at Land Forces Western Area Headquarters, with pastoral supervision of more than 52 chaplains of differing denominations, as well as the Forces' first Muslim chaplain. He served overseas on a number of missions.

Upon retirement from the forces after a 20-year career, Lee has served the Diocese of Edmonton as rector of Good Shepherd, and as rector of All Saints' Cathedral and dean of the diocese. He is currently rector of St Matthew's, St Albert, a ministry he has enjoyed for the past eight years.

Archdeacon Bezanson has been the diocesan Clergy Preceptor since 2015. In this capacity he serves as a voice of encouragement and care to all new clergy in the diocese. This ministry is about reaching out and discussing concerns and potential problems that new clergy have



encountered in their pastoral assignments and seeking solutions. In addition, the Preceptor offers to be a primary point of contact in any future issues that may be of concern for new clergy.

**The Reverend Cheryl Boulet**

***Executive Council***

Cheryl Boulet has been married for 38 years and has two adult children, eight grandchildren, and two great-grandchildren. Her husband is retired from 20 years of service in the military as a naval supply officer. They like to travel and have visited many European countries. Cheryl retired from her secular job, in 2017, as secretary for the Pediatric Outpatient Clinic at the Stollery Children's Hospital.

She was ordained a deacon in 2012 and ordained to the priesthood in September, 2017. Cheryl was a member of St. Augustine's-Parkland for 18 years and went on to serve as their deacon before moving to All Saints' Cathedral for almost three years. She has been involved in the church for 25-plus years, participating in various ministries. She had been involved with the community breakfasts at the Cathedral from 2006 to 2017, has participated in staffing the "Facing AIDS, Facing Reality" exhibit, was a member of the planning committee for the Taizé visit, helped with the youth dinner during the Bishop of York's visit, and in 2016 took two young adults to visit the Taizé community in France. Cheryl is currently rector of St. John the Divine in Onoway.

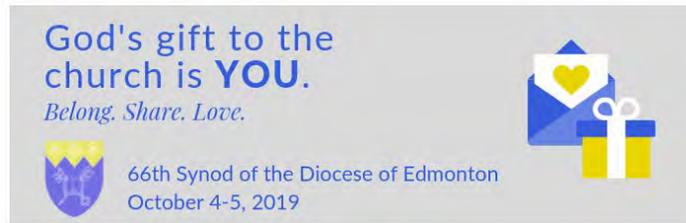
**Canon Chelsy Bouwman**

***Provincial Synod***

Chelsy is proud to call the Diocese of Edmonton home. She grew up in Ponoka where she became actively involved in the life and work of her church and the diocese. Chelsy received a Bachelor of Arts degree in Music from The King' University College, Edmonton, in 2005, and she received a Master of Divinity Degree from Wycliffe College, Toronto, in 2009.

Chelsy has served in many different Anglican churches. These churches include: Christ Church and St. Faith's, Edmonton, St. Martin-in-the-Fields and St. Thomas', Toronto, St. Michael and All Angels, St. John's, and St. Stephen's, Belize, All Saints' Cathedral, St. John's, Sedgewick St. Matthew's, Viking and St. Mary's, Vegreville, St. George's, Fort Saskatchewan and most recently as the Associate priest at Christ Church.

Chelsy has a passion for ministry, for the building up of the community in the Kingdom of God, for building relationships within God's church, and for the opportunity to encourage and equip people in their life and work in proclaiming the Good News of Jesus Christ. She looks forward to continuing to answer God's call in her life to proclaim the Gospel, make disciples, further the kingdom and minister in his Church!



**Ian Bowden**

***Executive Council, General Synod  
Provincial Synod***

I am a cradle Anglican, spending my formative years in the Dioceses of Toronto and Niagara and in the Diocese of Edmonton as an adult, mostly as a member of St. Augustine's Parkland.

My calling to be an active participant in church life has always been present, typically at the parish level where I have served many times in a variety of leadership roles: church warden, lay reader, music team, and intercessor. In the diocese I have led or been part of the Cursillo music team on three occasions and have recently found myself happily challenged to help lead Base Camp each summer.

I consider myself to be a practical Christian, being grounded more in pragmatic ways and thinking than pure idealism. Nevertheless, that has never dampened my enthusiasm for creatively using my God-given gifts towards furthering God's kingdom on earth. If nothing else, I have a keen ability to somehow see most situations from every vantage point, helping me to lead or participate in organized groups in a well-rounded and experienced way.

**Mary-Lou Cleveland**

***Executive Council***

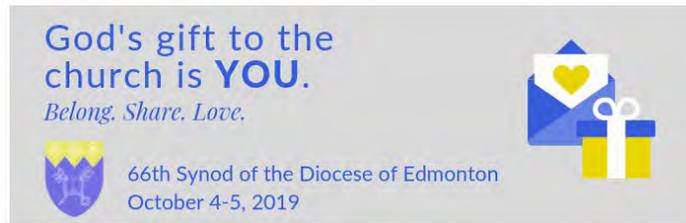
Over the past 19 years I have been a member of All Saints' Anglican Church. During this time I have immersed myself in this loving church community. While I was still a principal with Edmonton Public Schools my participation included Altar Guild, Chalice Bearer, Server and Peoples' Warden. Three years ago I retired and that opened a space to be intentionally involved in social justice initiatives and projects.

Presently, I serve as a Director and Board Chair for Inner City Pastoral Ministry. This ministry has provided many opportunities for my personal spiritual growth and opportunities to embrace Acts of Reconciliation that included attending a Pow Wow, Sweat Lodge, and to sit as a member of 4-Directions a project to walk with and alongside our Indigenous brothers and sisters.

For the past two years I have had the opportunity to organize the Friday Morning Breakfast at the cathedral with Vicar Quinn Strikwerda from November to March. In April I had a vision for a Tuesday Community Lunch where food would nurture the body and conversations and relationships would nurture the soul. With God's help this community has found relationships, joy and blessings for both the volunteers and guests. We know and care about each other.

Thanks to the REACH Program and our Social Justice Team at All Saints' I am a founding supporter and champion for Manna Market where everyone and anyone can buy fresh fruits and vegetables at cost.

In closing, I know that the Holy Spirit works in wondrous ways. Accompanying Bishop Jane on the Pilgrimage to Jerusalem with the focus on Women in the Bible was truly transformational.



**The Reverend Christopher Cook**

***Executive Council***

Christopher is the priest of St. John the Baptist Church in St. Paul, having ministered there for over three years. He has a penchant for governance and administration and currently serves on his town's Subdivision and Development Appeal Board and the provincial Health Disciplines Board, appointed by the Lieutenant governor of Alberta. He has served on a school board of trustees, board of trustees of the health insurance organization of Alberta's teachers (ASEBP), and president of the student association and member of the board of trustees of the Toronto School of Theology during his doctoral studies.

He desires to bring his recognised ability to view an issue from all sides to this Kingdom-focused endeavour through serving on Executive Council.

**Shelby Cook**

***General Synod, Provincial Synod***

Shelby Cook was born and raised in a small town in Ontario on the shores of Lake Huron. A cradle Anglican and youngest of three siblings, her life's journey took her to Prince Albert, Saskatoon, St. Paul, and most recently Edmonton for her studies at the University of Alberta. Her faith deepened when she became more involved in her home church in St. Paul through being a reader and assisting any way she can. Shelby has a love of people and zest for life. She has participated in a variety of forums and conferences throughout her 19 years, including the Speak Out initiative of Alberta Education, Mr. Speaker's MLA for a Day program, Seminar on the United Nations and International Affairs (SUNIA), Encounters with Canada program in Ottawa, and leadership training camp with Cadets Canada during her time with the Air and Army Cadets, where she was squadron commander. She has been active with her home church's Thanksgiving hamper ministry, PrayerWorks in Edmonton, and has attended a joint Lutheran/Anglican youth retreat. She is blessed to attend and participate in synod and desires to grow in her love of this great diocese.

**John de Haan**

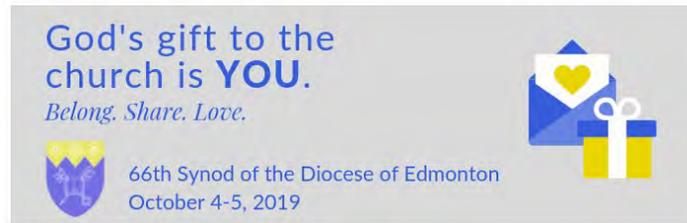
***Executive Council***

John and his wife Mildred have been parishioners at Holy Trinity, Old Strathcona for more than 20 years. During that time, John has served on Vestry for a number of terms, as Treasurer, and as Peoples' Warden. John has an M.Sc in Computing Science from the University of Alberta, and consults in the design of large computer software systems. He has just finished a term on Executive Council, and currently serves on the Administration & Finance Committee of the diocese.

**Patricia Francis**

***Executive Council***

My name is Patricia Francis. I have been an Anglican all my life and I have attended church regularly. I have been involved in the life of the churches I have attended and served in numerous ways. I have taught Sunday school and was a PWRDF rep, as well as a member of the ACW, altar guild, fundraising committees, vestry, lay reader and am presently people's warden for St. Philips.



I am retired from a career of nursing. I have raised a family and I live North of Westlock with my husband where we raise sheep.

**The Reverend Rebecca Harris**

***Clerical Recorder***

I am not a cradle Anglican, but have been totally immersed in my church for the last 40 years. My family did not attend church, but the Anglican Church, with its liturgy and service, won my heart over. Throughout the years I have been a member of the altar guild, a Sunday school teacher, a member of vestry, rector's warden, people's warden and lay reader.

On Holy Cross Day, 2017, I was ordained Deacon and my world expanded beyond imagination. In addition to actively serving my home parish for the past 10 years, I was also honoured to serve at St. Paul's Episcopal Church in Yuma, Arizona where we spent our winters. There I was included in all aspects of their day-to-day church life. I preached on a regular basis, attended vestry, helped with their Saturday Food Bank program, took part in weddings, attended Prayer Breakfasts, and helped direct the children's Christmas pageant. I was also invited to preach in two churches in California which was a wonderful experience.

Upon our permanent return to Edmonton, Bishop Jane appointed me interim Deacon-in-Charge at Holy Trinity Riverbend. I have taken my role seriously and have done my best to continue offering a meaningful service and atmosphere for our parishioners so they can come to know, and grow, with God. I have also started a monthly ministry for those living in seniors' homes who have no access to church.

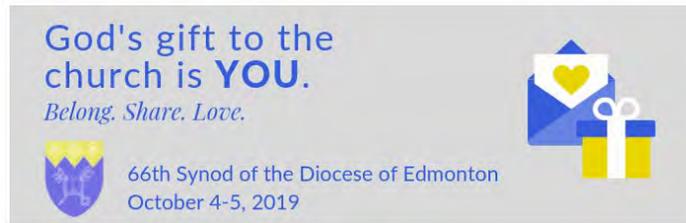
My non-church life included working as an Administrative Assistant and an Executive Assistant at TELUS for 17 years. I am married to my husband Ian and we have two grown daughters, a five-year-old granddaughter and a four-year-old grandson. We also have a 13-year-old rescue dog and I would rescue a dozen more if I could!

**David Heritage**

***Executive Council***

I am a member of the parish of St. Paul's, Edmonton. Currently I am the treasurer of the parish and a licensed lay reader. My first experience with synod was as a youth lay delegate and then a couple of times as a regular lay delegate. I have also been involved with Cursillo, both on team leading a couple of weekends in its early days in the diocese and as a member of secretariat a few years ago. I am what is sometimes called a cradle Anglican. In my early twenties, I attended a bible school for a year which I found challenging and where I gained a good understanding of my faith.

My employment has been as an accountant in various positions from a staff accountant to a controller for different organizations in the private, public and not-for-profit sectors. I am also a board member and treasurer for the local chapter of Crohn's and Colitis Canada.



**The Reverend Billy Isenor**

***Diocesan Court Clergy  
Executive Council, Provincial Synod***

Billy is a proud Métis and a Franciscan friar and priest in the Order of Saint Francis. He has served in many ministries, such as a chaplain at Alberta Hospital, St. Francis of Assisi Hospital in Philadelphia, P.A., Edmonton Institute for Women, and the Edmonton Institute (men's maximum security prison), Inner City Pastoral Ministry and as a campus minister at St. Joseph's College at the University of Alberta. Currently, he is the rector at St. Augustine's Parkland Church in Spruce Grove.

**Brian Jolly**

***Executive Council***

Brian worked for 30 years with PCL Construction from which he retired as Senior Vice President in 2011. He is past Chairman of the Alberta Construction Labor Relations Association.

He has been a member of St. Thomas, Sherwood Park since 1982 where he served for four terms as people's warden. He has been chair of the Engineering Committee for nine years, and of the Budget Committee for seven years.

In the diocese, he was chair of the Building Committee for the Prayer Works Hall Project at St. Faith's, and member of the REACH Campaign Steering Committee. He is a past member of the Diocesan Executive Council.

Brian was a 1968 Mexico City Olympian representing Great Britain in Road Cycling. He is still very involved in cycling at local, national and international levels.

**The Venerable Richard King**

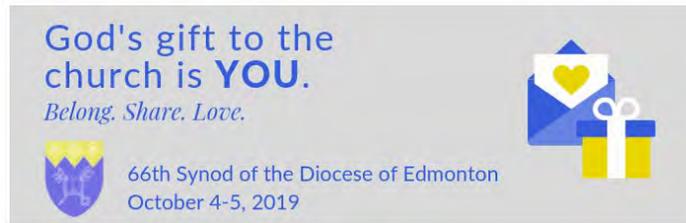
***Provincial Synod***

My name is Richard King and it's hard to believe I have now been in Edmonton diocese for nearly four years. It's been a great joy to be here and get to know our wonderful church families, in both my capacity as rector of St. Luke's and as Archdeacon for Mission and Discipleship.

I have been ordained for 29 years and served in the Church of England from my ordination in Canterbury, in 1990, until I arrived at St. Luke's in January, 2016. I love seeing individual Christians and church families flourishing and growing and discovering for themselves the wondrous gifts God has given each single person for the common good. I get very excited about the mission of God, in which each one of us has a unique contribution to make.

When not getting excited about that, I get excited about soccer, Formula 1 motor racing and, as unbelievable as it sounds, cricket. This is especially when England plays Australia, since my neighbour, Bob, is an Aussie.

Should you wish it, I would consider it a great joy and privilege to represent our diocese at Provincial Synod, sharing with them the many ways we are discovering our God's equipping love.



### **The Reverend Robyn King**

### ***General Synod***

The Rev. Robyn King has a BA in History from the University of Montana and a Master of Divinity from The General Theological Seminary of The Episcopal Church. She served as the rector of a cluster of three small churches in Montana and interim Camp Director for the Diocese of Montana before becoming a priest in the Diocese of Edmonton. In Edmonton, she has worked with St. Peter's and Holy Trinity, Old Strathcona.

Robyn has served on various church committees including Administration and Finance (Diocese of Edmonton), Diocesan Council (Diocese of Montana), Standing Committee on Lifelong Christian Formation and Education (The Episcopal Church), The Camp and Youth Ministry Committee (Diocese of Montana).

When not engaged in Church related things, she's playing various tabletop games with Andrew, her spouse, being entertained by her dog and cats (who mostly get along), baking bread, reading, or, in the fall, turning apples into cider and other delicious things.

### **The Reverend Danielle Lepine**

### ***Executive Council, General Synod***

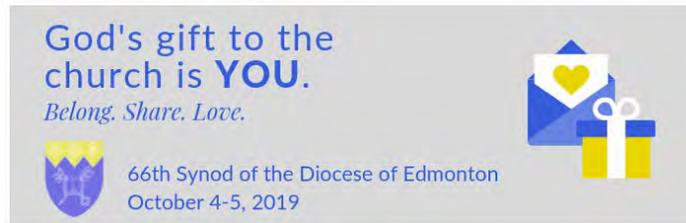
Danielle is a cradle Anglican who has been actively involved in the Diocese of Edmonton since 2001. Danielle spent the first 10 years teaching children and youth of various ages, while also working for a few years as a Parish Administrator while completing her psychology degree in which she specialized in adolescent and educational psychology. After obtaining her degree she actively entered into discernment with the Anglican Church and completed studies at Newman Theological College here in Edmonton. Danielle was ordained as a deacon in 2018, and as a priest in 2019, and is currently the assistant curate at Holy Trinity Anglican Church, Old Strathcona. Areas of extreme interest include working with youth, seniors and social justice issues.

### **The Reverend Stephen London**

### ***Executive Council, Provincial Synod General Synod***

The Rev. Stephen (Steve) London has been a priest in the Diocese of Edmonton for more than 15 years. He is currently rector of St. Thomas Anglican Church in Sherwood Park. Our main parish focus at the moment is on what we call J.A.M. which stands for Jesus, Apprenticeship and Mission. This is a way to articulate what is at the heart of our life together as a parish.

Steve has been extremely involved with the diocese over the years serving on Examining Chaplains, Administration and Finance Committee, as Regional Dean, Camp Director, Camp Chaplain, TEC and Vocare Spiritual Advisor, Anglican/Roman Catholic Dialogue and Pastor of the Edmonton Youth Offender Center. He has served the National Church as a member of General Synod, Provincial Synod and as ACPO Assessor. He served the local community as Chair of Ministerial, Chair of Strathcona County Ecumenical Mission, Chair of the Ecumenical Refugee Committee and Strathcona County Hospital Chaplain Coordinator.



He is husband to Stephanie, who is also a priest of the diocese, and father to three children: Claire, Sarah and Alex.

**Sheila Clifford MacKay**

***Executive Council***

My name is Sheila Clifford MacKay and I would like to serve on the Executive Council of the Diocese of Edmonton. I attend St. Luke's Anglican Church, Edmonton. The following is a listing of some of my services at the church: I have been a Lay Reader for five years, taught Sunday School for 30 years and was the Superintendent of the Sunday Club. I served on the vestry and am an assistant with Messy Church. I have attended several Alpha Programs and completed the Education for Ministry (EfM) course with the Rev. Bob Peel and June Miller.

Outside of church, I have just ended my term being the Chair of Edmonton's Senior Coordinating Council which is an umbrella for 80 non-profits. Presently, I sit on the Age Friendly 2.0 for the City of Edmonton. I also serve as a trustee for an international educational foundation based in the USA.

I am married to Jim Clifford and we have one adult daughter. I like to read, walk and pick berries. I support continuing with the ongoing work of the diocese, with the work begun at our synod, and in proclaiming the gospel, making disciples and furthering the kingdom,

*The Lord is my strength and my song, and he has become my salvation; this is my God, and I will praise him, my father's God, and I will exalt him. Exodus 15:2*

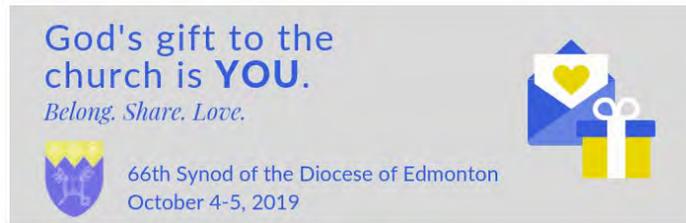
**Lois MacLean**

***Diocesan Court Laity (Law Society Member)***

Lois is a lawyer who practices in Edmonton with the firm of de Villars Jones. She is the Vice Chancellor of the diocese, the Chair of the Diocesan Advisory and Response Team (DART), which is an advisory committee to the Bishop, and a member of the Bishop's Fund Committee.

She graduated from the law school at the University of Alberta in 1981. She had a broad general practice with a firm called Ackroyd Piasta for about 10 years. After having a family, she joined the staff of the Law Society of Alberta on a part-time basis as a Complaints Officer - dealing with complaints against lawyers, and disputes between lawyers. In 1998 she returned to private practice and joined her current firm. She focuses on wills and estates and trusts and is active in both estate planning and estate litigation.

She has been a member of Christ Church since 1985, and in the past has been fortunate to serve as both the people's warden and rector's warden of the parish.



**The Reverend Lorne Manweiler**

***Executive Council***

The Rev. Lorne Manweiler serves as Rector of St. Timothy's, Edmonton, as principal priest for Equally Anglican at Holy Trinity, Edmonton, is an Honorary Director of the Canterbury Foundation, and is instructor of organ and university organist at Concordia University of Edmonton.

He has served the broader church for more than 20 years in varied administrative, executive and service roles, including as pastoral advisor to seminary admissions boards; mission developer; children's program director; general secretary for a major national ecumenical dialogue; pastoral advisor and member at large for an Edmonton inner city outreach; as well as director for standing committees for major national and regional conferences and initiatives in the Lutheran Church.

Lorne brings to the table a warm pastoral heart; esteem for tradition, an energetic, creative, and optimistic view of the future; a systems-oriented and intergenerational view of the Church; and an undeniably German-Canadian attitude toward administrative dynamics and faithful ethics.

**Matthew Mercer-Deadman**

***General Synod, Provincial Synod***

Matthew Mercer-Deadman is a life-long Anglican, born in the UK, baptised in St. Paul's Cathedral in Regina, and raised in Edmonton.

Matthew and his family have been members of various parish families across the city, including St. John the Evangelist, St. Patrick's, and now the Holy Trinity, Old Strathcona family. Matthew has had the privilege to serve on vestries and altar guilds at both St Patrick's and Holy Trinity. Matthew delights in serving as a lay coordinator and the social media coordinator for Equally Anglican, the LGBTQ+ affirming ministry based at Holy Trinity, and hopes to continue to use his gifts to extend and expand the reach of Equally Anglican to network with and support LGBTQ+ and Ally Anglicans across the Diocese of Edmonton, and the Province of Rupert's Land.

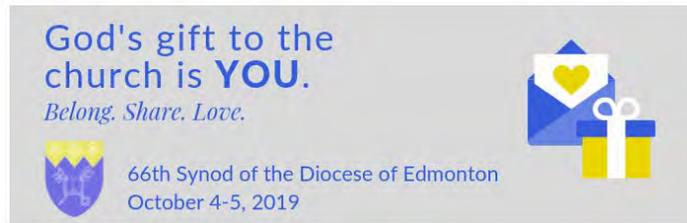
**The Venerable Dr. Christopher A. Pappas**

***Provincial Synod***

Chris has been the Rector of Holy Trinity Anglican Church since 2010, and is the Archdeacon for Congregational Development in the Anglican Diocese of Edmonton.

Prior to Church service, Chris worked as a research scientist at the Yale University School of Medicine and as the Assistant Secretary of the State for Connecticut. Chris received a B.S. in Biology and a Ph. D. In Biomedical Science: Neuroscience (researching glial physiology, with a focus on astrocyte ion regulation).

Chris has served urban, rural and suburban parishes in Rhode Island, Connecticut and Alberta. His focus is on leadership development and congregational growth. He received a M. Div. from Yale Divinity School, a Certificate in Anglican Studies from Berkeley Divinity School at Yale,



and a D. Min. in Congregational Studies at Church Divinity School of the Pacific, with a focus on the characteristics of leadership in transformational congregations.

Chris has served on various community and church committees, including Executive Council, co-chair of the National Worship Conference, and the Vital Healthy Parishes initiative. Chris is a strong proponent of ecumenism and interfaith activities, and serves the soldiers of the South Alberta Light Horse as the regimental church padre. He is active in promoting the Arts, supporting artists and providing good, life-affirming art for the community. Chris feels that the best years of the Church are before Her and is excited about what God is doing in our diocese and lives.

### **The Reverend Aaron Parsall-Myler**

### ***General Synod***

Rev. Aaron was born and raised in London, England. His family members were occasional church-goers, only attending baptisms, wedding and funerals. When he was 14, he joined the Emmanuel Anglican Church in Croydon, U.K. It was here that Aaron started his Christian journey by becoming a youth leader at 17. When he was 19, Aaron moved to Canada and studied History and English at Cape Breton University in Nova Scotia.

After he graduated, Aaron planned to study and become a teacher. However, he felt that was called to something else and, after moving to Edmonton, understood that he was called to the Church in some way.

Aaron met his lovely wife, Erika, at the beginning of 2015 and they were married in October of 2017. In 2015, Aaron was ordained to the diaconate and became a Canadian Citizen. On January 25, 2018 he was ordained to the priesthood.

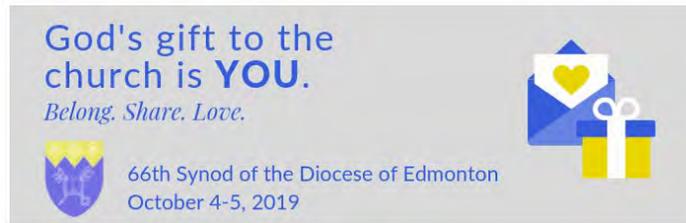
Rev. Aaron has many years working with youth. From 2014 to 2017 he worked with the Salvation Army in their residential and addiction treatment program. There, he learned in the areas of addiction and mental health. In 2017, Rev. Aaron returned to parish work at St. Matthew's Anglican Church, St. Albert. In December, 2018, he joined St. Augustine's Parkland, Spruce Grove as the Associate Priest and is Pastor of Auggie's Café.

### **The Venerable Alan Perry**

### ***General Synod***

Alan Perry has served as the Executive Archdeacon of the Diocese of Edmonton since 2012. Ordained in the Diocese of Montreal, he spent 18.5 years in parish ministry, serving downtown, small town and suburban parishes. He also served as Ecumenical Officer of the Diocese of Montreal and is a Canon of Christ Church Cathedral, Montreal. He has extensive interest and experience in church governance, and an interest in Canon Law.

He holds: a BA (Classical Studies) from Concordia University, Montreal; a BTh (Great Distinction) and STM from McGill University; MDiv from Montreal Diocesan Theological



College; and LLM (Canon Law) (Distinction) from Cardiff University.

He has served as a member of the Synod of the Ecclesiastical Province of Canada 1997, 2000, 2003, 2006, 2009, as well as Member of the Provincial Court (1997-2000), Clerical Secretary (2000-2003) and Prolocutor (2003-2009). He is recipient of the Province of Canada Award of Merit.

He has been a Member of the General Synod 1998, 2001, 2004, 2010, 2016, 2019, a Member of the Council of General Synod (2001-2004), Member of the General Synod Pension Committee (2007-present), and Assessor to the General Synod (2007, 2010, 2013, 2016, 2019).

He is a member of the Ecclesiastical Law Society and Vice President of the Board of Governors of the North American Academy of Ecumenists.

In his spare time, Alan enjoys travel and photography.

### **Lynda Phillips**

### ***Diocesan Court Laity***

Lynda has worked as a Clinical Psychologist at the U of A Hospital since 1993 and also has a small private psychology practice. She earned a doctorate from U of A in 1993; M.Ed. U of A 1987; BA from U of T in 1974.

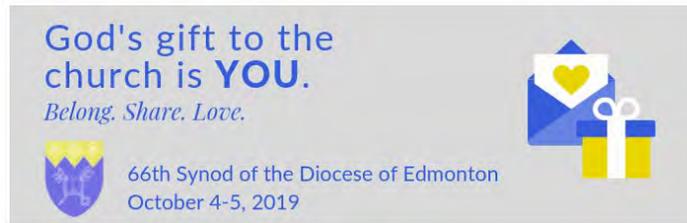
Attending Christ Church since 1993, she has served on vestry and corporation three times, and acted as rector's warden for the Rev. Sue Oliver and for the Ven. Michael Rolf. She is married to Tom Snyder, who is also very involved in church activities. Currently Lynda volunteers at Christ Church (social justice, communion assistant, nursery), serves on the board of Terra Centre for Teens, and is on the Professional Advisory Committee and Awards Adjudicating Committee at PAA (Psychologists Association of Alberta).

Lynda loves God, life, husband, family, travelling, friends and more!!

### **Lynne Reckhow**

### ***Executive Council***

I am blessed to be part of the worshipping community of St. George's, Edmonton. I have served in a previous parish as a warden and a vestry member and in various other capacities. I have been involved in Children's and Youth Ministry, initially working with the Sunday school children, and working with the youth on Sunday mornings. I have also been involved in evening Youth Group. I am equally inspired by the innocent and trusting faith of the younger children, and the questioning, seeking faith of the youth who struggle to make sense of what they believe in the context of a world that doesn't make it easy. I have learned that it is in the muddy soup of humanity where we learn to love, to give, to receive and to serve. It is beautiful to see glimpses of the church (and, in my case, particularly the worshipping community at St. George's) being transformed by the Holy Spirit and growing into the Body of Christ - becoming the eyes, and



ears, and hands of love within its bounds, and to the world outside. It is in working together, even when that is sometimes challenging, that we discover who Christ calls us to be, individually, as a community, and corporately as the church. I have found that to be a humbling reality, and I am thankful for all the ways in which I have been blessed to be a part of the journey.

**The Reverend Colleen Sanderson**

***Executive Council, General Synod  
Provincial Synod***

During Rev. Colleen Sanderson's 10 years as an ordained priest in the Diocese of Edmonton she has served in both urban and rural, hospitals and long-term care settings. She currently serves at St. Michael and All Angels, rector (8 years). At St. Michael's she has encouraged the parish to become more involved in the community through a knitting and reading ministry at a local elementary school, the development of a community garden and being a regular weekly depot for the Edmonton Food Bank.

She is an enthusiastic supporter of camping ministry and served many years in the diocesan Camp Come Alive Program as a lay person (19ish years), and as the Resource Pastor with Hastings Lake Bible Camp. Rev. Colleen has many years serving on Diocesan Committees from Executive Council, to youth and young adult committees, and currently chairs the Northeast Interfaith Committee. The Rev. Colleen Sanderson currently serves as the Regional Dean for the Cold Lake Region.

**Rita Stagman**

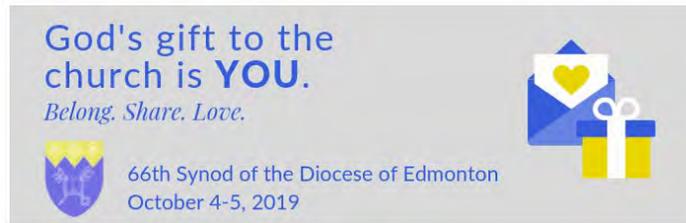
***Executive Council, General Synod, Provincial Synod***

Rita was raised in smalltown Saskatchewan. She attended the University of Saskatchewan where she received her Bachelor of Education. After several years of teaching in northern Saskatchewan communities, she met her husband and moved to Drayton Valley, Alberta. When Rita moved to Drayton teaching positions were scarce, so she accepted a position with the Government of Alberta as a front receptionist. Over her 25-year career with the GoA, she has done administration, finance, and communications and currently is in an education, outreach and facilitation role.

Rita is actively involved in her home parish of All Saints'. She has served as rector's warden, Sunday school co-ordinator and a lay reader. She is blessed to be part of the diocesan Cursillo community.

Within her community, Rita has served on the board of Humans Helping Humans Housing Foundation, assisting at fundraising and building events. She also serves on the DV WelcomeIn Group board, which has sponsored and resettled a Syrian family under the diocese's guidance.

Rita and her husband have two adult children, two dogs and three grandchildren. Much of Rita's free time is spent seeking out ways to spend more time with her grandchildren.



**The Reverend Mark Vigrass**

***Executive Council***

I discovered Anglicanism more than 30 years ago and was confirmed in 1991. From 1993 to 1996 I lived in Tanzania and taught English at government high schools. I felt at home worshipping with Anglicans at home and abroad because of a shared sense of identity. After returning to Canada, I worked with people with disabilities for seven years. Later I attended St. Paul University (Ottawa) where I received an M.A. in Pastoral Studies and learned to be a spiritual care provider.

I have been working for almost fourteen years as a chaplain at St. Joseph's Auxiliary Hospital where I have provided spiritual and emotional support to long term care residents and palliative patients. I have been a part of St. Patrick's, Edmonton since 2005. My ordination to the diaconate took place in 2008. I have lived out my ministry at St. Joseph's and St. Patrick's.

I met my best friend, Manny Penera, in 2013 and we were married four years ago. We take walks together, attend the opera and other cultural events and share a love of cooking healthy food.

**The Reverend Robin Walker**

***Diocesan Court Clergy***

Robin was ordained deacon in 1987 and priest in 1988. He has served as rector in the parishes of Barrhead and Lac la Nonne (1987-1990); St. Augustine's Parkland (1990-2002). He was Dean of Brandon and Rector of St. Matthew's Cathedral, Brandon from 2003-2013.

His diocesan service includes regional dean, archdeacon, co-ordinator of lay readers' training, Stewardship & Planned Giving Officer, other committee memberships.

Currently he is Honourary Assistant, Holy Trinity, Old Strathcona), Diocesan Co-ordinator for Education for Ministry (EfM), member of Administration & Finance Committee and Diocesan Court.

**The Reverend Jordan Haynie Ware**

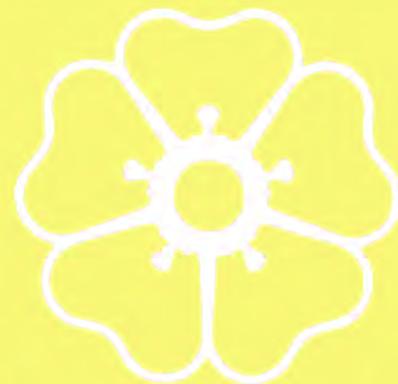
***General Synod***

The Rev. Jordan Haynie Ware has served as rector of Good Shepherd in Edmonton since 2017. Originally from Texas, she was ordained priest in the Episcopal Diocese of Fort Worth in 2013. She represented Fort Worth at the 79th General Convention of the Episcopal Church in 2015.

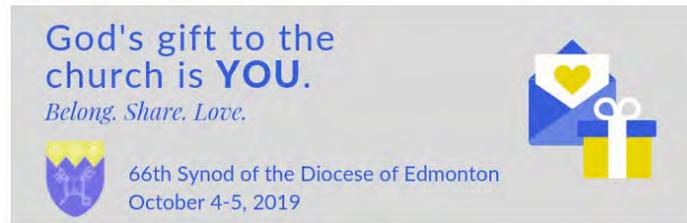
Jordan has a passion for ministry beyond the bounds of the parish, which she exercises primarily through her podcast, *Two Feminists Annotate the Bible*, and her book, *The Ultimate Quest: A Geek's Guide to (the Episcopal) Church*.

Jordan holds degrees from Yale Divinity School and the University of Texas at Austin.

# SYNOD CIRCULAR



# BISHOP'S REPORT



## **BISHOP'S REPORT**

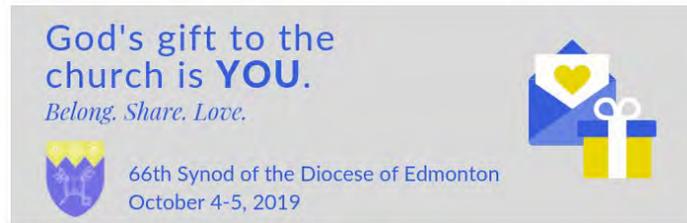
### **for the 66<sup>th</sup> Synod of the Diocese of Edmonton**

My dear brothers and sisters in Christ, it is my privilege to write this report covering some of the work of the diocese since the 65<sup>th</sup> Synod in 2017. As you know I travel widely in the Anglican Communion on various committees and commissions and I am so thankful for this diocese and for the witness to Christ that I see here from person to person and parish to parish. Thank you so much for all you do to transform this world in the name of Christ. As each synod approaches I look back and see what we have been up to and every time I see a diocese on the move, trying to discern what God is calling us to do in our communities. On Saturday 5<sup>th</sup> October we will spend some time together looking at where we have been and where we might be going for the next five years. This is the new shape of the 'charge' to be given as two presentations embedded in the reports and presentations to synod. This report outlines some of the work of the diocese since our last synod.

Over the past two and a half years we have continued in our work of following Jesus by telling, teaching, tending, transforming, and treasuring. Our lay readers, lay evangelists and hospital visitors continue their valued ministry in pushing away the boundaries of the church and showing that the church is the people who make up the body of Christ and is not an institution. Thank you.

The continued growth of Messy Church has shown that by being hospitable and welcoming, families can come together and form new communities outside of the typical Sunday morning time. We have seen "Messy" baptisms, inductions and confirmations, and I look forward to a Messy Vigil next Easter. The videos which you will see at synod attest to the vitality of our ministry to children and youth across the diocese. Base Camp and Winter Camp continue to go from strength to strength with an incredible team of volunteer leaders. Sunday morning Sunday school statistics only scratch the surface of our ministry with children and youth. There is a real hunger for Christ and a hunger for community out there; I hope that some of the presentations at this 66<sup>th</sup> Synod might inspire parishes who have not branched out from Sundays to take the plunge!

When it comes to thinking about how we grow as disciples I think it is fair to say that this is an area which has been given even greater attention since our last synod. Over the past few years we have thought about our call to discipleship as discovering our ID, our identity. The I.D. initiative is a process modelled on Jesus' example of discipleship found in the Gospel of Luke, chapters 7-9. The Basic Shape revolves around Engage, Nurture, Encounter, Grow. If we are to re-discover a Jesus-shaped discipleship; if we are to truly live Jesus-shaped lives, we need to start with Jesus. It must be Jesus who defines what our discipleship is to be, not ourselves. So, our approach focuses on Jesus' own way of making disciples as found in Luke. At our last synod Archdeacon Richard King described I.D. in detail. Since I.D. is an approach and not a program we continue



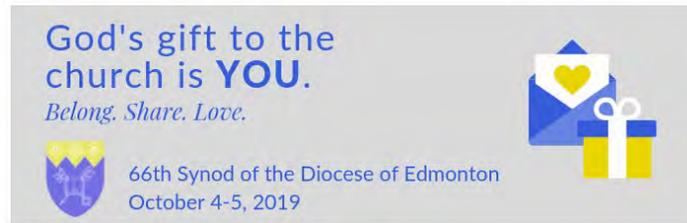
to learn and to develop new ways to grow in our discipleship. At this synod you will hear more about “Get to know you Saturdays” and “Enneagram Days.” You will hear stories from people who, when they learned about their own call to live a Jesus Shaped Life, said they never realised they had a gift to offer, or that they had never shared their faith story even with the people they sat with in church.

The whole I.D. process has been like a train that has gathered speed. I am overwhelmed at how individuals are responding. It is my belief that, as a diocese, we are growing more and more comfortable with openly living our disciplined life. But when I say comfortable, I do not mean like an old pair of slippers, but I mean the comfort, security and certainty that come from knowing just who we are. When a person is in Christ they are a living, breathing extension of the Kingdom of God here on earth. When a person is in Christ they are entrusted with God’s message of reconciliation. The task from here is to look at how I.D., Jesus Shaped Life and the Way of Love (from the Episcopal church) can all work together and further equip us. We need to be brave enough to look at how, in a parish, the results from, for example, the Church Assessment Tool (CAT) can identify the areas in which we need to stay focused. We have great leaders across the diocese who have a passion to help, to teach and to pray. We know from looking across parishes of all sizes and locations what works for growth and what stifles it. I think it is time for us to step into the roles God has for us in the church and in the world.

Alan Hirsch, *The Forgotten Ways: Reactivating the Missional Church*, put it like this: “If we're going to impact our world in the name of Jesus, it will be because people like you and me took action in the power of the Spirit. Ever since the mission and ministry of Jesus, God has never stopped calling for a movement of ‘Little Jesuses’ to follow him into the world.”

Will we go for God? Will we take our faith into those arguments we hear in the public square – arguments about human dignity and human hope? Do we hold up the deepest and richest examples of what it meant to be human, of what it means to be made in the image of Christ? My prayer is that we continue to look outwards, move out into the world and pray that our own Jesus Shaped Lives are attractive enough that people ask us questions and want to know more about Jesus for themselves. Please be bold and embrace a Jesus Shaped Life for yourself and for your parish.

*Draw your Church together, O Lord, into one great company of disciples,  
together following our Lord Jesus Christ into every walk of life,  
together serving him in his mission to the world,  
and together witnessing to his love on every continent and island.  
We ask this in his name and for his sake. Amen*



We have continued to work at diocesan, parish and personal levels on our task of reconciliation with the first peoples of this land and especially on Treaty Six and Eight Lands<sup>1</sup> where the Diocese of Edmonton is situated. In this diocese over the last 11 years we have worked hard as a community to rebuild relationships with our Indigenous brothers and sisters. This began with talking circles and an attitude of listening and then we asked a group of local elders for permission to walk together because we all understood that there was a need to form relationships. We worked to be active members of the TRC gatherings here, of the Remembering the Children work and of living more fully into UNDRIP (United Nations Declaration on the Rights of Indigenous People). We have been blessed to have had the National Indigenous Archbishop visit us in the diocese and are thankful for his recent feedback on our Indigenous Doula program.

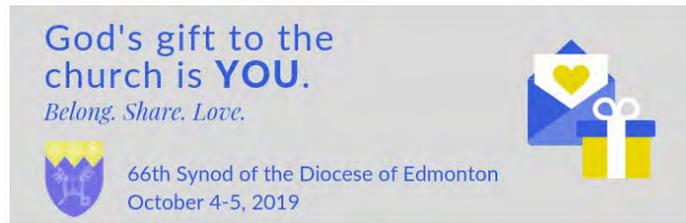
Since 2017 I believe we have seen an increase in our efforts around reconciliation, peace and justice and the personal owning of the TRC calls to action both as churches and individuals of our Truth and Reconciliation Commission which address the sharing of our real history in all its messiness, in listening to one another, in honouring those who are missing or murdered, victims of suicide, continuing intergenerational trauma from the Residential Schools.

The diocesan Indigenous Ministry Initiative (IMI) team has grown over time and consists of local elders, clergy and laity, Cree, Métis and Mohawk, and settlers including myself. This ministry initiative is a recognition of our call to serve and walk with our brothers and sisters; whether in the downtown core, or in one of the Treaty Six or Eight First Nations communities in the Diocese of Edmonton. The funding for this ministry began with the proceeds from the now wound up Provincial Missions Trust which provided \$68,163 and is now supported in the diocesan budget and through the REACH program of the Diocese. The IMI seeks to define and strengthen a focus on First Nations ministry, and to commit ourselves to listening and walking alongside. Ongoing funding of this ministry will be an important part of our diocesan planning in the years ahead.

Across the diocese we have seen Blanket Exercises, TRC exhibits, art installations, Common Ground gatherings and of course the 22 Days awareness and prayer services for MMWG (Missing and Murdered Women and Girls). We continue to work closely with Michael Lapsley of the Institute for the Healing of Memories to help us be better listeners one to another. Through the sharing of stories, attendance at educational events, powwows, round dances, Common Ground gatherings and Pipe Ceremonies I know that I am continuing to learn and grow and be blessed by my new relations and I hope this is true for you as well.

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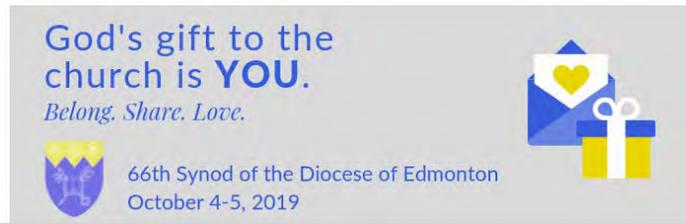
<sup>1</sup> The total area of the Treaty stretches from western Alberta, through Saskatchewan and into Manitoba; and includes 50 First Nations.



During the time that the IMI has been in place we have learned a great deal about our approach to reconciliation and healing and what respect and trust look like. We have come to understand that, in order that we do not replicate colonial works and attitudes, we must adopt a *Fresh Expressions* approach that works toward renewal and reconciliation. We have learned the importance of the use of story to bring people to the thin places where God's presence is felt, and where renewal and reconciliation are then possible. We have seen this in Messy Church events teaching about Treaty to children and their families. We have new leaders being raised up and are currently revising our formation guidelines to make the process more culturally appropriate for our new candidates. We have seen reconciliations teams forming in many of our rural parishes. Please continue to pray for reconciliation and healing in our homes and communities.

*Lord, make us instruments of your peace.  
Where there is hatred, let us sow love; where there is injury, pardon;  
where there is discord, union; where there is doubt, faith;  
where there is despair, hope; where there is darkness, light;  
where there is sadness, joy.  
Grant that we may not so much seek to be consoled as to console;  
to be understood as to understand; to be loved as to love.  
For it is in giving that we receive; it is in pardoning that we are pardoned;  
and it is in dying that we are born to eternal life. Amen*

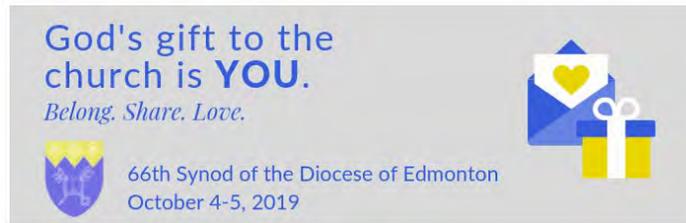
At our 64<sup>th</sup> Synod I asked every parish to take more seriously the call to treasure creation and in particular to look at our own consumption, particularly of non-recyclables. At our 65<sup>th</sup> Synod I brought back to you the request to use only recycled paper products in offices, washrooms and kitchens and end our use of Styrofoam and plastic cutlery. Now at this our 66<sup>th</sup> Synod we will go deeper and look at how we might live personally and corporately in such a way that shows our stewardship of creation. We will hear examples from parishes that are just starting a 'greening' process and from those a long way in. We will look at what an environmental policy for each parish could look like. There has been a grassroots increase in awareness and promoting climate justice. In shared use of space and community gardens, in bee keeping, in living more gently and less greedily on this earth as people have seen the link between their passion for the gospel and their passion for climate justice and they've found ways to share that passion and knowledge. It is my belief we are ready to go deeper. We will be asking people to take up a personal commitment to safeguard the integrity of creation – what do you think you might do? This 66<sup>th</sup> Synod begins on the feast day of St. Francis and the end of the Season of Creation that we have been called to support by both our own General Synod and the Anglican Communion. Some parishes have made a special place for prayer and action during this time, some have not. It is my prayer that each year we commit with one another to hold the space between September 1<sup>st</sup> and October 4<sup>th</sup> for reflection on the 5<sup>th</sup> Mark of Mission, to encourage, to repent and to act.



*Creator of life, The Earth is full of Your creatures,  
 and by Your wisdom you made them all.  
 At Your word, the Earth brought forth plants yielding seed of every kind  
 and trees of every kind bearing fruit,  
 the waters teemed with swarms of living creatures of every kind,  
 and the world was filled with every kind of winged bird, walking animal,  
 and creatures that creep upon the ground.  
 Mountains, plains, rocks, and rivers shelter diverse communities,  
 and through the changing seasons Your Spirit renews cycles of life.  
 During this Season of Creation,  
 open our eyes to see the precious diversity that is all around us.  
 Enlighten our minds to appreciate the delicate balance maintained by each creature.  
 Inspire us to conserve the precious habitats that nurture this web of life.  
 In the name of the One who came to proclaim good news to all creation,  
 Jesus Christ. Amen*

It has now been more than 10 years that I have served as your bishop. I have had the opportunity to reflect on what I said my hopes were for this ministry of ours together. In 2008 this is what I said I hoped to see us work on together:

- *For strength in our parishes and in our lives and to be equipped to be bold in our faith. The role of the diocese is first and foremost to support and facilitate parish ministry. I would want to ensure that clergy and laity in each parish works together to create a long range plan for these five years, the sharing of the dream of what they believe God is calling them to do. Then as a diocese we can use these plans to look at how best to support, challenge and grow in faith.*
- *To encourage the discernment of spiritual gifts in both laity and clergy building on the ministry of existing programs so that we may all consider our call to vocation in Christ.*
- *To consider new models of ministry for some of our rural parishes and our seasonal churches that will provide stability. Rural ministry is challenging in that we have parishes struggling in communities that are shrinking and parishes in communities that are growing again after a long period of decline. I would envision a diocesan day, or retreat, on rural ministry with expert leadership extending into long term support and consultations.*
- *To define and strengthen a focus on First Nations ministry in the diocese and commit ourselves to listening and a ministry of presence. For example, in the Cathedral Friday morning breakfast program we are learning so much from simply walking alongside many inner city First Nations people. It is our turn to listen and be guided by the elders and our own Aboriginal clergy as to the way forward. The Diocese of Edmonton did not have a residential school, this is true, but the residual effects of that period of history is living among us. How shall we respond? Our response to our First Nations brothers and sisters and to the Healing Fund and Truth and Reconciliation Commission will show that*



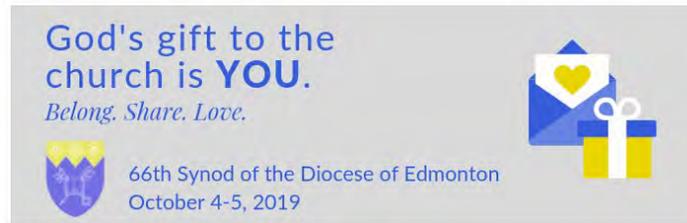
*we understand what it means to be bound to past events and that we refuse utterly to leave someone locked in one chapter of their life. That will be what it means to be a sign of hope and healing, to be in partnership on this journey.*

- *To help each parish plan for mission. The 2006 census information for Alberta shows that there are two population peaks, 19 to 25 year olds and 55 to 65 year olds. These groups have vastly different life experiences and different expectations of church. Understanding the community and how it changes should determine how we plan for our future, and how we need to equip our clergy and lay leaders with the tools they need to be effective evangelists in their community. Using the example of the younger group we need tools that can reach out to a largely un-churched population. We must realize that in 2008 many people have NO, absolutely NO, experience of church. We cannot assume biblical or liturgical knowledge and it makes a real difference to what we say and how we say it. The mission of the church is to invite people to turn to Christ, but how can people make this choice if no one is there to tell them of the other, to draw them into the mystery of faith? On a retreat in 2007 Brother Emile of Taize said “can it be our vocation to help let others breathe the air of the resurrection?” I believe that it is, and so our vocation as Christian men and women is dynamic and always new. The family of God, the body of Christ ever growing.*
- *I believe that the church is not here to simply maintain what was, it is the church’s vocation to grow into God’s vision of what is to be, to have the courage to reach for that which might seem impossible, for we know that nothing is impossible for Christ. The population growth expected in this diocese gives a unique challenge, a large mission field forming right here. Our communities are growing, as a church we cannot wait for them to be settled before we ask ourselves where the people will find an Anglican presence. These are prayerful conversations we need to be having now.*
- *To focus on our mission as the church of God, unity in worship, in acts of compassion and sharing the good news in Christ. I would envision spending time in each parish over the course of a year either in worship, parish meetings or in a pastoral visit, in order to pray, to listen and to teach.*

I pray that I have been faithful to this vision and that you see our story of the last 11 years together reflected here. It has been a real privilege to serve.

### **Bishop’s Ministry Beyond the Diocese**

At their ordination bishops are asked, “With your fellow bishops will you share in the leadership of the Church throughout the world?” I take this responsibility very seriously. In addition to the work of the Diocese of Edmonton in terms of our parishes and people, my own episcopal ministry has allowed me to serve on the Stewardship Round Table of End Poverty Edmonton. I continue to present on the intersection of church and society at colleges and to community groups. I presented a TED talk at Change for Climate Edmonton in 2018.



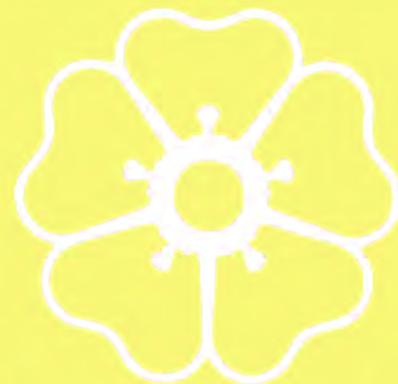
I remain part of the Jesus Shaped Life Group of the Anglican Communion. I serve on the standing committee of the Anglican Consultative Council (ACC) and in 2019 attended the ACC triennial meeting in Hong Kong (the consultative council is a bit like the vestry of the whole Anglican Communion). I continue to take part in the Canadian and African Bishops' Dialogues with meetings since last Synod in Huron and in Liverpool. I serve on the Board of the Canadian Compass Rose Society and the International Compass Rose Society. I also serve on the North American Board of St. George's College, Jerusalem. From 2016 – 2019 I was a board member of the Public Witness for Social and Ecological Justice group of the national church.

In addition to preaching and teaching responsibilities here at home in 2018 I was an instructor at St. George's College, Jerusalem for the course "Women of the Bible" and I was the Preacher at the Diocese of Texas Annual Convention.

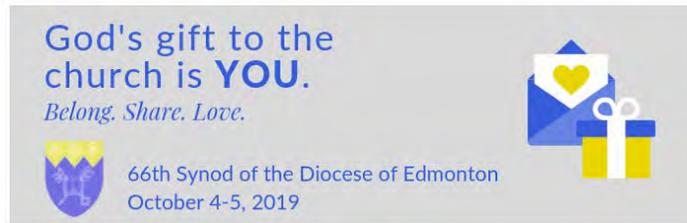
I hope that exposure to the church across the country and throughout the world broadens my perspective on how we might function and best share the gospel here at home. I thank you for all your prayers and for your support. We pray for this synod and our time together.

*Almighty and everliving God, source of all wisdom and understanding,  
be present with those who take counsel in the Diocese of Edmonton  
for the renewal and mission of your Church.  
Teach us in all things to seek first your honour and glory.  
Guide us to perceive what is right,  
and grant us both the courage to pursue it  
and the grace to accomplish it; through Jesus Christ our Lord. Amen*

**SYNOD  
CIRCULAR**



**RESOLUTIONS**



## RESOLUTIONS

### **Resolution G-1 to the 66<sup>th</sup> Synod of the Diocese of Edmonton Anglican-Moravian Ecumenical Relations**

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

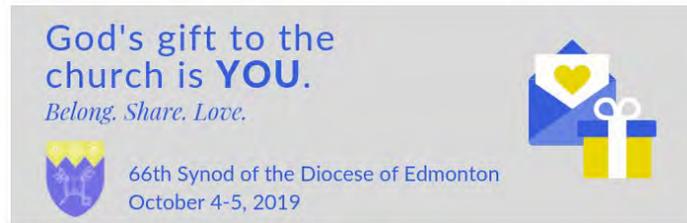
That this Synod request the Bishop to authorize the creation of a trilateral ‘Ecumenical Coordinating Commission’ between the Anglican Diocese of Edmonton, the Alberta and the Territories Synod of the Evangelical Lutheran Church in Canada, and the Canadian District of the Northern Province of the Moravian Church in North America, with a mandate to:

- 1) develop a ‘Local Trilateral Covenant for Shared Ministry and Mission’ between identified trios of Anglican, Lutheran, and Moravian congregations in geographical proximity to one another, outlining ways in which these partner congregations would agree to pray and work and witness together in their neighbourhoods to as full an extent as possible;
- 2) encourage the national governing bodies of these three churches to expeditiously pursue further steps towards their full ecclesial communion in Canada building on the model of existing covenant partnerships and full communion relationships between these churches in the UK and US.

#### **Background**

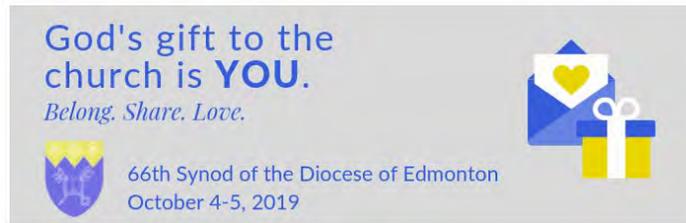
Like the Anglican Church, the Moravian Church has roots in the central European reforming movements in the catholic Church of the 15<sup>th</sup> century (and earlier). Also like the Anglican tradition, it is a church that sought to retain the ancient common tradition of the early Church, a strong sacramental character, and an episcopal polity, while also embracing the major theological impulses of the 16<sup>th</sup> century Reformation. Though it has endured significant persecution during its history, its wide involvement in missionary activity during the 18<sup>th</sup> and 19<sup>th</sup> centuries mean that today it is a global church with representation in Europe, Africa, Latin America and the Caribbean, and North America. One of the great gifts of this expression of Church has always been its special emphasis on seeking Christian unity for the sake of a more authentic witness to the Gospel.

Anglicans and Moravians have been involved in partnerships and ecumenical conversations for over two hundred years. This has been especially so recently with regard to three of our fellow Provinces of the Anglican Communion. In Tanzania, where the largest concentration of Moravians now lives, the two churches have enjoyed very close partnerships for many years. In 1995, on the basis of close collaboration in local communities as well as ongoing dialogue on matters of faith and order, the Church of England and the Moravian Church in Great Britain



mutually recognized one another as churches sharing in the apostolic faith. In the United States, the Episcopal Church and the Moravian Church in North America went a step further to establish a relationship of full communion in 2010 as a result of their mutual recognition of one another's faith, sacraments, and ministers (including presbyters and bishops). A similar relationship of full communion with the Moravian Church in North America has existed since 2000 with the Evangelical Lutheran Church in America, which is itself a church which the Anglican Church of Canada enjoys full communion relations with as of 2019.

In Canada, Moravian congregations exist in three Provinces: Newfoundland and Labrador, Ontario, and Alberta. There are eight congregationally organized Moravian ministries in Alberta, and six of these are in the Edmonton and surrounding areas. Positive contacts and areas of cooperation have existed between Anglican parishes and Moravian Congregations for decades, and have been increasing in recent years. This includes participation in one another's synodical gatherings, pulpit exchanges by clergy, common prayer services during the seasons of Lent or Advent, shared neighbourhood service and outreach projects, joint youth and young adult ministries of various kinds, and collaborative ministry among the LGBTQ2SIA community. In many cases these efforts have also included our full communion partners in Alberta and the Territories Synod of the Evangelical Lutheran Church in Canada, who are also pursuing deeper relationship with the Moravian churches in Alberta.



## **Resolution L-1 to the 66<sup>th</sup> Synod of the Diocese of Edmonton 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.

The new canon will read:

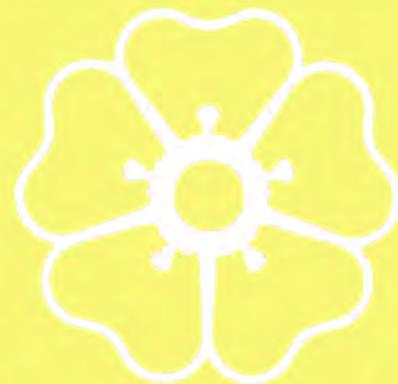
- 5.142 (a) no real property shall be purchased for the use of a Parish, and no debt shall be incurred therefore, without the approval in writing of the Bishop and the Executive Council; and  
(b) no real property shall be sold by a Parish without the approval in writing of the Bishop and the Executive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

### **Background**

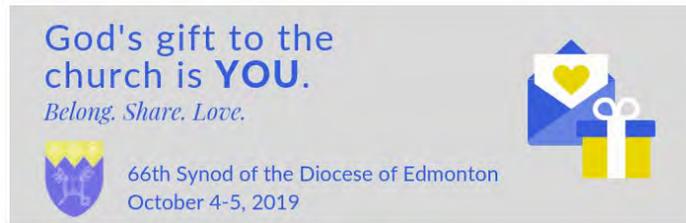
As part of the review of the Holy Trinity Riverbend project, it was determined that the Canons were deficient as to the approval process for the sale of real property by a parish. Canon 5.142 covered purchase of land for use of a parish, but not sale.

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.

**SYNOD  
CIRCULAR**



**SECRETARY OF  
SYNOD'S  
REPORT**



## **REPORT from SECRETARY of SYNOD**

As Secretary of Synod, I provide the following information as it has been collected from the councils, committees and staff responsible for it.

The minutes of the 65<sup>th</sup> Synod (September 29-30, 2017) were duly recorded and properly filed in the Official Minutes book of the Diocese. They are included in Appendix 1 of this circular. The Bishop's Report for this Synod reports on the progress and actions associated with the items in her charge from the last Synod, as well as other items she wishes to bring to our attention.

I have recorded the minutes of the nine Diocesan Executive Council in-person meetings since the 65<sup>th</sup> Synod. The matters related to the business transacted at these meetings have been acted upon. Following the report of the Secretary of Synod is a list of the Council's acts and resolutions undertaken or adopted since the last regular meeting of Synod.

The Diocesan Executive Council usually meets on the third Thursday evening at 7:00 pm, every second month, excluding the summer.

Should any parish corporation, clergy or diocesan committee have business they wish to have considered by the Executive Council, please feel free to contact the Bishop, Executive Officer or your Regional Representatives. We would appreciate it if items to be included on the Council agenda are submitted at least two weeks prior to the meeting.

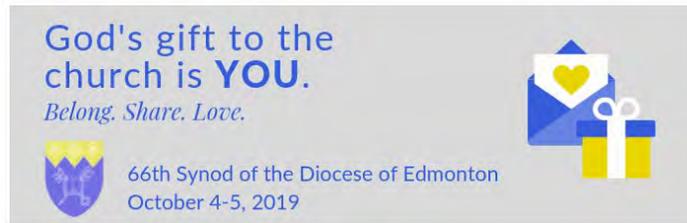
### **ANNUAL PARISH STATISTICS**

Each year parishes are required to complete Annual Parish Statistics and Financial Statistics forms. These figures are compiled into the Diocesan Statistical Return, which is then forwarded to the National Church. These statistics are important in that they give an indication of the growth of the church in our small corner of the Church. The reports for 2017 and 2018 are included in Appendix 5, along with a five-year summary in Appendix 6.

### **DIOCESAN FINANCIAL REPORTS**

The Diocese's Financial Statements for 2017 and 2018 as reviewed by Grant Thornton, Chartered Accountants, have been adopted by Executive Council. These are found in Appendix 4 in the Convening Circular.

Thank you, clergy, wardens, treasurers, vestries and every congregation of the Diocese for your faithful remittance of Assessment/Apportionment payments which permit us to continue our shared ministries in the Diocese..



**DIOCESAN COMMITTEES**

Many members of the diocese give of their time and talents in their attendance at committee meetings and in carrying out their responsibilities and functions. Throughout the year various task forces also contribute to the development of diocesan ministries and policies. Many of these committees and groups have provided printed reports to this Synod, and are in this circular.

The Administration and Finance Committee regularly meets to oversee the administrative matters of this diocese. Following the list of Executive Council acts is a list of the essential resolutions adopted by the Administration and Finance Committee since the last regular meeting of Synod.

Without the sacrificial participation of members of these committees, the operation and ministry of the diocese would never be accomplished. Many sincere thanks and may God bless each of you for your involvement in the life of this diocese.

**DIOCESAN STAFF**

In January, 2018 Charis St. Pierre, Personal Assistant to the Bishop resigned. Jennifer Wirun then became the Bishop’s Personal Assistant.

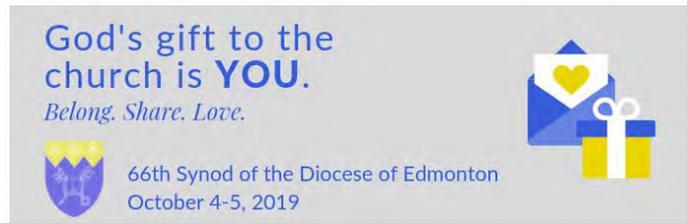
Following is a list of the staff of the Diocese:

**Diocesan Synod Staff:**

Bishop ..... Right Reverend Jane Alexander  
 Personal Assistant to the Bishop..... Jennifer Wirun  
 Executive Archdeacon ..... Ven. Alan Perry  
 Treasurer ..... Rev. John Gee  
 Director of Communications..... Margaret Glidden  
 Administrative Assistant..... Shelly King  
 Hospital Chaplain..... Rev. Regula Brandle  
 Educational Chaplain..... Rev. Heather Liddell

**Reach Staff:**

Priest-in-Mission..... Rev. Eric Kregel  
 Rector, St. Mark-Jieng..... Rev. Akon Akon  
 Rector, Holy Trinity, Tofield; St. Mary, Vegreville; St. Matthew, Viking.... Rev. Laureta Blondin  
 Rector, St. George, Devon..... Rev. Christian Gordon  
 Interim Priest-in-Charge, Emmanuel, Gibbons ..... Rev. Anthony Arza-Kwaw  
 Priest-in-Mission for Indigenous Ministry..... Rev. Lori Calkins



**Indigenous Ministry:**

Archdeacon for Indigenous Ministry ..... Ven. Travis Enright  
 Aboriginal and Rural Communities Liaison ..... Fiona Brownlee  
 Priest in Mission ..... Rev. Lori Calkins  
 Urban Reconciliation Facilitator ..... Rev. Nick Trussell

*The staff of the Outreach and Indigenous ministries are funded thanks to generous funding from the Reach Mission Campaign.*

**Rural Ministry Initiative:**

Canon Pastor for Rural Ministry ..... Rev. Canon Chelsy Bouwman  
 Rector, St. Mary and St. George, Jasper ..... Rev. Andreas Sigrist  
 Rector, St. Mary Abbots, Barrhead; St. Peter, Lac La Nonne ..... Rev. Barry Rose  
 Associate Priest, St. Augustine, Parkland ..... Rev. Aaron Parsall-Myler

*The staff of the Rural Ministry Initiative are funded through proceeds of the sale of inactive closed rural churches.*

**Diocesan Development Fund:**

Curate, St. Luke, Edmonton ..... Maryann Amor  
 Outreach Youth Coordinator ..... Clark Hardy  
 Ecumenical Officer ..... Rev. Canon Dr. Scott Sharman

**Residential Schools Settlement Fund:**

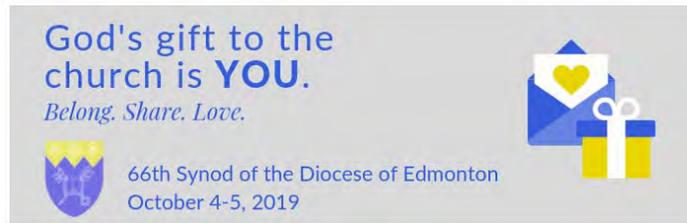
Urban Reconciliation Facilitator ..... Rev. Nick Trussell

**COMMUNICATION**

Various forms of communication are in place for letting Anglicans and others know what is happening around the diocese.

**Synod Scene:** A regular feature of the email system is the weekly *SYNOD SCENE*, which highlights events and notes of diocesan interest. If you would like to receive the *Synod Scene* by email, just let the diocesan Communications Director know. The *Synod Scene* is also available on the diocesan website, [www.edmonton.anglican.ca](http://www.edmonton.anglican.ca).

**The Messenger:** This newspaper is published 10 times a year and distributed by the *Anglican Journal*. It includes news and events from the dioceses of Edmonton and Athabasca. It is available free of charge to all members of the Edmonton diocese. You can subscribe online to *The Messenger* at: <http://www.anglicanjournal.com/subscribe/>



**Diocesan Website ([www.edmonton.anglican.ca](http://www.edmonton.anglican.ca)):** The website displays news and events in the diocese, specific information and forms regularly used by clergy, as well information and forms for parishes, such as the diocesan Prayer Cycle. The What-We-Do section includes the many and varied activities and programs initiated or supported by the diocese. Overall, the website is a key place to look to find current information on what is happening throughout the diocese.

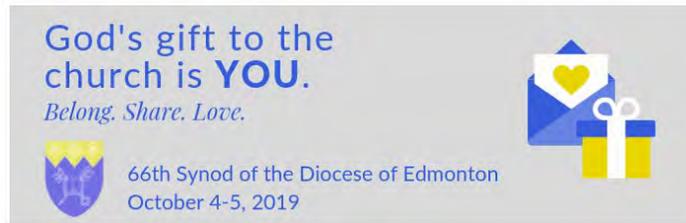
**Executive Council Regional Representatives:** The elected members of Executive Council are elected from each region of the diocese. Part of their responsibilities is to communicate with the parishes in their region. The Synod Office sends summaries of Executive Council meetings to People’s Wardens of each parish to share with their vestry and parish. The Regional Reps from Executive Council communicate with the People’s Wardens to see if they have questions, clarify items and receive anything the parishes wish to communicate to Executive Council.

**Synod Office Email Addresses:**

- General Office and Communications Director ..... [churched@edmonton.anglican.ca](mailto:churched@edmonton.anglican.ca)
- General Office.....[reception@edmonton.anglican.ca](mailto:reception@edmonton.anglican.ca)
- Bishop Alexander..... [bishop@edmonton.anglican.ca](mailto:bishop@edmonton.anglican.ca)
- Treasurer ..... [treasurer@edmonton.anglican.ca](mailto:treasurer@edmonton.anglican.ca)
- Executive Archdeacon ..... [atperry@edmonton.anglican.ca](mailto:atperry@edmonton.anglican.ca)
- Personal Assistant to the Bishop..... [assistant@edmonton.anglican.ca](mailto:assistant@edmonton.anglican.ca)
- Secretary of Synod..... [barbarab@edmonton.anglican.ca](mailto:barbarab@edmonton.anglican.ca)
- Synod Office Address..... 10035 – 103 Street, Edmonton, AB, T5J 0X5
- Synod Office Telephone Number ..... 780-439-7344
- Synod Office Toll-free Number..... 1-877-494-8890
- Diocese of Edmonton website ..... [www.edmonton.anglican.ca](http://www.edmonton.anglican.ca)
- Diocese of Edmonton Twitter..... @DioEdm
- Diocese of Edmonton Facebook Page ..... [facebook.com/anglican.edmonton](https://facebook.com/anglican.edmonton)
- The Messenger* ..... [anglicanmessenger@gmail.com](mailto:anglicanmessenger@gmail.com)

We hope you will stay in touch with us!

*Respectfully submitted,  
 Canon Barbara Burrows  
 Secretary of Synod*



## **ACTS of EXECUTIVE COUNCIL**

### **Since the 65th Synod of the Diocese of Edmonton**

*This report, compiled from minutes of Executive Council meetings taken by Canon Barbara Burrows, includes only substantive acts and motions adopted or carried by Executive Council. Procedural motions have not been included in the report, thus accounting for the non-consecutive numbering of the motions. The minutes of Executive Council are kept on file in the Synod Office. Anyone wishing to review the full report of the minutes may do so by arrangement with the Executive Archdeacon, Alan Perry. Summaries of the minutes are sent to the People's Wardens of each parish.*

*Members of Executive Council at September 30<sup>th</sup>, 2019 are the following:*

<i>The Rt. Rev. Jane Alexander, Chair</i>	<i>The Rev. Mark Vigrass (Battle River)</i>
<i>The Ven. Alan Perry, Executive Archdeacon</i>	<i>Mr. Roland Teape (Battle River)</i>
<i>The Ven. Lee Bezanson</i>	<i>Ms. Cathy Armstrong (Cold Lake)</i>
<i>The Ven. Travis Enright</i>	<i>The Rev. Cheryl Boulet (Edmonton West)</i>
<i>The Ven. Richard King</i>	<i>The Rev. Coleen Lynch (Edmonton West)</i>
<i>The Ven. Chris Pappas</i>	<i>Mr. Trevor Leach (Edmonton West)</i>
<i>The Hon. Judge Ken Holmstrom, Chancellor</i>	<i>The Rev. Alex Meek (Whitemud)</i>
<i>Ms. Lois MacLean, Vice Chancellor</i>	<i>Mr. John de Haan (Whitemud)</i>
<i>The Rev. John Gee, Diocesan Treasurer</i>	<i>Mr. Brian Popp (Whitemud)</i>
<i>Canon Barbara Burrows, Synod Secretary</i>	<i>The Rev. Canon Chelsy Bouwman (Yellowhead)</i>
<i>Rev. Billy Isenor, Appointee</i>	<i>Ms. Lynn Reckhow (Yellowhead)</i>
<i>Mr. Toby Ramsden, Appointee</i>	<i>Ms. Rita Stagman (Yellowhead)</i>
<i>Rev. Nick Trussell, Appointee</i>	

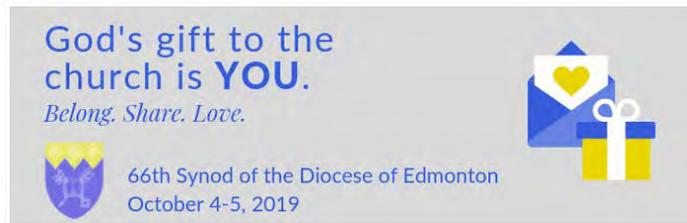
Each region of the Diocese is represented by two lay members and one clergy member, who are elected at the previous Synod. These elected members are encouraged to pass on news from Executive Council to parishes within their region. Parishes are encouraged to send their news to Executive Council via their regional representatives.

#### **Resolution #EC10-17**

Be it Resolved that the proposed general fund budget for 2018 be adopted.  
Carried.

#### **Resolution #EC03-18**

Be is Resolved that Executive Council concur with the disestablishment of the parish of St. Paul's Evansburg, pursuant to Canon 5.13.  
Carried.



**Resolution #EC04-18**

Be it Resolved that the Executive Council accept the reviewed Financial Statements for 2017 as presented.

Carried.

**Resolution #EC06-18**

Be it Resolved that, as requested by the vestry of St. Augustine's Edmonton, the balance of St. Augustine's restricted fund in the Consolidated Trust Fund be applied to partial repayment of St. Augustine's loan balance with the Diocesan Development Fund.

Carried.

**Resolution #EC07-18**

Be it Resolved that the balance of the one outstanding loan from the Clergy Relocation Fund be forgiven, and that the Clergy Relocation Fund be wound up and the remaining balance transferred to the Rural Ministry Initiative Fund.

Carried.

**Resolution #EC09-18**

Be it Resolved that when the property of Holy Trinity Bon Accord is sold, that 25% of the proceeds go to the CTF, the income of which would be for the use of Emmanuel Gibbons, and 75% go to RMI.

**Resolution #EC10-18**

Be it Resolved that this motion be tabled.

Carried.

**Resolution #EC11-18**

Be it Resolved that the 2019 budget be adopted as presented.

Carried.

**Resolution #EC12-18**

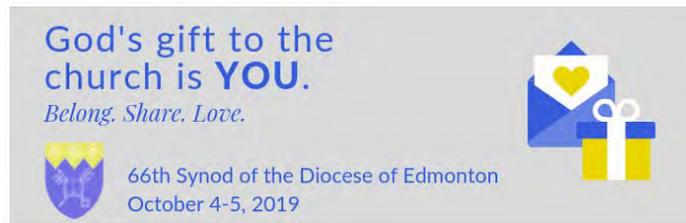
Be it Resolved that Executive Council adopt the proposed Environmental Policy.

Carried.

*The Diocese of Edmonton Environmental Policy is included in the Circular in the Section on Groups and Committees.*

**Resolution #EC01-19**

Be it Resolved that the Diocese move forward with the redevelopment of the Holy Trinity Riverbend site, in partnership with Right at Home Housing Society (RHHS), to develop a housing community that is designed to assist with the "End Homelessness" goals supported by the Diocese. The Bishop, in consultation with the Chancellor/Vice-



Chancellor, and the Registrar as may be necessary, and with the assistance and advice of the Diocesan Solicitor or his designate, may negotiate such agreements as may be reasonably necessary to give effect to this project, including:

1. a sale of the land at less than market value on the basis that as part of the redevelopment, RHSS will provide the funds to enable a new church building to be constructed and the current structure demolished, in agreement with the Diocese and by way of 50 years (or more) of leases being granted back to the Diocese for the use of the church at no or significantly reduced net rent to reflect the sale transaction; OR
2. a sale of the land at less than market value with the Diocese obtaining a subdivision of a portion of the lands sold to be retained in the name of the Diocese, on the basis that as part of the redevelopment, RHSS will provide the funds to enable a new church building to be constructed and the current structure demolished, in agreement with the Diocese, as may be most beneficial to the proper development of this overall project, and with the understanding that the Diocese will be a participant in the planning of the housing and community development on the site.

The Bishop shall update Executive Council and the Synod from time to time as to the progress of the project. Any final agreements are to be consented to by the Administration and Finance Committee and subject to approval by Executive Council.  
Carried.

**Resolution #EC03-19**

Be it Resolved that the Financial Statements for the year ended December 31, 2018 be approved.  
Carried.

**Resolution #EC04-19**

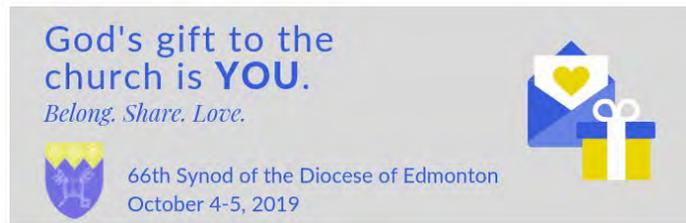
Be it Resolved that the Rosemary Holdsworth life insurance payment be transferred into the Rural Ministry Initiative.  
Carried.

**Resolution #EC05-19**

Be it Resolved that Motion EC#09-18 be taken from the table.  
Carried.

**Resolution #EC-09-18**

Be it Resolved that when the property of Holy Trinity Bon Accord is sold, that 25% of the proceeds go to the CTF, the income of which would be for the use of Emmanuel Gibbons, and 75% go to RMI.  
Carried.



**Resolution #EC07-19**

Be it Resolved that Executive Council gives Bishop Jane our blessings and full support in her decision to take a leave of absence.

Carried.

**Resolution #EC08-19**

Be it Resolved that Executive Council authorize the sale of the building and land of St. Mary, Sangudo.

Carried.

**Resolution #EC09-19**

Be it Resolved that Executive Council concur with the disestablishment of the parish of St. Mary, Sangudo, pursuant to Canon 5.13, notice having been previously given to Executive Council pursuant to Canon 5.11.

Carried.

**Resolution #EC10-19**

Be it Resolved that Executive Council authorize the parish of Holy Trinity Riverbend and the diocese to proceed with the discussion of the sale of a 4-acre parcel of land to Right at Home Housing Society; approving, in principle, option 1 of the 2 options presented to the Administration and Finance Committee.

Carried.

**Resolution #EC11-19**

Be it Resolved that Executive Council authorize the sale of the rectory at St. Mary's Edmonton to Recovery Acres for \$274,000.

Carried.

**Resolution #EC12-19**

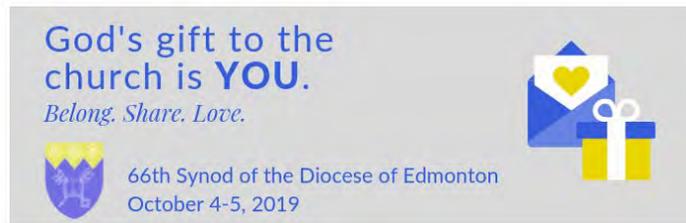
Be it Resolved that the following people be appointed by the Bishop to attend the 66<sup>th</sup> Synod: Carol Blair, Arlette Zinck, Evan Thomas, Mary-Lou Cleveland, Maryann Amor, Mark Pepler, Mark Armstrong, Brian Jolly; with others to be added as they are appointed by the Bishop.

Carried.

**Resolution #EC13-19**

Be it Resolved that the following young people be appointed by the Bishop to attend the 66<sup>th</sup> Synod: Leah Marshall, Ben Goetze, Emily Stephen-Garneau, Aaron Baxter-Betz; with others to be added as they are appointed by the Bishop.

Carried.



### **Resolution #EC14-19**

Be it Resolved that Executive Council approve the draft agenda for the 66<sup>th</sup> Synod of the Diocese of Edmonton to be held October 4-5, 2019, as presented.

Carried.

*In addition to the above resolutions of Executive Council, Executive Council has engaged in broad discussions and has heard regular reports on the Diocese's finances, issues or concerns about properties around the Diocese, reports from various ministries and initiatives, and has been informed about happenings around the Diocese. At each meeting, Bishop Jane gives a summary of her time since the last meeting, noting any particular highlights or lowlights, and events of which to take note. She reviews her Mission Action Plan regularly to note whether things are on track with her plans or if they need revision.*

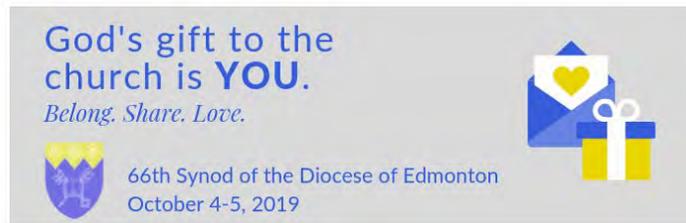
*Our meetings have been structured around the Five Marks of Mission, with various agenda items falling into one of the marks:*

- *To proclaim the Good News of the Kingdom*
- *To teach, baptize, and nurture new believers*
- *To respond to human need by loving service*
- *To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation*
- *To strive to safeguard the integrity of creation and sustain and renew the life of the earth*

*Other items of interest and import in the past two years in which the Council engaged were the following:*

- ❖ *Property sales, renovations and disestablishment of defunct parishes, and other items of interest from Administration and Finance, and Property and Planning.*
- ❖ *Updates on diocesan initiatives such as ID, Congregational Development, Rural Ministries Initiative, Indigenous Ministries Initiatives, Messy Church initiatives, University Chaplaincy, and the Subgroup for a Diocesan Sustainability Plan / Environmental Policy.*
- ❖ *News from around the Diocese, ordinations, those in discernment, appointments, resignations, etc.*
- ❖ *News from international consultations of which Bishop Jane is a member, such as the Consultation of Bishops in Dialogue, the Eco Bishops Conference, Anglican Consultative Council, Jesus Shaped Life, Compass Rose Society, etc.*
- ❖ *Updates on our partnership with the Diocese of Buyé, visits by Bishop Jane and Bishop Sixbert, our partner parishes, the pediatric ward at the hospital, refurbishing a drinking water spring, provision of medical cards for seniors through parish fundraising .*
- ❖ *Reports on conferences and synods such as the Human Trafficking Conference, Provincial Synod, General Synod, etc.*

*Through these updates, we take part in discussions about mission and discipleship, and we become aware that we are part of a church much larger than ourselves.*



## **ACTS of ADMINISTRATION and FINANCE COMMITTEE Since the 65th Synod of the Diocese of Edmonton**

*This report, compiled from minutes of Administration and Finance Committee meetings, includes only substantive acts and motions adopted or carried by Administration and Finance Committee. Procedural motions have not been included in this report, thus accounting for the non-consecutive numbering of the motions. The minutes of Administration and Finance Committee are kept on file in the Synod Office. Anyone wishing to review the full report of the minutes may do so by arrangement with the Executive Archdeacon Alan Perry. Please note that the previous month(s) financial statements are received for information at each meeting of Administration and Finance Committee.*

Members of Administration and Finance Committee at October 1, 2019 are:

*The Rt. Rev. Jane Alexander*

*The Rev. John Gee, Treasurer*

*The Ven. Alan Perry, Executive Archdeacon*

*Ms. Carol Blair*

*Mr. John de Haan*

*The Rev. Christian Gordon*

*Mr. Ian Harris*

*The Rev. Robyn King*

*Mr. David Kinloch*

*Ms. Lois MacLean, Vice -chancellor*

*Mr. Toby Ramsden, Chair*

*The Rev. Robin Walker*

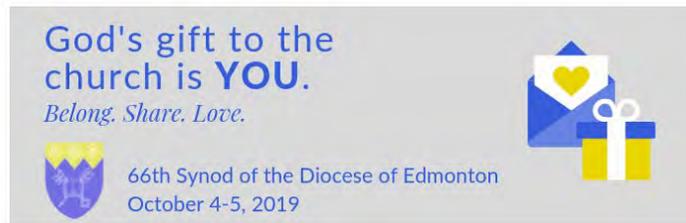
*Mrs. Margaret Glidden (Recorder)*

### **Resolution AF 08-17**

Be it resolved that, for 2018, the travel reimbursement rate will stay at the 2017 rate of 50 cents per kilometer for the first 5,000 kms, and 40 cents per km for travel beyond the first 5,000 kms; the clergy supply rate be kept at \$150 per one Sunday service and \$210 per two or more Sunday services.

### **Resolution AF 09-17**

Be it resolved that the A&F committee recommends to Executive Council for approval the Diocese of Edmonton 2018 Proposed Financial Plan.



**Resolution AF 12-17**

Be it resolved that the A&F committee adopts the proposed Parental Leave Compensation Policy immediately and revisits the policy should there be concerns raised during consultation with clergy and employees of the diocese.

**Resolution AF 03-18**

Be it resolved that the A&F committee approves, in principle, bridge loans from the Diocesan Development Fund for the purpose of installing solar energy systems in churches, providing the requesting parish has successfully qualified for city and provincial grants.

**Resolution AF 04-18**

Be it resolved that the A&F committee approves the addition of the Bishop's Assistant Pro Tempore, Jennifer Wirun, as a Signing Officer for the Diocese of Edmonton, except for cheques greater than \$50,000.

**Resolution AF 05-18**

Be it resolved that the A&F committee recommends Grant Thornton's review of the financial statements of The Synod of the Diocese of Edmonton for the year ended December 31, 2017 to Executive Council for approval.

**Resolution AF 08-18**

Be it resolved that Christ Church, Edmonton be authorized to proceed with its roofing project as per the parish's proposal.

**Resolution AF 10-18**

Be it resolved that the A&F committee accepts the revised 2017 apportionment plan submitted by St. Michael and All Angels, Edmonton.

**Resolution AF 11-18**

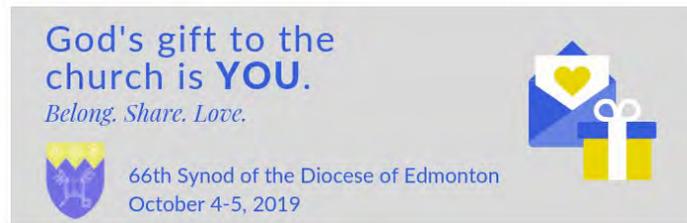
Be it resolved that the 2019 travel reimbursement rate be increased from 50 cents to 52 cents for the first 5,000 kilometres, and remain at 40 cents per kilometer for travel beyond the first 5,000 kilometres.

**Resolution AF 12-18**

Be it resolved that the A&F committee dissolves the Clergy Relocation Fund and moves proceeds to the Rural Ministry Initiative (RMI) fund.

**Resolution AF 14-18**

Be it resolved that, subject to clarification of the information to be provided to Executive Council with respect to Special Fund receipts and disbursement, the A&F committee recommends the Proposed Financial Plan 2019 to Executive Council for approval.



**Resolution AF 16-18**

Be it resolved that the A&F committee recommends to Executive Council that the diocese grants apportionment relief to St. Mary's, Edmonton for pastoral reasons.

**Resolution AF 17-18**

Be it resolved that the CTF balance of approximately \$37,735 in prepaid expenses attributed to the St. Mary's property be charged to the St. Mary's, Edmonton DDF loan, increasing the balance of the loan, and that a new schedule be drawn up on the condition that payments be resumed.

**Resolution AF 03-19**

Be it resolved that A&F grants a request for funding support (\$20K) from All Saints', Drayton Valley and that diocesan treasurer John Gee reports back to the committee as to how the diocesan support might be funded.

**Resolution AF 04-19**

Be it resolved that the A&F committee recommends to Executive Council for approval the amended Draft Financial Statements of the Synod of the Diocese of Edmonton to December 31, 2018.

**Resolution AF 06-19**

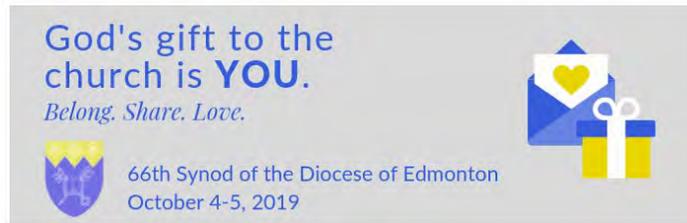
Be it resolved that the A&F committee recommends to Executive Council that the Rosemary Holsworth life insurance settlement be applied to the Rural Ministry Initiative (RMI) fund.

**Resolution AF 09-19**

Be it resolved that A&F recommends Executive Council authorizes the parish of Holy Trinity Riverbend and the diocese to proceed with the discussion of the sale of a 4-acre parcel of land to Right at Home Housing Society; approving, in principle, option 1. *Option 1: HTR could cover the difference in cost (\$490,000) over 40 years. HTR would have access to the space at all times and could choose to rent it out to other congregations or groups wishing to make use of the space. At the end of 40 years, the church would have full ownership of the space and only be responsible for operating costs.*

**Resolution AF 10-19**

Be it resolved that the A&F committee recommends Executive Council authorizes the sale of the rectory at St. Mary's, Edmonton to Recovery Acres for \$274,000.



**BISHOP’S APPOINTMENTS for DIOCESAN SYNOD – September 2019**  
**(Constitution C2.1)**

Maryann Amor  
Mark Armstrong  
Carol Blair  
Fiona Brownlee  
Mary-Lou Cleveland

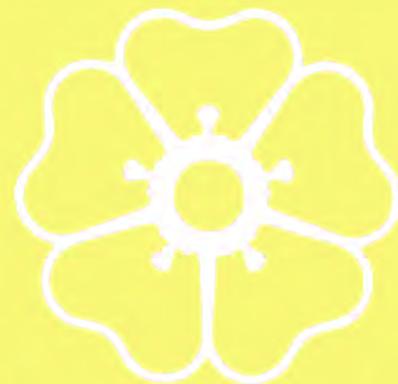
Brian Jolly  
Mark Pepler  
Evan Thomas  
Arlette Zinck

**BISHOP’S YOUTH APPOINTMENTs for DIOCESAN SYNOD – September 2019**  
**(Constitution C2.m)**

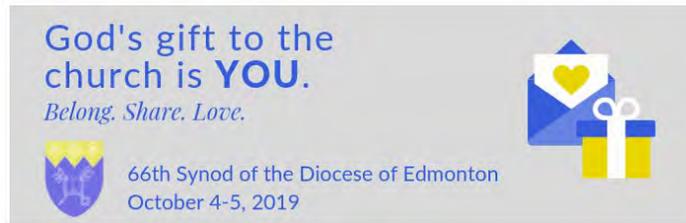
Aaron Baxter-Betz  
Christian Chavez  
Ben Goetze

Leah Marshall  
Jayden Peck  
Emily Stephen-Garneau

**SYNOD  
CIRCULAR**



**REPORTS  
FROM GROUPS  
& COMMITTEES**



## **REPORTS from GROUPS and COMMITTEES**

### **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.

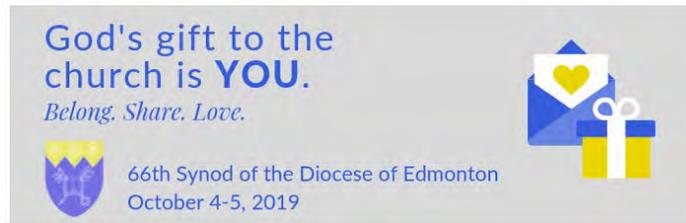
Since the 65<sup>th</sup> Synod, the committee has spent time reviewing the format of both the budget and the monthly financial statements, and with the collaboration of the diocesan treasurer has made a number of improvements to these statements to make them more clear and transparent, which will allow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



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*

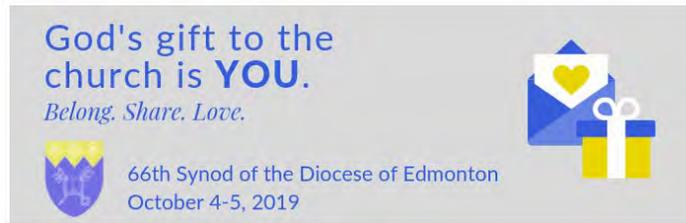
## **ANGLICAN MESSENGER**

*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.

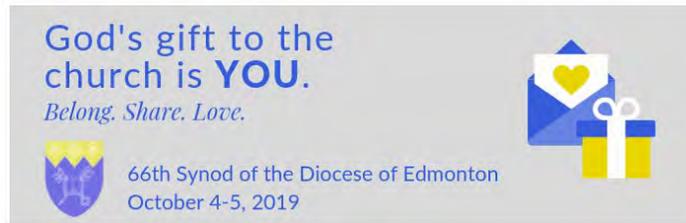
In July, the 42<sup>nd</sup> General Synod approved the communication working group's findings and recommendations concerning how the church manages print distribution; online social media presence; editorial and journalistic mandates; and communications strategy and structure. The two committees which 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)

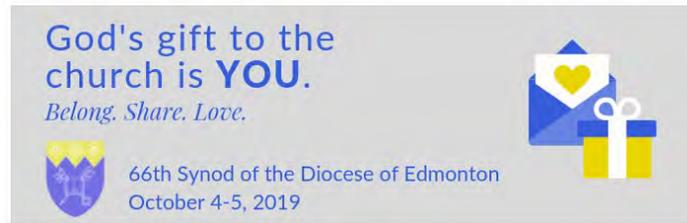
- ❖ Mid-Week Matins on Campus\*
- ❖ Thursday Night Evening Prayer in partnership with the Lutheran Student Movement and St George's Anglican Church.
- ❖ PUBtheology on the third Wednesday of every month at the Blackdog Freehouse\*
- ❖ *Christianity the Basics* Study
- ❖ Drop-in Music Therapy for Stress 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

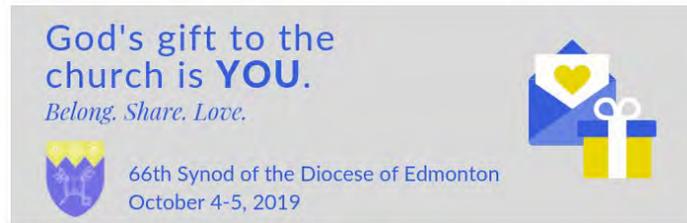
The diocesan Archives is the repository for the documents necessary to record the work of the church here in the Edmonton diocese. The archive collection dates back to the early 1900s and tells the story of the many people who have participated in the life of the church. These stories are housed within 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.

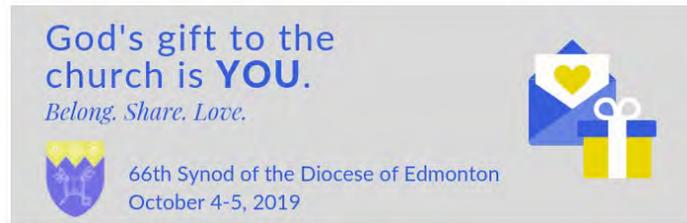
The founders wanted to give some practical help to the Bishop of the Diocese of Edmonton to aid clergy and their families. In 1971, the ambit of the fund was extended to include the clergy and families of the eight parishes of the District of McKenzie and the Northwest Territories which are the responsibility 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.

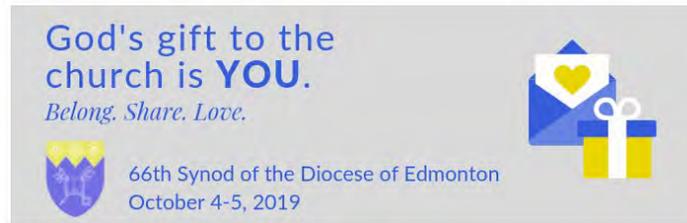
Throughout 2018 we were blessed to have hosted 10 shows within the gallery, and welcomed close to 1,000 visitors to the space for exhibits alone. Bleeding Heart also played host to many other wonderful events last year. We held five Artluck events where artists shared their work with one another in a 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**

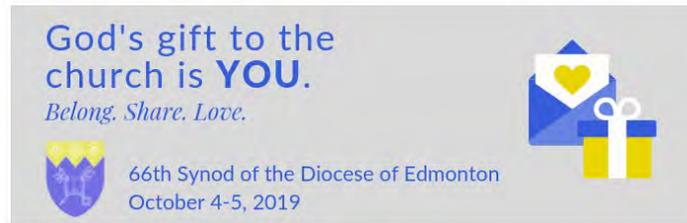
*God’s gift to the church is YOU – Belong – Share – Love*

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.

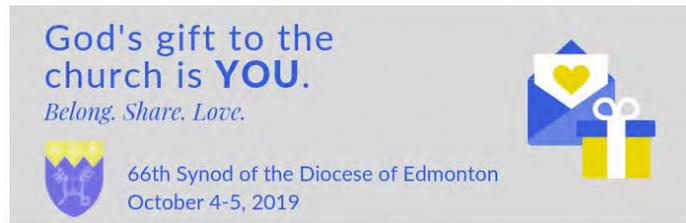
*Respectfully submitted,  
The Rev. Heather Liddell, Chaplain  
Mark Armstrong, Director*

## **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.

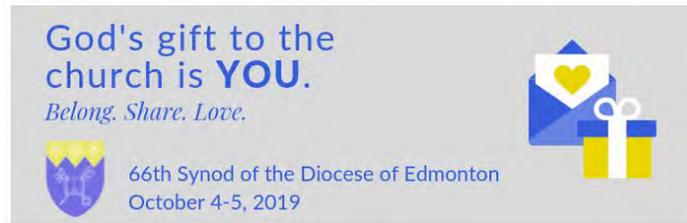
Our financial assistance makes a big difference, but the relationship between the two dioceses consists of much more than money. Bishop Jane paid a visit to Buyé in 2017 and Bishop Sixbert came to Edmonton in 2018. Travel has been limited because of security concerns in Burundi, but we hope to do more 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

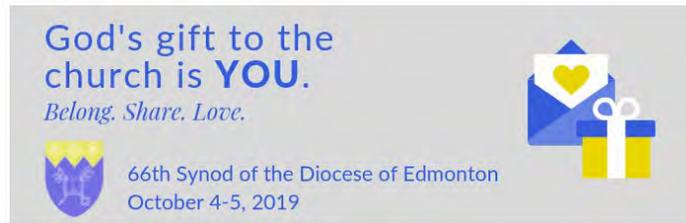


place of support for the faithful, nor is it a social welfare organization. The Church is charged with a specific mission in the world that connects it with the mission of God through Jesus. The catechism of the *Book of Common Prayer* of the Episcopal Church states, “the mission of the Church is to 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

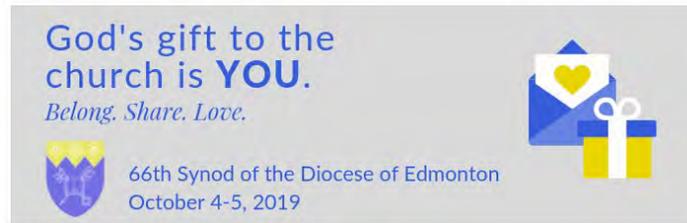


future promise of God today. It is the duty of Christians not only to feed the hungry, clothe the poor, house the homeless and visit the sick but also to work actively to challenge the assumptions and underlying systems that create and perpetuate those conditions. A Christian community needs to both 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:

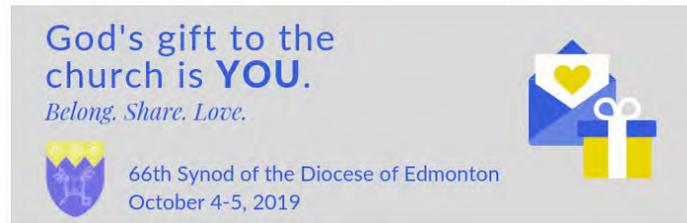
- All Saints' Cathedral, Edmonton
- Christ Church, Edmonton
- Good Shepherd, Edmonton
- Holy Trinity, Old Strathcona
- St. George's, Devon
- St. Mary Abbots', Barrhead
- St. Michael's & All Angels', Edmonton
- St. Peter's, Edmonton
- St. Augustine's Parkland, Spruce Grove
- St. George's, Edmonton
- St.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



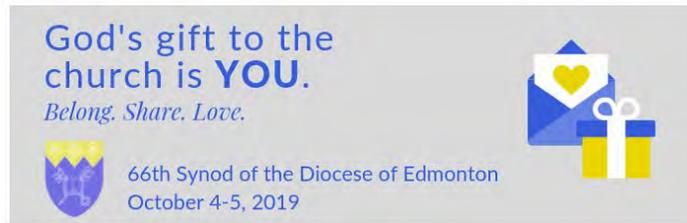
## CURSILLO MOVEMENT

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 the 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.

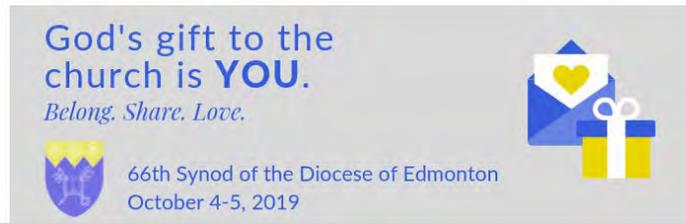
The committee members are appointed by the Bishop, and usually include representatives from the legal profession, the medical profession, a psychologist, and both lay and clergy members.

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.

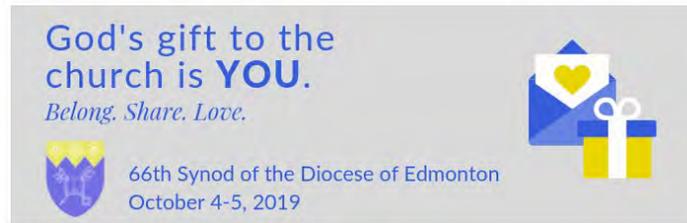
Interest rates charged for DDF loans are competitive (currently 3%), and extra repayments may be made without penalty. The effect of making an extra payment is to reduce the term of a loan and save the parish interest.

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.



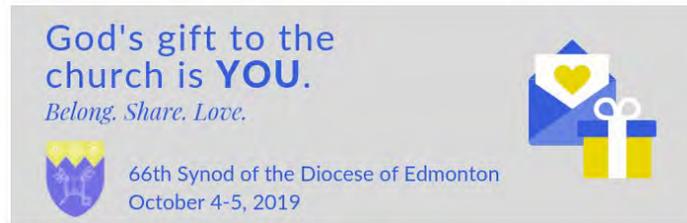
The so-called ‘modern ecumenical movement,’ which is characterized by 20<sup>th</sup> century turn of greater attention being given to the scandal that is Christian disunity, is now just a little more than 100 years old. Many significant breakthroughs have been made in that time, to the point that the 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.

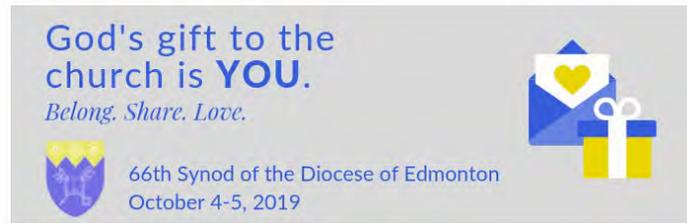


With the third, the gravity of what we are facing in terms of ecological disaster is just so big. It puts into perspective the many comparatively small things which have divided us as Christians. We cannot afford to be worried about whether we can work together with people whose polity or liturgy is 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**

*“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.

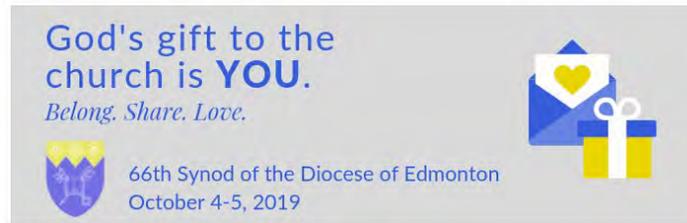
Marriage Encounter (M.E.) encourages an open, non-threatening communication strategy between husband and wife. The basis of the strategy is learning to share your thoughts and feelings in a loving and trustful way. The presenters teach and model the strategy throughout the weekend. In essence, the M.E.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

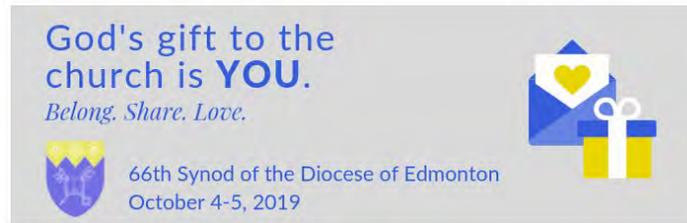
Education for Ministry (EfM) is a four-year program of theological education for lay-people, introducing them to the basic theology disciplines. It is a diocesan program, offered under license from EfM Canada, based in the Diocese of Kootenay (Kelowna).

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, Coordinator, 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.

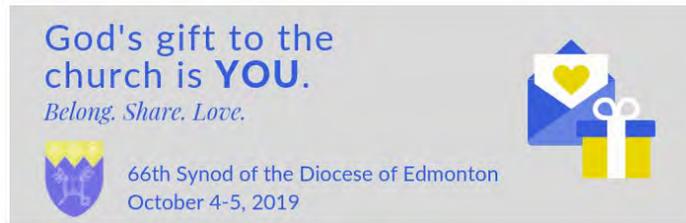
We believe that physical creation is precious in God’s sight; that our spiritual lives are meant to coexist with our biological lives. God’s love of Creation points to our task of preserving the natural richness and diversity of our biosphere.

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**

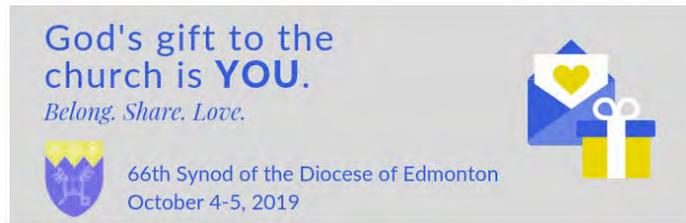
To help put the above principles and actions into action, we will establish a permanent diocesan advisory committee responsible to the Bishop which will:

- 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.

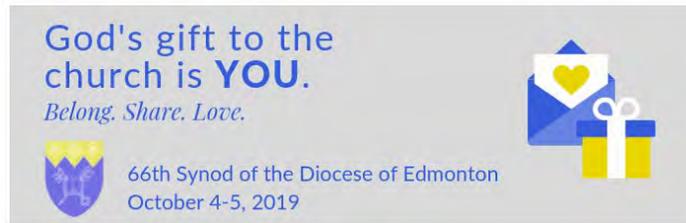
The committee's work of discernment, assessment, and recommendation is guided by the Competencies for Ordination to the Priesthood in the Anglican Church of Canada and the Ministry Grids of the Anglican Communion. Over the past couple of years we have been focused on assessing cultural and educational 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.

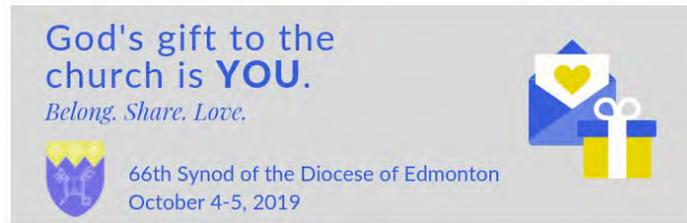
But that is not the sole meaning in the initials I.D. It is also about our identity as children of the Living God, in whom God dwells by the Holy Spirit. It’s about being the Body of Christ, in which each person is given gifts to be used for the common good, so that we are all built up (1 Corinthians 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.

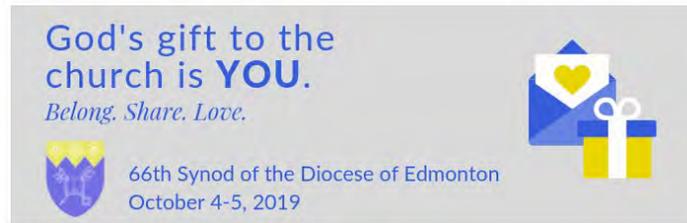
The content of I.D. is as follows:

- 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.

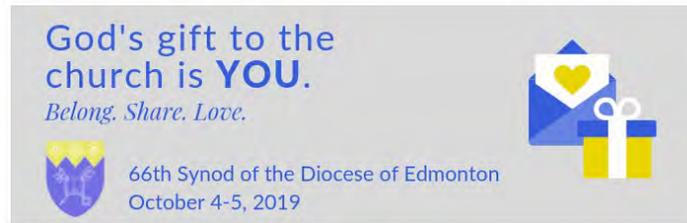
7. Every one of the ten churches have requested post I.D. follow-up and continuing mentoring of various descriptions! Because I.D. is a framework and not a program, and needs to be worked through by each parish, I expect this ongoing work of journeying with parishes after they have initially received 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.



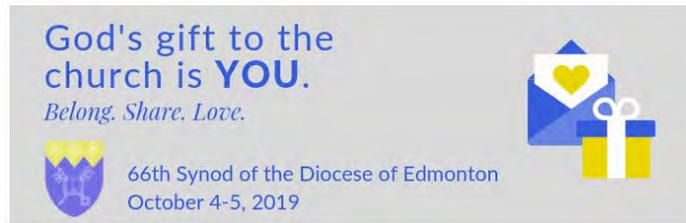
To break down this past year into a few sentences is difficult. Let me start with Standing Stones. The Indigenous congregation that prays and hopes at St. Faith, Edmonton had a couple of difficult moments in 2018. We lost my mother Donna, who had an easy way of inviting people into community with laughter 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.

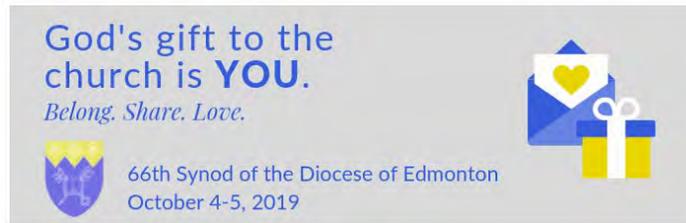
*Respectfully submitted,  
Fiona Brownlee, Indigenous Ministry Team*

## **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**

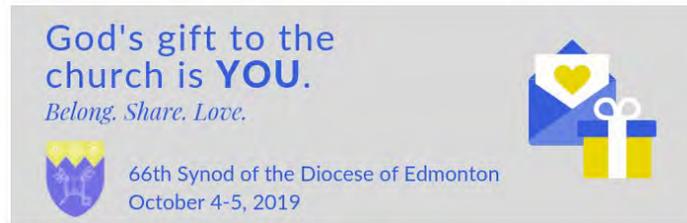
I have been delighted to be a member of the Indigenous Ministries Initiative for one year now, working to provide educational and experiential opportunities for our parishes in the city to acknowledge the harm inflicted by colonisation and residential schools; to atone for its causes and to act for healing 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**

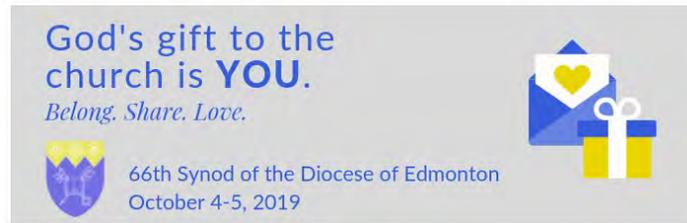
Pastor Rick Chapman, along with Jim Gurnett, Pastoral Associate, and Michelle Nieviadomy, Iskwew Oskapewis (Helper in Cree) and many ICPM and church volunteers offer a Sunday ministry of presence. Sunday worship and the Sunday lunch program is the highlight of the week, with 110+ attending the service 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**

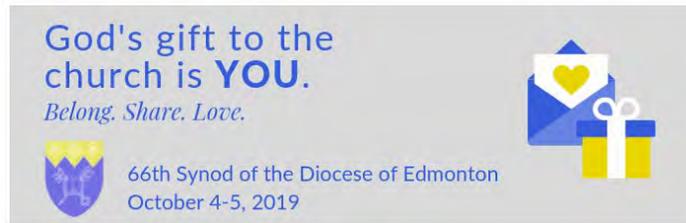
Ascension House has continued as a prayerful and active intentional community for its 5th year.

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.

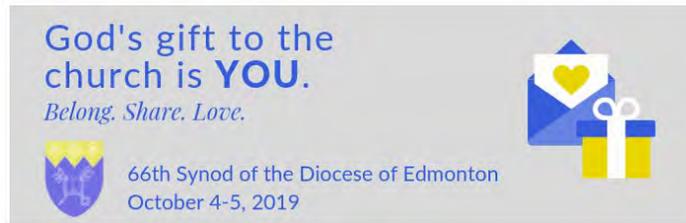
As of the writing of this report we are aiming at beginning a new, two-year formation process in mid-October, 2019. We have tweaked the program again, introducing more hands-on practical work in between training sessions. The current outline is as follows:

### 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*

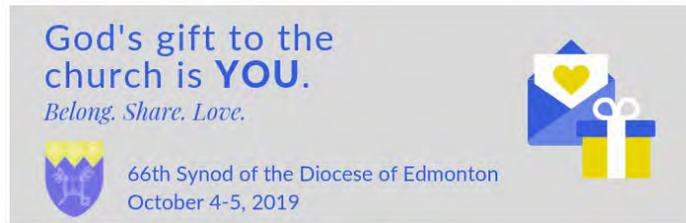
## **LAY READERS**

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**

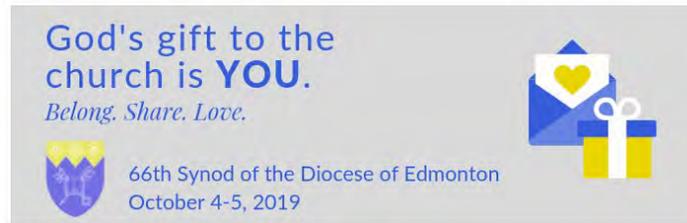
As part of the review of the Holy Trinity Riverbend project, it was determined that the Canons were deficient as to the approval process for the sale of real property by a parish. Canon 5.142 covered purchase of land for use of a parish, but not sale.

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**

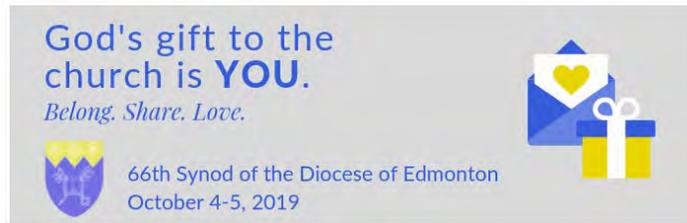
In November, 2018, Bishop Jane offered me the opportunity to create what is now the Outreach Youth Coordinator position with the diocese, overseeing Trinity Youth Project (TYP). The mission of TYP is to support marginalized youth throughout the diocese, through accessible and engaging programming. The 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:

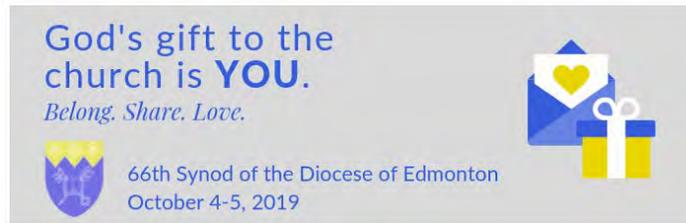
1. The provision of Prayer Books for the bishop to distribute at confirmations
2. Offering Prayer Books at a subsidy (50% of the normal price - \$8.50 vs \$17)
3. The distribution of Lectionary Guides to parishes, seminarians, etc.
4. Occasional workshops / talks on theological and spiritual topics

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.

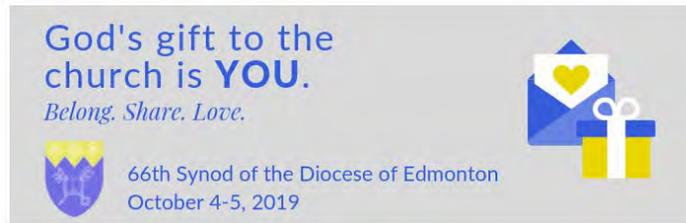
PWRDF currently supports projects in 27 countries as well as Canada. The majority of our work is in development projects, and we work with local, trusted partners in the areas of health, food security, human rights, gender equality, and refugees. Our partners are present in their communities and by working 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.

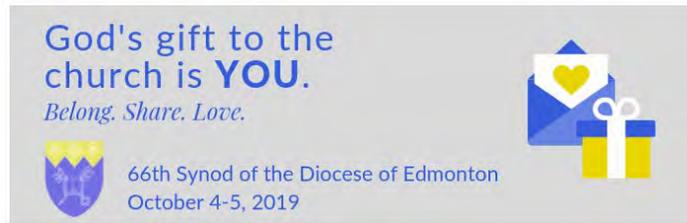
The primary goal of the Property and Planning Committee is to encourage high-quality work when parishes are repairing or renovating their buildings. As a matter of good stewardship, the proper care and maintenance of our building assets are essential to ensure that the spaces we use for worship, fellowship 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.

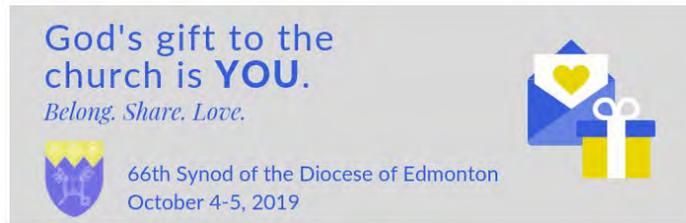
As the end of the five-year campaign is approaching, and pledges are completely fulfilled, the receipts are beginning to taper off. We are very grateful to the many generous donors who have already completed their pledges, as well as those who continue to make their final few contributions over the next 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.

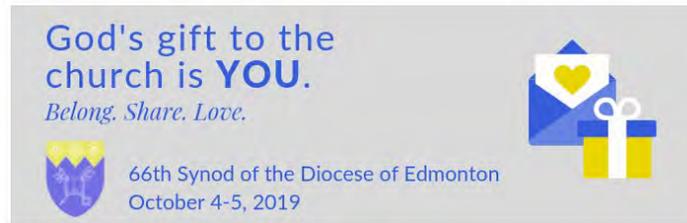
While there is much going on in the ministry and work of our rural parishes, this does not happen without its challenges and struggles.

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.”

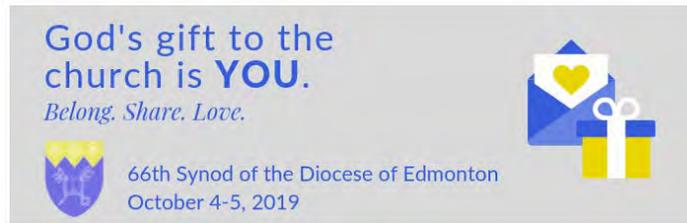
Associates join the Sisters as part of an extended family following Jesus in a life of love, prayer, and service. We are men and women, lay and ordained, who are members of Christian parish community and seek to deepen our life in Christ through following a Rule of Life in association with the Sisters. 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*.

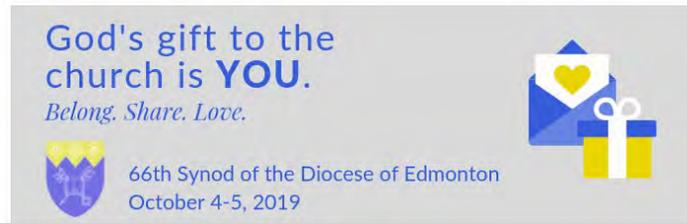
*Respectfully submitted,  
Gen Ashwell, Associate, SSJD*

## **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.

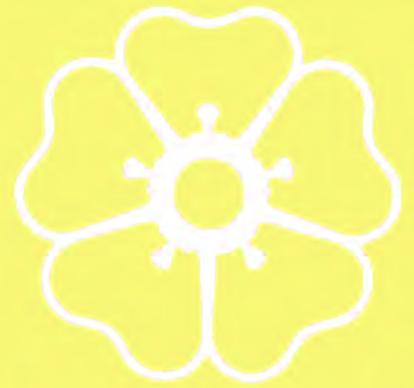
This year, in response to the spring provincial election, we focused on “Jesus Shaped Voting.” We distributed materials to the parishes which explored the politics of scripture and the politics of our baptism. We asked the question: “How Would Jesus Vote?”

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*

# **SYNOD CIRCULAR**



# **APPENDICES**

# **SYNOD CIRCULAR**

The background features a large shield divided into two sections. The upper section is yellow and contains a white Maltese cross and a white five-petaled flower. The lower section is purple and contains a white sword with a decorative hilt. A white diagonal shape overlaps the bottom-left corner of the shield.

**APPENDIX 1: 65TH  
SYNOD PROCEEDINGS  
SEPTEMBER 29-30,  
2017**

**65<sup>TH</sup> SYNOD OF THE DIOCESE OF EDMONTON**  
**September 29<sup>th</sup> and 30<sup>th</sup>, 2017**  
**Minutes of Proceedings**

**Friday, September 29, 2017**

The 65<sup>th</sup> Synod of the Diocese of Edmonton opened with Eucharist. The Bishop included parts of her Charge in the homily. The meeting followed the service.

**1) Opening Prayer**

The Chair opened the proceedings of the 65<sup>th</sup> Synod with prayer.

**2) Call to Order**

The meeting was called to order at 8:50pm.

**3) Report of the Credentials Committee**

The Ven. Alan Perry reported that there were 139 members of the clergy who are eligible to attend this Synod, and 75 had registered, thus there is more than 1/3 of the members of the Order of Clergy present and a Quorum in the Order of Clergy.

Ms. Charis St. Pierre reported that there are 180 members of the laity who are eligible to attend this Synod, and 135 have registered, thus there is more than 1/3 of the members of the Order of Laity present, and a quorum in the Order of Laity.

**4) Special Acknowledgement**

The Synod acknowledged the Rev. Pauline Tiffen on the 30<sup>th</sup> anniversary of her ordination to the priesthood.

**5) Report of the Agenda Committee**

Bishop Jane reported that the agenda was included in the Convening Circular, and could be found on pages 11-12.

**6) Appointed Members of Synod**

According to the Constitution, the Bishop is allowed to appoint up to 10 lay members of Synod and 15 youth members of Synod.

a) Adult lay appointees included the following:

Carol Blair	Administration and Finance Committee
Fiona Brownlee	Aboriginal and Rural Ministries Liaison
Clark Hardy	Social Justice
Eric Kregel	Guest of Synod
Gail Millard	Refugee Coordinator
Sharon Pasula	Oskâpêwis
Jane Samson	Associate Ecumenical and Interfaith Officer
Charis St. Pierre	Diocesan Staff, Credentials
Brian Richardson	Cursillo
Dave Von Bieker	Bleeding Heart Art Space

b) The youth appointments included the following:

Breanna Beeler	St. Michael & All Angels, Edmonton	Cold Lake Region
Jada Davis	Good Shepherd, Edmonton	Edmonton West Region
Jory Lepine	Good Shepherd, Edmonton	Edmonton West Region
Ellis Jayakaran	St. Margaret, Edmonton	Whitemud Region
Leah Marshall	St. Andrew, Camrose	Whitemud Region
Oscar Pearson	Holy Trinity Riverbend, Edmonton	Whitemud Region
Ben Goetze	St. Timothy, Edmonton	Yellowhead Region
Jazmyn Goetze	St. Timothy, Edmonton	Yellowhead Region
Julia Heaton	Christ Church, Edmonton	Yellowhead Region
Joyeuse Nyandebwa	St. Timothy, Edmonton	Yellowhead Region
Amy Pretorius	St. Augustine Parkland, Spruce Grove	Yellowhead Region
Emily Walker	St. Timothy, Edmonton	Yellowhead Region

## 7) Guests

The Chair introduced a number of guests who will be part of our Synod over the next two days, including:

- a) Julien Hammond – Roman Catholic Archdiocese
- b) Rev. Anil Abraham – Mar Thoma Church
- c) Sam John – Vice President, Church of Southern India in Edmonton
- d) Evan Thomas – Music Collective of St. Matthias
- e) Mike Van Boom – Interfaith Housing
- f) Mark and Terry Polet – Marriage Encounter
- g) Melanie Delva – ACC Reconciliation Animator
- h) Canon Michael Lapsley – our guest speaker
- i) Wilondja Rasidi Williams – Assistant to Canon Michael
- j) Elder Fernie Marty – Papaschase First Nation to welcome us to the land

## 8) Minutes of the 64<sup>th</sup> Synod

The Chair informed Synod that the minutes of the 64<sup>th</sup> Synod had been distributed to Synod members (Appendix 1 of the Convening Circular) and their acceptance must be moved and seconded by the persons who were in attendance at that Synod.

**Motion:** The Very Rev. Neil Gordon moved that the Minutes of the 64<sup>th</sup> Synod be approved as published in the Convening Circular.  
Seconded by Ven. Chris Pappas  
Carried.

## 9) Receiving of Printed Reports

The Chair announced that the reports included in the Circular were presented for reception by the delegates.

**Motion:** The Very Rev. Neil Gordon moved that the reports be received as published.  
Seconded by Rev. Sheila Hagan-Bloxham  
Carried.

## 10) Appointment of Accounts Examiner

The Ven. Alan Perry, member of the Administration and Finance Committee, reported that the Review Engagement Reports for 2014, 2015 and 2016 were approved by Executive Council, and are included in the Convening Circular, Appendix 4.

He referred to sections C120 and C122 of the Constitution with regard to the appointment of a chartered accountant.

**Motion:** The Ven. Alan Perry moved that the firm of Grant Thornton, Chartered Accountants, of Edmonton, be elected to serve as Diocesan Accountants.  
Seconded by Rev. Hugh Matheson  
Carried.

### **11) Report of the Resolutions Committee**

Lois MacLean, Vice Chancellor, gave the report on behalf of Ken Holmstrom, Chancellor. The Resolutions Committee has not received any resolutions for consideration except for those from the Legislative Committee dealing with canonical changes.

### **12) Legislative Committee with Constitutional and Canon Changes**

The Ven. Alan Perry led the Synod through these changes, found on pages 75-77 of the Convening Circular.

### **13) Resolution L-1: Canon 5 Housekeeping Amendments**

These amendments are to bring references to clergy compensation in line with the current practice of the Diocese of Edmonton. References to “stipend,” “housing” and “allowances” are obsolete.

**Motion:** The Ven. Alan Perry moved that Canon 5 be amended by:

- a) Replacing “stipend” with “salary” in section 5.30;
- b) Repealing section 5.31; and
- c) Replacing “stipend and allowances” with “salary and benefits” in section 5.111(b)(2).

Seconded by Rev. Quinn Strikwerda  
Carried.

### **14) Resolution L-2: Ecumenical Co-operating Parishes**

This amendment is to make provision for co-operating parishes where one or more of the parishes in question is a congregation of a church in full communion with the Anglican Church of Canada.

For a few years the Anglican Parish of St. Catherine, Edson has been collaborating with Grace Lutheran Church in Edson, sharing one priest/pastor and engaging in shared worship and mission. The two congregations desire to make a more formal agreement for shared ministry, along the lines of what in secular terms would be called a joint venture. The difficulty is that we have no provisions in our canons for such a joint venture with a congregation of another denomination.

Similar arrangements have been made between Anglican and non-Anglican parishes in other dioceses, such as Toronto, and we are reviewing those agreements between the parishes, and the diocesan canons. We do have existing canonical provisions for a Unit of Co-operating Parishes (Canon 5.97-110). The proposal is to amend this framework to allow for a congregation of a denomination in Full Communion with the Anglican Church of Canada to be part of a Unit of Co-operating Parishes. This framework already requires that an agreement be established between the parishes involved and submitted to the Executive Council for approval. By expanding the Co-operating Parishes

framework to allow for Full Communion partnerships we will define these partnerships, clarify the governance structure, and provide canonical mechanisms for their participation in the life, work, mission and governance of the Diocese of Edmonton.

The amendment is worded generically to allow for the possibility of future partnerships with churches other than the Lutheran Church, where desirable.

**Motion:** The Ven. Alan Perry moved that Canon 5 be amended by renumbering 5.97 as 5.97a and adding:

5.97b One or more of the parishes in a Unit of Co-operating Parishes may be a parish of a church in Full Communion with the Anglican Church of Canada.

Seconded by Rev. Donna Gauthier

Carried.

## **15) Greetings from Ecumenical Partners**

### **a) Greetings from the Roman Catholic Archdiocese**

Julien Hammond offered greetings from the Roman Catholic Archdiocese and gave thanks with joy for all that God is continuing to do through our work. On behalf of Bishop Smith, he thanked Synod for the invitation to speak. He commented on the importance of the theme of the Synod, "Made New in Christ" and the connection with reconciliation, which is important for all churches to hear, both within the church and in our other relationships. We are in need of being made new in Christ; we are in need of the ministry of reconciliation available in Christ.

On October 30<sup>th</sup> this church will be the site of a historic liturgy including Catholic, Lutheran and Anglican bishops in the 500<sup>th</sup> anniversary of the Reformation. This would have been impossible a generation ago, not to mention the 450 years before. And yet here we are, called to be reconciled and the work between us continues. We are not there yet, but the fact that we are still on the way should not discourage us as we remember how far we have already come. Julien invited everyone to join them on the evening of the 30<sup>th</sup> October.

Julien then addressed Bishop Jane and commented on how her friendship and role as a catalyst in the ministry of reconciliation was appreciated and then offered assurance of the Archdiocese' prayerful support.

### **b) Greetings from the Mar Thoma Church**

Rev. Anil Abraham offered a prayer of thanks and then addressed the Bishop, guests and delegates. He expressed thanks for being invited and shared greetings from the Mar Thoma Church. Rev. Anil then offered a brief history of the Mar Thoma church around the world and in Canada, and how his congregation came to be in relationship with the Diocese of Edmonton. The Mar Thoma Church in Edmonton is grateful for the support and help of the Anglican Diocese, and especially for the leadership of Bishop Jane.

### **c) Greetings from the Church of Southern India**

Sam John, Vice President of the Church of Southern India, spoke of a newly formed congregation of the Church of Southern India here in Edmonton, which is the second largest church in India and a member of the Anglican communion. He gave thanks for the support of Bishop Jane, St. Paul's and St. Luke's in the formation of their congregation, which will be a year old in October of 2017. The church will pray for

the Synod and are grateful for the opportunity to bring greetings.

d) **Greetings from the Evangelical Lutheran Church in Canada**

Bishop Jane read a letter from Bishop Larry Kochendorfer who could not attend. The letter expressed Bishop Larry's prayer that God would bless the Synod as we listen, learn, speak and reflect on reconciliation – such an important theme in all contexts. Bishop Larry is with the Lay Readers for the Northern Area gathering of the ELCIC and is thankful for the relationship we share and the ways we are in partnership and ministry together.

**16) Report of the Nominations Committee**

The Ven. Chris Pappas, chair of the Nominations Committee presented the report of the Nominations Committee, which was included in the Convening Circular on page 18. He noted that there was one additional nomination for a lay member of Executive Council, to which he would speak in a minute.

**Motion:** The Ven. Chris Pappas moved that the final report of the Nominations Committee as included in the Convening Circular, be accepted, noting that at the time of publication, there were still vacancies in Lay members for Executive Council from Battle River, Edmonton West and Yellowhead; General Synod – Youth; and Provincial Synod – Youth.

Seconded by Rev. Quinn Strikwerda  
Carried.

Further Nominations: Rita Stagman was nominated for Executive Council – Yellowhead. Moved by Rev. Chelsy Bouwman that the late nomination be accepted.  
Seconded by Rev. Heather Liddell.  
Carried.

**17) Appointment of Elections Officer and Scrutineers**

The Chair appointed Pat Barnum as Elections Officer, and Mary-Lou Cleveland, David Nahirney, Curtis Whale, Arlette Zinck and Barbara Burrows to be Scrutineers for voting.

**18) Balloting Procedure Explained**

Pat Barnum, Elections Officer, explained the balloting procedure, and asked members to be clear in their choices, to deposit their ballots as directed, and to not fold their ballots.

**19) Announcements**

Barbara Burrows acknowledged Impark for extending free parking in the lot next door for the evening.

She announced that we meet at St. Matthias tomorrow, with coffee and muffins at 8:00; Morning Worship in the hall at 8:30; call to order at 9:00. Delegates are asked to sit at the table with the number that matches the number on their name tags.

**20) Closing Prayer**

Bishop Jane closed the evening with prayer. The meeting recessed at 9:35pm.

## Saturday, September 30<sup>th</sup>, 2017

### 21) Morning Worship

Morning Worship was led by Rev. David Thiessen and the Music Collective of St. Matthias.

### 22) Call to Order

The Chair called the meeting to order at 9:00am and said an opening prayer. Elder Marty Fernie from Papaschase First Nation welcomed Synod to Treaty 6 land and offered prayer. It was also recognized that it is, September 30<sup>th</sup>, Orange Shirt Day and a prayer was offered for “Remembering the children”.

### 23) Report of the Credentials Committee

The Ven. Alan Perry reported that of the 139 members of the clergy who are eligible to attend this Synod, 77 had registered, and there is a Quorum in the Order of Clergy.

Ms. Charis St. Pierre reported that of the 180 members of the laity who are eligible to attend this Synod, 139 have registered, and there is a quorum in the Order of Laity.

Total present are 216 out of a possible 319 eligible.

### 24) Report of the Elections Committee

Pat Barnum presented the results of the elections, and reported that 194 ballots were cast.

Office	Name	Status (Elected / Acclaimed / Alternate)
<b>Diocesan Executive Council</b>		
Battle River - clergy	Mark Vigrass	Acclaimed
Battle River - laity	Roland Teape	Acclaimed
	Vacant	
Cold Lake - clergy	Chelsy Bouwman	Elected
Cold Lake - laity	Cathy Armstrong	Acclaimed
	Curtis Whale	Acclaimed
Edmonton West - clergy	Cheryl Boulet	Acclaimed
Edmonton West - laity	Trevor Leach	Acclaimed
	Vacant	
Whitemud - clergy	Alex Meek	Acclaimed
Whitemud - laity	John deHaan	Acclaimed
	Brian Popp	Acclaimed
Yellowhead - clergy	Coleen Lynch	Elected
Yellowhead - laity	Lynne Reckhow	Acclaimed
	Rita Stagman	Acclaimed

<b>Diocesan Court - Clergy (2)</b>	Lee Bezanson	Acclaimed
	Robin Walker	Acclaimed
<b>Diocesan Court - Laity (2)</b>		
Law Society Member	Dwight Bliss, QC	Acclaimed
Other	Brian Popp	Acclaimed
<b>General Synod - Clergy (2)</b>	Heather Liddell	Elected
	Alan Perry	Elected
	Tim Chesterton	1 <sup>st</sup> alternate
	Rick Chapman	2 <sup>nd</sup> alternate
<b>General Synod - Laity (2)</b>	Dorothy Marshall	Elected
	Steve Martin	Elected
	Clark Hardy	Alternate (tie)
	Curtis Whale	Alternate (tie)
<b>General Synod - Youth (1)</b>	Ben Goetze	Acclaimed
<b>Provincial Synod - Clergy (3)</b>	Chelsy Bouwman	Elected
	Chris Pappas	Elected
	Alan Perry	Elected
	Rick Chapman	1 <sup>st</sup> alternate
	Tim Chesterton	2 <sup>nd</sup> alternate
	Don Aellen	3 <sup>rd</sup> alternate
<b>Provincial Synod - Laity (2)</b>	Cathy Armstrong	Elected
	Jane Samson	Elected
	Clark Hardy	1st Alternate
<b>Provincial Synod - Youth (1)</b>	Breanna Beeler	Acclaimed
<b>Synod Recorder - Clergy (1)</b>	Cheryl Boulet	Acclaimed
<b>Synod Recorder - Laity (1)</b>	Pat Barnum	Acclaimed

**Motion:** Pat Barnum moved that the report of the Elections Committee be accepted and the ballots destroyed.  
 Seconded by Ven. Chris Pappas  
 Carried.

Throughout the day, short videos were shown of life around the Diocese exemplifying the Five Marks of Mission.

### **25) Marks of Mission Video #1 – To proclaim the Good News of the Kingdom**

#### **26) Prayer Book Society – How have you been made new in Christ?**

Ven. Travis Enright and Fr. Armand Mercier spoke. The root of the Prayer Book is that we are called to:

- a) Live our faith daily
- b) Holy – to live a holy life – rooted in scripture and hope
- c) Vernacular – it is meant to be lived within a specific context (that is how Standing Stones is rooted in the Prayer Book)

The Prayer Book Society held a Colloquium where four priests were asked to explore the subjects of death, life, work and pleasure through the life and work of the Prayer Book as a way of helping people understand the role of the Prayer Book in our lives.

All are welcome to attend the AGM on October 17<sup>th</sup>, and to find out how the prayer book is a gift to our lives of faith.

#### **27) ID Framework**

Ven. Richard King opened his section with prayer and presented on the gifts that are given within the church. Project ID is a framework designed to help us in the Diocese to live out our I.D. – to help us to confidently be who we are. Beginning with the background of the early church, Richard explained how Christendom became the worldview in Europe and ultimately in North America.

Table Groups – to discuss “How did all this affect the Church – becoming the official religion, leading on to Christendom? What was good about it and what might have been not so good?”

Beginning with Jesus’ discipling model – Jesus developed the disciples by **engaging** with people, teaching them, telling parables, performing miracles. He **nurtured** the disciples into a deeper understanding. He **sent** them out to proclaim the good news of the Kingdom and to heal. Through this, they **encounter** the power of the living God working in and through them. Jesus’ strategy is **using mission to catalyze discipleship**. Jesus leads by doing – he does not offer a course in discipleship, but he modeled what it means to be a disciple and then got the disciples to learn by doing. And they **grow** numerically, and spiritually.

Thus the process is “Engage – Nurture – Encounter – Grow”

- a) Christ gives gifts and ministries to His body.
- b) The use of the five-fold ministries (apostolic, prophetic, evangelistic, pastoring / shepherding, teaching) matures the church.
- c) These are given “to equip God’s people for works of service.”
- d) The Spirit gives different kinds of “gifts, service and workings” to all.
- e) The gifts are given “for the common good.”

This leads to the ID framework that Richard will begin in the diocese with a few prototype churches for their parishioners to learn about their gifts and use them, and

continue the spiral of transformation in the Diocese.

Richard suggested a quiz for delegates to take at [www.fivefoldsurvey.com](http://www.fivefoldsurvey.com) to consider where their passion and giftings in the church might be found.

Book suggestions: *5Q* and *The Forgotten Ways: Reactivating the Missional Church*, by Alan Hirsch.

### **28) Lay Evangelists – *How have you been made new in Christ?***

Rev. Tim Chesterton and Alison Hurlburt presented the Lay Evangelism program. Tim offered a summary of the program, which is about to graduate its first set of lay evangelists (those finishing the first 2-year course).

Alison introduced the program from a participant's perspective and relayed her positive experience of the program, expressing that the training has been helpful in relating the experience of God's love and provide supports and language to help her feel more comfortable in these experiences. Ali felt that the program offered a good way to encourage a felt gift within the group and a way to connect with the diocese.

A new cohort will begin early in the new year. Anyone interested should speak with Tim. Evangelism doesn't have to be a thing – it is a life. Living and sharing a Jesus shaped life.

### **29) Marks of Mission Video #2 – *To teach, baptize and nurture new believers***

### **30) Alpha – *How have you been made new in Christ?***

Amy Croy told Synod about the Alpha ministries, which are occurring throughout the diocese. Alpha is an opportunity to explore life, faith and God in a friendly, open and informal environment. There is a new Alpha youth video promo, and a group is coordinating youth to run Alpha in their schools.

### **31) Living a Reconciled Life – *Canon Michael Lapsley***

Our guest for Synod was Canon Michael Lapsley, Anglican priest and social justice activist from South Africa. He is the Director of the Institute for Healing of Memories, which helps people affected by trauma to work through it towards healing, forgiveness and reconciliation. At the opening service of Synod, Father Michael was installed as Honorary Canon of Healing and Reconciliation.

In an interview with Margaret Glidden, Director of Communications for the Diocese, Father Michael spoke of healing and reconciliation, and living a reconciled life. He said it is an issue for human beings everywhere, not to bury and forget, but to face the truth to provide a basis by which we can reconcile. Sharing the pain is the beginning of the journey, because as we experience each other's woundedness and common humanity, we find a common basis on which to begin the journey. The healing power of God comes through prayer and the love and support of other people. Our future is an interfaith future, not just a Christian future, and we must live that together, walking beside others, and having our hearts and minds open to receive the wisdom of first nations.

Father Michael spoke of the justice of restoration rather than the justice of punishment. So often when we say justice, we mean punishment, if not revenge. But there is another kind of justice which indigenous people around the world have always known: the

justice of restoring relationships. How do we restore relationships that are broken? Often it is not forgiveness that is needed. When people are hurting sometimes we increase their burdens by telling them to forgive. When people are hurting often they need a hug not a sermon. They need their pain to be heard and acknowledged and then perhaps they can begin a journey of forgiveness.

We can all have regrets, but guilt gets a bad rap. We can use guilt to paralyze ourselves or we can say, "It's true that that was wrong. We can't change the past but we can face it and we can ask God to help us to have the courage today to work for a better world."

### **32) New Certificate of Theology in Anglican Studies**

The Rev. Canon Scott Sharman spoke of a new program offered at Newman Theological College for those interested in continued theological education, for laity as well as those preparing for ordination. This is a 10-course undergraduate level program with courses in Church history; Anglican history and thought; the bible; theology; pastoral care; liturgy; preaching; and missional ministry. As an explanation of Jeremy Taylor's quote "The best theology is rather a divine life than a divine knowledge", Scott suggested that the best reason to take the program is "not to acquire a bunch of head-knowledge and trivia about God, the bible and the Church, but rather to have your contemplation of the mystery of God play a part in the transformation of how you live as an ambassador of the reconciliation of God in the world."

### **33) Marks of Mission Video #3 – To respond to human need by loving service**

#### **34) Anglican Cemeteries in the Diocese**

The Ven. Alan Perry reported that the Diocese has 23 cemeteries; 16 cemeteries are not cared for by an active parish, some of these are cared for by local historical societies or people who have a connection to the cemetery. There are two that have not had burials for 19 years or more. Parishes care for seven, and five are on or very near to parish land. Poplar Lake and Colchester cemeteries are two that have been adopted by parishes, maintaining the dignity and reverence of these places. This is an important ministry to the community. Alan expressed his gratitude to every person who cares for these places.

John Matthews told about Christ Church Poplar Lake Cemetery, which is located at 82 Street and Valour (195) Avenue, Edmonton. It is cared for and operated by the parish of Good Shepherd. It was closed but the burials have been marked. Ongoing work is being done to find out who was buried in the cemetery. Sturgeon County has purchased some of the land, and has given money to help maintain the cemetery. There is now authority to sell plots. Seventeen have been bought to date. More plots are available for purchase at a reasonable cost. Also if anyone is interested in genealogical research, there is still a need to find out who is buried in the cemetery.

#### **35) PWRDF – How have you been made new in Christ?**

Dorothy Marshall, the Diocesan representative for the Primate's World Relief and Development Fund, spoke about PWRDF and its work as the Canadian Anglican response for emergency relief, refugees, development and justice, and how it is making a difference in the world. Through our donations, PWRDF received more than \$280,000 in response to the Fort McMurray wildfires. They have also supported flood victims and the Episcopal Church of Cuba, the Pikangikum water project, provided cattle, seed banks

in Bangladesh, mentoring farmers, helped with maternal, newborn and child health programs in Africa.

Leah Marshall, the representative for the Ecclesiastical province of Rupert's Land, on the PWRDF's National Youth Council, reported on her trip to Tanzania, as part of a PWRDF delegation to visit their concluding food security project. This project was begun four years ago, to tackle malnutrition in dozens of countries, through supporting small-scale sustainable farming, and giving the means for small communities to be accountable for their own produce and food distribution. It focused on three things: food justice, food security, and food sovereignty. They succeeded in supplying essential resources like crop inputs and medications. They established clinics, educated women on being able to seek out the use of malaria and HIV treatments with pride and dignity; educated men on increasing understanding as well as STD prevention habits.

The goal of the food security program was to lower the maternal/infant death rate from 117/1000 to 70/1000. In fact, it went to 65/1000, which exceeded their expectations. Also households in the Masasi region of Tanzania went from having enough food for 4 months of the year, to nearly a full year's worth of food security. God has indeed been in the work done in Tanzania.

### **36) Reach Update**

Bishop Jane gave Synod an update on the Reach project, which continues to go exceptionally well. The projects are very diverse across the diocese and a lot of effort has gone into them. This means that there are new projects and new hopes in the parishes for new projects, which will continue to develop. There has been very little attrition of the project. Bishop Jane expressed much thanks to those who have participated in Reach.

### **37) Cursillo – *How have you been made new in Christ?***

The Rev. Sheila Hagan-Bloxham and Brian Richardson told about Cursillo, a short course on Christianity. It is a weekend about leadership in the parish, how we deal with our Christianity outside of the church, evangelism, action in faith, piety, study, sacraments, reconciliation and healing service. Many members of Synod have attended a Cursillo weekend. Demographics in the Diocese have changed and Cursillo is changing to accommodate this.

### **38) Marriage Encounter – *How have you been made new in Christ?***

Mark and Terri Polet spoke about Marriage Encounter, which is designed to refresh couples, drawing them back to each other and to Christ in a holy triangle. They are made new in Christ as they encounter Him in their marriage on a Marriage Encounter weekend.

### **39) Marks of Mission Video #4 and 5 – *To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation; To strive to safeguard the integrity of creation and sustain and renew the life of the earth***

### **40) Living the Reconciled Life #2 – *Canon Michael Lapsley***

In the second part of Father Michael's presence at Synod, the Ven. Travis Enright, Archdeacon for Indigenous Ministries, interviewed Father Michael. Father Michael pointed out that to hear and listen to each other's pain, and to meet the other on the

road, changes each of us, and we can't walk away from that. Where we have been hurt, or those we love have been hurt, we are justified to hate, to be bitter, to want revenge. It is a normal human response, but if we keep that in us, it destroys us. Any struggles for justice, and indeed the apartheid movement, are fueled by anger but if we stay with anger, the anger consumes us. We need people to hear and respond to us.

He spoke of the difference between *knowledge* and *acknowledgement*. An apology is a good way to show *acknowledgement*. But there must be *knowledge* about what is being *acknowledged* – not just *head knowledge*, but *heart knowledge*, is important. We can sympathize with the pain people have suffered, we can hear it, we can be empathetic, but we can't feel it the same way they do – ie. people seeking to be in solidarity with indigenous people cannot feel the same pain as indigenous people do.

For two days before Synod, Father Michael had conducted a mini Healing of Memories workshop. It is hoped that this Healing of Memories will blossom in the Diocese of Edmonton. It is a model of liberation, in which people are able to begin to travel beyond victimhood. Jesus Christ was a victim on Good Friday but became the victor on Easter Sunday, not spreading hatred and bitterness, but the gospel value of hope and love. By equipping a team here in Edmonton to do this work, it will resonate in a profound way in terms of indigenous and non-indigenous and the Canadian nation as a whole, but it may also resonate in other ways as well, in helping us to address traumas closer to home, with those who have really hurt us, with family violence, or gender-based violence, or intergenerational abuse, etc.

#### **41) Anglican Church of Canada Animator for Reconciliation – *Reflections from Malanie Delva***

Melanie spoke of her work as the national church Animator for Reconciliation. She is called to bring life to and keep the reconciliation conversation alive in the post TRC Commission. Our mandate in the TRC has not ended.

Her role has four parts: 1. To educate on historical and ongoing effects of colonization; 2. To monitor the ACC responses to the TRC 94 calls to action; 3. To be the point person to respond to requests for solidarity with indigenous peoples; 4. To create and support a nationwide network of reconciliation initiatives and activities.

She acknowledged the work that the Diocese of Edmonton is doing with reconciliation, in finding ways to be a part of reconciliation. Reconciliation is happening here.

#### **42) Social Justice Committee – *How have you been made new in Christ?***

Rev. Rick Chapman, chair of the diocesan Social Justice Committee, spoke of the work of the Committee, and of the people who have spoken in our workshops of our concerns for many issues from youth and poverty to food security. The Committee will analyze the interests and offerings of leadership. It is acknowledged that we are still addressing food banks and clothing distribution because we are still living in systems that are dehumanizing; they will continue to work on helping churches move from supplying social services to addressing social system changes – of bringing Christ into the system.

Bishop Jane noted that End Poverty Edmonton works to end poverty in a generation and addresses the question of lifting up the whole community so that we don't leave people high and dry. The people of the Diocese are involved in many ways, and both EPE and

the Diocese are closely aligned with the TRC.

#### **43) Capital Region Interfaith Housing Initiative**

Mike Van Boom, Housing Ambassador for CRIHI, said that members of CRIHI work together knowing that they believe very different things but they all believe in loving and caring for our neighbor. They are confronting the need for affordable housing, which is Mike's job. The Diocese of Edmonton has given them office and meeting space, serves as their fiscal agent and provides some funding, for which CRIHI is very appreciative.

CRIHI has developed 1) a community tool kit on how to have difficult conversations in a healthy way; 2) four workshops in partnership with the City of Edmonton for conversations on affordable housing and healthy neighbourhood responses; 3) a website, newsletter and social media; 4) committees on education, advocacy, governance and volunteer engagement.

They plan to develop new Consultation Resources to help both developers and local communities to sit down together for a healthy and constructive conversation on new projects and new neighbours, and to address NIMBYism. Prospective partners for this include End Poverty Edmonton and Edmonton Federation of Community Leagues. In a time of fear, it is a profound act of peacemaking to do this work together.

#### **44) Filipino Unity Dance**

Members of St. Patrick's Millwoods, danced a Unity Dance, a symbol of a way many different people can be united.

#### **45) We are Made New in Christ – What Do We Do Now?**

Bishop Jane drew an end to Synod with words to send us forth.

Let us commit to one another that this won't be a passive life, because we live in a new creation. We are called to grow and there are things that we need to be doing to do that.

Please be open to the newness of God.

Think of when change might be proposed. It might make us feel scared but Jesus has shown us that the kingdom of God has broken in. Earth has to look more like heaven and we have to reflect more and more the love of God.

We stand in the middle of the heart of God in this age.

This gives me hope for the future of the church.

We are a new creation and in a new age called to do new things. We are called to actively seek reconciliation and healing.

Factors associated with healthy churches. Take the diagram into your vestry and lives and see how things are going.



Try to brain storm ideas that you heard today. Remember there are many around the diocese to help.

I love nothing more than building up the body of Christ.

Be intentional about growth. Expect God to bless the church. Show your willingness to change and adapt. Actively be engaged. Actively engage children and young people.

Welcome children in worship. It sets a tone of welcome and inclusion.

How do people feel welcomed? How do people know they are welcomed? Welcome into the presence of God all who come seeking the presence of God. Let us nurture disciples. I am excited about living and sharing the Jesus way of life.

We all know the 5 marks of mission describe the life of Christian communities but also of individual Christians.

1. Every Christian needs to know their call to be a witness to Christ in their daily life. This will include telling the story of what their faith means but also by the lives they lead.
2. Every Christian needs to have a reason for the hope that is within them. They need to know about their faith, understand its meaning and relevance, live by its standards, and help nurture others to discover or rediscover their faith in Christ.
3. Every Christian needs to be a good neighbor in their community and in helping those who are in need and disadvantaged by acts of mercy, loving service and charitable giving.
4. Every Christian needs to be committed to building a better world now and for the future by active involvement in ways that bring positive impact on their family, their

neighbourhood, their community, and their nation, recognizing our inter-dependence across the world and a belonging to each other that in Christ transcends the world's usual boundaries of nationality, ethnicity, tribe, language, colour and class.

5. Every Christian needs to be aware of their dependence on and the need to care for the environment, locally and globally, and develop ways of living that do not exploit God's creation.

In Edmonton UK, the people have been building on their work in environmental care. "We will strive to avoid wasting resources....." We need to do better at this. By the next synod here we must be working harder in this area, and do it better.

We must live our belief. What is your doxology? What is it that you think God wants to do in this world? "Glory to God, whose power working in us can do infinitely more than we could ask or imagine. Glory to God from generation to generation. In the Church and in Christ Jesus, forever and ever. Amen."

We are called to ask and imagine glorious things of God. We are called to ask and imagine growth of the church, the releasing of the spirit into the world and to look more and more like the kingdom of God. How are we going to do this? We are going to do it by releasing the gifts that God has given to us.

What is your gift and how are you going to use it tomorrow? What could you do tomorrow with the gift you've been given?

***Video: what is your gift? The video showed pictures of Synod delegates with signs showing what their individual gifts are.***

God has not given us all these gifts to waste. Use them to change the world. To grow the church. To make a difference. Use them because you have been made new in Christ. And out of that newness who knows what will happen.

#### **46) Thank you's were extended to:**

Barb Burrows – for this synod, and from this synod. It could not happen without her gifts and hard work.

Melanie Delva – a gift to wrap yourself in love as you go from here.

Wilsonja – Thank you for all your help with the healing of memories workshop.

Fr. Michael Lapsley – a piece of Alberta to take home with you with all our love and prayers

#### **47) Acts of Synod and Bishop's Assent**

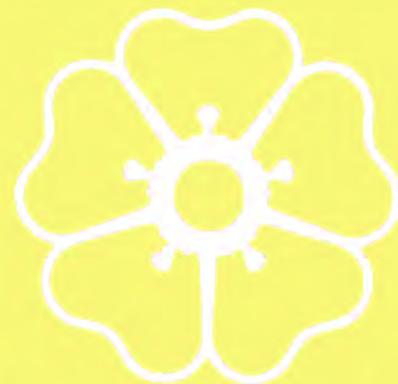
The Bishop announced her assent of the acts of the 65<sup>th</sup> synod of the diocese of Edmonton.

The Chair prorogued the synod at 4:50pm.

#### **48) Closing prayer**

The Synod closed with a prayer.

**SYNOD  
CIRCULAR**



**APPENDIX 2:  
BISHOP'S  
CHARGE TO  
65TH SYNOD**



## **Bishop's Charge to 65<sup>th</sup> Synod, September 29-30, 2017**

My dear brothers and sisters in Christ it is my privilege to write this report covering some of the work of the diocese since our last Synod in April 2015. I welcome the opportunity to share my thoughts and challenges with you.

First I want to thank each and every person across the diocese for the way in which the life of the church and the love of Christ are being made manifest in communities large and small, rural, sub urban and urban. The Diocese of Edmonton is truly a place where there is a great deal going on and where we are showing by our words and actions that Christ is present. I am pleased that at the 64th synod we voted to root the 5 Marks of Mission in our constitution. This report to you is organized around these 5 Marks which really define the ministry of God's church. As you know the 5 Marks of Mission<sup>1</sup> are:

- To proclaim the Good News of the Kingdom
- To teach, baptise and nurture new believers
- To respond to human need by loving service
- To seek to transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation
- To strive to safeguard the integrity of creation, and sustain and renew the life of the earth

These five points are one way to summarize who God is and what it looks like for us to be known as God's beloved daughters and sons. They communicate that we are connected to and being converted by Christ. The five marks may be summarized: tell, teach, tend, transform, and treasure. Tell, teach, tend, transform, treasure: these five actions signify that Jesus' love is making its mark on us.<sup>2</sup> To keep the marks fresh in this report this is how they will be addressed. I would also ask you to take a look at my Mission Action Plans, presented as appendices to this report to look for more detailed actions in each area. My 2017/2018 Mission Action Plan will be available in October following the 65<sup>th</sup> Synod and will incorporate the fruits of our discussions and presentations.

Also, by way of introduction I need to tell you that the fruits of the REACH campaign continue to be seen throughout the diocese, the national church and the world – Thanks be to

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<sup>1</sup> *Bonds of Affection-1984 ACC-6 p49, Mission in a Broken World-1990 ACC-8 p101*

<sup>2</sup> SSJE.org

God! Dietrich Bonhoeffer wrote “The Church is the Church only when it exists for others...not dominating, but helping and serving.” This gospel based goal of being a central hub for ministry in the community and really walking alongside our neighbours has been very evident in many of the REACH parish goals. We often know quite intimately the good things happening in our own parishes but don’t have such an informed picture across the diocese. I know that there are many parishes who offer food, shelter, counseling, and family support on their own premises and in the wider community. At our last Synod we shared many stories of ministry to encourage one another and share ideas. I am happy to report that good things continue to happen. As you know, I view the whole REACH campaign as an exercise in mission and discipleship. We are casting new visions and asking God in Christ to send us out. Staffing on REACH projects has changed over time as some projects are completed, take new shapes or are absorbed into parish ministry.

The following graphic shows the kind of church, the kind of diocese I think we are building.



1. *To proclaim the Good News of the Kingdom. **Tell:** We've received good news. In response to such love, how can we keep from singing?*<sup>3</sup>
2. *To teach, baptise and nurture new believers **Teach:** Always children of God, we keep learning how to live resurrection.*<sup>4</sup>

The church is about the business of knowing Christ and making Him known. We are a link in a chain that stretches back through time to those first disciples of Jesus and even farther back than that, and stretches way forward past us, beyond even the children that will be born today past even their children's children into a future we can only imagine. And you know that is a comforting thought. Each person has been created by God and for God. Each of us has a vulnerable heart and yearns to love and be loved and valued. Each one has a mission. Each of us is born so that God's work may be accomplished in us. Therefore we need to keep the task of telling people about God right in the forefront of our ministry.

I am delighted that we have a growing cohort of Lay Readers across the diocese who together with our Lay Evangelists and Hospital Visitors take part in further education events and ministry far and wide. We have seen some changes in leadership and structure in all of these programs and I think it is fair to say that we are all benefitting from strong lay leaders in our parishes and communities. You will be hearing a lot more about our discipleship model based on Luke chapters 7-10, throughout the synod.

We are also blessed in this diocese to have women and men of all ages discerning calls to serve in ordained ministry in God's church whether as priests or deacons. Since our last Synod there have been 18 ordinations – 10 of them this month on Holy Cross Day. We are truly blessed.

In our sister diocese in Buyé we continue to support the diocesan theological college. There is now a full complement of pastors who are in years one and two of their training. They are passionate about their ministry and dedicated students. It is wonderful that the college is alive and thriving once again. Although it was founded in the 1930s it is only recently because of support that they are taking students. There are now 17 students for ordained ministry and there are over 200 catechists who are being trained to be evangelists in the diocese. Next year there will be ordinations and a huge celebration.

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<sup>3</sup> SSJE.org

<sup>4</sup> SSJE.org

Closer to home it has been a joy to see the development of the Anglican Studies Certificate at Newman Theological College which adds an important piece to our leadership development programs.

In the Diocese we continue to work with Michael Harvey who visits annually to conduct workshops and provide coaching. In the fall of 2015 we also held Seasons of Invitations Workshops in Camrose, Edmonton and Barrhead.

I serve on the discipleship task force of the Anglican Consultative Council and I look forward to sharing with you details of the intentional discipleship initiative of the Anglican Communion – Living and Sharing a Jesus Shaped Life during the Synod as a road map of where we might go next in this ministry.

The continued growth of family friendly church services, Messy Church and similar programs and events, the success of Youth Alpha and the growing strength of Base Camp is a testament to the fact that parishes across the diocese are working hard at nurturing our youngest members. We had hoped to join with our brothers and sisters in Buyé in sending a youth team to join their youth camp but unfortunately political unrest meant that our team could not go. We continued to support the event from afar and we pray that the political situation there will come to a peaceful resolution so that more we can attend at a future time.

The Pilgrim course has been enthusiastically received in the diocese and many programs have taken place.

*3 To respond to human need by loving service **Tend:** Flowing from our relationship with Jesus, we serve others with loving kindness in many ordinary ways.<sup>5</sup>*

We are not called to be silent witnesses to the pain and confusion that exists in our own time. Rather we are called to point to hope, show that God is here, that he is active. Let me highlight two things here. In 2016 there were the most terrible fires in Fort McMurray and throughout the Wood Buffalo region which resulted in 90,000 people being displaced. It was a time when many wondered if they would have anything to return to when the fires eventually subsided. In the midst of all of this pain and uncertainty the church as a whole, and in this diocese, gathered together through the work of PWRDF, the Red Cross, the Edmonton

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<sup>5</sup> SSJE.org

Emergency Response centre, and through the work of chaplains at Northlands. People opened their homes to strangers, people drove hundreds of kilometers to deliver water and gas to people stuck by the sides of highways. At times of great need we worked and prayed and acted as one to help relieve whatever suffering we could.

In 2017 famine took a deep hold in Africa including in Burundi and in our sister diocese. The United Nations has said that this year we will see the world's largest humanitarian crisis since 1945, with more than 20 million people at risk of famine in South Sudan, Somalia, Nigeria and Yemen. Millions more have been affected by severe drought and food shortages across East Africa. People of the diocese of Edmonton responded directly to Buyé in providing relief. I offer my thanks and those of Bishop Sixbert.

In March 2017 I was able to pay a quick visit to Buyé. During that visit I was impacted by the incredible ministry of our brothers and sisters and how, even in the middle of difficult times there is an unshakeable trust in God and hope for the future. During the visit we were able to connect with friends old and new and bring greetings from partner parishes, meet postulants and catechists, celebrate international women's day, visit the newly renovated and expanded maternity unit at the hospital, and see first-hand the impact of drought in parts of the diocese.

One of our companion projects has been work on the hospital in Buyé. This is our second such project – the first being the building of an HIV/AIDS clinic. The hospital serves 220,000 people. There are 6 doctors and one ambulance for the surrounding area. The hospital sees 1000 patients a month and half of these are children under the age of 5. There are 120 beds and 8 departments. The maternity Unit at the hospital has been substantially expanded through funds from our Diocesan REACH program and PWRDF. Women who are seen in health centres from 17 communes are referred to the hospital for deliveries especially where complications are expected. Doctors perform about 30 C-sections every month.

There are now separate rooms for women who are pre natal and postnatal, also a recovery room with two beds for the time immediately after surgery. There is a separate room for patients who have had complications from delivery. There is also a new ward block which also allows for isolation of highly infectious patients and more room for those who have family staying with them to help after difficult births or C-sections. We were told that complications and cross infections are much reduced with the new facility. I have never met a more dynamic team of doctors, nurses, administrators and pastors as those working at Buyé hospital. They have my

utmost respect and admiration. We prayed on every unit and at the meeting with staff and pastors and a loyal representative from the department of health we sang songs of praise.

Right now we are seeing devastation because of natural disasters again in forest fires in B.C., Southern Alberta and Manitoba and of course in the after effect of hurricanes Harvey and Irma. Once again the church is called to pray and to respond.

Mental Health first Aid; there is a great dearth of support for people experiencing mental health crises across the diocese. All the clergy are taking Mental Health First Aid Certification: Participants will learn how to help people who are showing signs of mental health problems or who are experiencing a mental health crisis. I hope that after this inaugural year of training the program can be offered to lay leaders in the diocese.

*4 To seek to transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation **Transform:** Everything is being renewed and restored.<sup>6</sup>*

We have continued to work at diocesan, parish and personal levels on our task of reconciliation with the first peoples of this land and especially on Treaty Six Lands<sup>7</sup> where the Diocese of Edmonton is situated. We have continued to look at the calls to action from the TRC final report (see appendix 2) and also explored what it means to live a Reconciled Life as Christian brothers and sisters. Through the work of many individuals the Indigenous Ministry Initiative of the Diocese (IMI) is moving more firmly into acts of reconciliation. This has involved a great deal of work on the centrality of Ceremony and personal relationships. We have seen this blossoming across the diocese but especially in Maskwacis, Alexis First Nation, in urban Edmonton.

Why a renewed focus on ceremony and relationship? If I start from my story, I would have to say that formal ways of coming before God, the fruits of the earth, the history of generations help me to enter prayer and come into the presence of God and it is in those ways

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<sup>6</sup> SSJE.org

<sup>7</sup> The total area of the Treaty stretches from western Alberta, through Saskatchewan and into Manitoba; and includes 50 First Nations. The people of the Treaty 6 region in Central Alberta, which includes the Alexander First Nation; the Alexis Nakota Sioux Nation, Beaver Lake Cree Nation, Cold Lake First Nation, Enoch Cree Nation, Ermineskin Cree Nation, Frog Lake First Nation, Heart Lake First Nation, Kehewin Cree Nation, Louis Bull Tribe, Montana First Nation, O'Chiese First Nation, Paul First Nation, Saddle Lake Cree Nation, Samson Cree Nation, Sunchild First Nation, Whitefish Lake First Nation (Goodfish). Edmonton is also home to Metis Nation of Alberta.

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that I can draw upon all that strength and knowledge and wisdom to help me move forward in being reconciled to my brothers and sisters. They seem to be an innately human way of becoming our true selves.

I think the fact that it is such an intrinsically human thing to do adds a kind of irony to the fact that the residential school system and the laws forbidding participation in ceremonies stripped generations of people of their spirituality. Therefore this move to reconciliation in our time addresses a deep, deep wound, deeper than we can see or touch in our brothers and sisters. Reconciliation has been described as a western concept that describes a process of bringing one's spirit to a place of peace. Peace is in this way of thinking a state of the spirit. Therefore to find that peace we have to heal our spirit. In the church we have to come to terms that we were party to practices that labeled all aboriginal spiritual practices as being of the devil and the disrespect that showed, and the pain it caused. Many of these practices we have now come to see as holy and having something to teach us about the way in which God has spoken, and continues to speak to his children.

This is what Maggie Hodgson<sup>8</sup> says “Traditional and/or Christian ceremony is critical to reconciliation. The Bible and traditional ceremony each teaches with different words and rituals but with similar living principles. The core of these two ways is to teach us to ‘love our neighbor as ourself’ or in our way (the native way) it is the well being of the collective that is core and we must work to co-exist with others in a good way.”

The spirit can be heard in sweat lodges and in churches, in Christian hymns and in traditional singing. The ceremony involved in all these things brings us into the presence of God, the Creator. Ceremony has been used directly in trauma recovery programs and through addictions programs in groups like AADAC. It became a centre point from which healing flowed and pain could be put on the table. We see that in our church ceremonies with sacraments of reconciliation, anointing for healing, and promise of forgiveness. Not always in the corporate ceremony of confessions but more often in the private ceremony, in the gut wrenching admissions and naming of hopes one on one, in the deep conversations of a fifth step. There is a form, a shape, a way of coming before God and being assured of help.

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<sup>8</sup> Adapted: Maggie Hodgson contributed to a series of writings called “From Truth to Reconciliation” and “Speaking my truth”

This idea of ceremony providing a form for us to come together means that as a community we have a map for what to do, how to use our words and our stillness. Reconciliation with God and with one another isn't an endless stream of people starting with a blank page. Ceremony and prayer are the tools we need for our healing. There can be no reconciliation without right relations. We know that in our own context, we know for example that we are to share the Peace of Christ with everyone and if there is anyone present in church with whom you will not share the peace, or want to be in right relationship with then you should not receive the sacrament until you have sorted it out. This is part of our ceremony if you like. If you go deep within and really listen you live it, but sometimes if we are not careful we just make sure we are not sitting in their part of the church! How much more difficult then to achieve right relations with those where there is no shared ceremony or prayer. It is not going to just happen, we have to work at it. Settler and Indigenous people, all parties to Treaty 6 and yes that means us too, have to take a step towards one another to understand one another.

I see this as a tremendous opportunity for us to take our own actions more seriously – especially if we have to explain them to one another. True reconciliation is the sharing of stories, of understanding, of respect. Elder to elder, disciple to disciple, child to child. Michael Lapsley of the Institute for the Healing of Memories and our keynote speaker for this 65<sup>th</sup> Synod, says ‘Every story needs a listener’. The story behind our ceremonies needs to be heard – on both sides, the story of our prayers, why we pray, who we pray too and stories of answered and unanswered prayers and the learnings we received – these are all stories that need to be heard. Across the diocese we have seen Blanket exercises, TRC exhibits, art installations, Medicine Stories, Common Ground gatherings and of course the 22 Days awareness and prayer services for MMWG. If we continue in these ways I hope we will see more *Kisewâtisiwin* – compassion, loving kindness, more *Okihtowihewin* – generosity, and more of a sense of *Wâhkôhtowin* – kinship with one another.

I think it would be fair to say that many of us have been haunted by photographs and news reports of refugees and migrants trying to leave war torn areas. We remember especially the story of three year old Aylan Kurdi who died with his five-year-old brother, Galip, and mother, Rehan. No one can have seen the pictures of Aylan and remained unmoved. So what do we as Christians do? What does our faith say to us? Not surprisingly our faith calls us to action. The words of Holy Scripture are full of calls to reach out to the vulnerable and those in need, to

welcome the stranger and truly love our neighbours as ourselves. Therefore, as a church and as individuals we must reach out to those who are marginalized and persecuted. We do this through prayer, through action and through advocacy. A critical piece of work in this diocese is in our sponsorship of refugees. The diocese has been a sponsorship agreement holder with the Canadian government for over 30 years. I have been greatly heartened by a renewed energy around refugee sponsorship in the diocese, from parishes, from groups of friends getting together. We have welcomed another 6 families since our last synod. Thank you so much.

In recent months we have seen a rise in racism and in religious phobias, particularly islamophobia. The development of Muslim Christian dialogues are more important than ever before. People of faith must stand together when either one of us is persecuted or ridiculed or vilified. I am reminded of incredible pictures out of Egypt last year when Muslims made circles around Christians praying and Christians did the same for Muslims. There are places in our community where we could be extending the hand of friendship to one another even more than we currently do. Making sure our children understand each other and stand together against fanaticism and hatred of all kinds. We can and indeed must stand together as children of one God to condemn acts of terrorism, oppression and violence because we know that such things have no place in God's vision for his world. I think we can continue to stand together and speak of peace in this world.

As disciples of Christ we are called to hold to a vision of a world that is simply teeming with life. It is a challenging image for us today and there are days, I must confess, that the idea of peace in this world seems so far away. The images and stories from parts of Africa, the stories from some of our northern communities and the ongoing situation in Syria, Burundi, Myanmar and Yemen tear at our very souls. And yet our Christian hope and proclamation remains the conviction that things can indeed be different. We are to model ourselves on the characteristics of Christ and bring our best efforts to any sphere where we have influence, whether in our homes and families, our workplaces or our churches. The rule of life of the Taize community in France says that "From now on, you are no longer alone. In all things you must take your brothers and sisters into account." My prayer for this diocese is that we live in this way all the time.

*Almighty and merciful God, whose Son became a refugee and had no place to call his own;  
look with mercy on those who today are fleeing from danger, homeless and hungry.  
Bless those who work to bring them relief;*

*inspire generosity and compassion in all our hearts;  
and guide the nations of the world towards that day  
when all will rejoice in your Kingdom of justice and of peace. Amen*

Desmond Tutu said “Do your little bit of good where you are; it’s those little bits of good put together that overwhelm the world.” John Wesley put it slightly differently, "Do all the good you can, by all the means you can, in all the ways you can, in all the places you can, at all the times you can, to all the people you can, as long as ever you can."

With God's help, so may we live. We are called to have a concern for the dignity and well being of each individual. To bring the best of our passion and hard work to the task of the transformation of this world. It is for us to challenge those around you to believe in the seemingly impossible tasks of this age and generation. I have what many have called a naïve belief in our human capacity to accept and be part of change. My prayer for the church is that you are like that too. That taking strength from the knowledge that God has given you all such a variety of gifts and skills for building up his body, you can relax into the tasks set before you. Knowing that everything has meaning, is of value and is needed.

*5 To strive to safeguard the integrity of creation, and sustain and renew the life of the earth  
**Treasure:** All of creation is a gift to be cherished. We are in an ecological crisis. Let’s do something together, even with a small patch of earth at our doorstep.<sup>9</sup>*

At the meeting of the Anglican Consultative Council in Lusaka in 2016 we were challenged to ask ourselves whether we were hesitating to provide leadership from a theological perspective on the issue of Climate Justice, and that the time frame for being able to turn things around for our world is getting shorter and shorter; the assumption that we had until 2100 is probably off by 50 years. We were reminded that care for creation is part of intentional discipleship for the Christian, and the Environmental network asked us to ‘love the world as much as God does.’”

At our 64<sup>th</sup> Synod I asked every parish to take more seriously this call to treasure creation and in particular to look at our own consumption, particularly of non-recyclables. Once again I bring back to you the request that you have the discussion about using only recycled paper products in offices, washrooms and kitchens and ending our use of Styrofoam and plastic cutlery.

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<sup>9</sup> SSJE.org

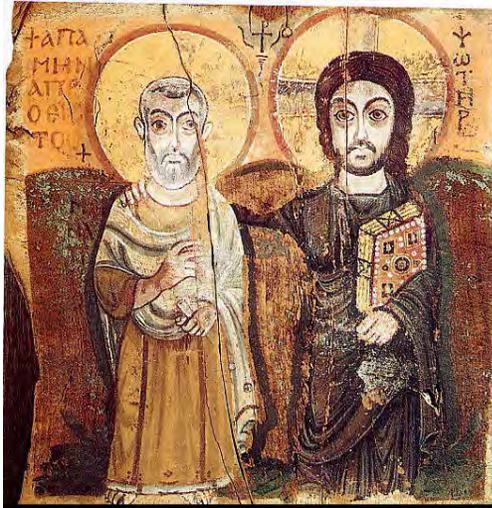
During my travels around the diocese I am aware that these conversations have not always been taking place at the parish level.

Steps have been made by the Social Justice Committee and by our environmental chaplain but there is much remaining work.

#### On a personal Note

In addition to the work of the Diocese of Edmonton in terms of our parishes and people, my own episcopal ministry has allowed me in the past two years to continue to speak about issues of social justice in the community through my work as Co-Chair of End Poverty Edmonton. I regularly present on the intersection of church and society at colleges and to community groups. I have been blessed to have been part of discussions at the federal level on poverty and policy. It is really important for the church to be seen as having a voice and something important to offer in the shaping of our life here in Edmonton and farther afield. I have had the opportunity to present at national conferences on questions of faith and human rights, and as previously mentioned I am part of the Intentional Discipleship task force of the Anglican Communion. I serve on the standing committee of the ACC and continue to take part in the Canadian and African Bishops' Dialogues. I have been able to address convocations at the University of Alberta, Queen's College Newfoundland and Emmanuel St. Chad, Saskatoon. I also enjoyed leading the Ecumenical Mission Sherwood Park in 2016 and leading retreats at Star of the North and for various groups including SSJD and OHC. The annual Cursillo teaching days are also a joy. I would like to thank all of you for allowing me to take a sabbatical for 3 months for study and prayer from 2<sup>nd</sup> November 2015 – 31<sup>st</sup> January 2016. It was a time of great refreshment. I thank you for your prayers and for your support.

In closing this report I ask everyone across the diocese to remember that we are called to share what we know so that others might see Christ as we see him. And because we are all such different people the fullness of Christ will be known though the many different paths we all choose. Sudden and unexpected sightings of goodness and love – let us promise one another to be intentional about looking for them and about coming back into our communities and telling each other about them.



Take the image of this icon with you – Jesus and his friend<sup>10</sup>. Rowan Williams has said that it is ‘...when Christ’s hand touches us that something new becomes possible and we are able to become human and to live fully in God’s company’<sup>11</sup>. I love that phrase because it talks to me of the certain and intimate relationship we have with God. It speaks of the longing that God has for us that whatever we may do or not do, be or not be, nevertheless God extends that hand to us, that promise and that assurance of welcome. Well Jesus’ hand rests lightly on you my brothers and sisters. During the 65<sup>th</sup> Synod let us see where he would like us to take our ministry in His name as we consider our theme **Made New In Christ: 2 Corinthians 5:17-21**.

**<sup>17</sup> So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! <sup>18</sup> All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; <sup>19</sup> that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. <sup>20</sup> So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God. <sup>21</sup> For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.**

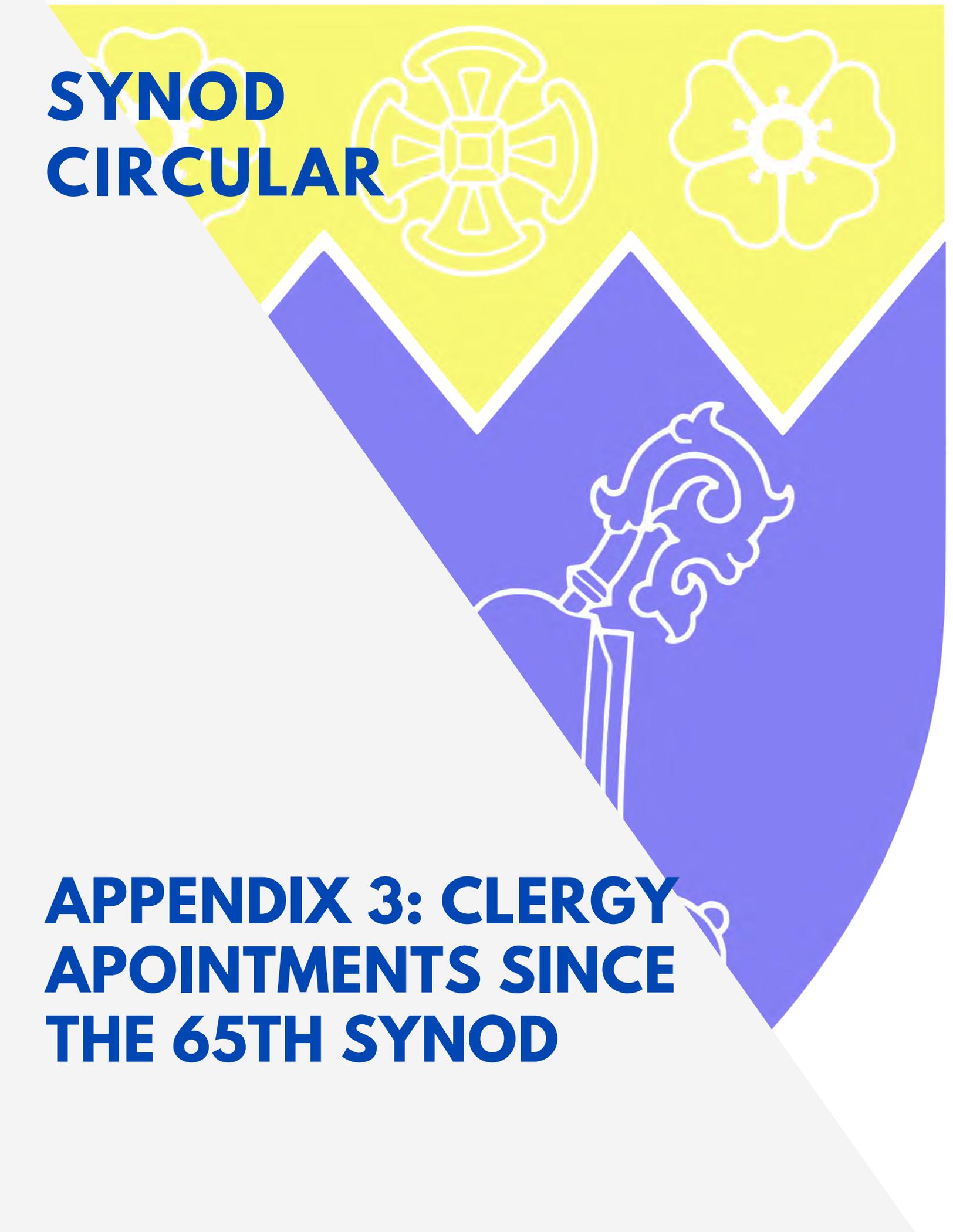
*With you, Risen Christ  
We go forward from one discovery to another  
As we try to find out what you want from us  
Our life opens up to the Holy Spirit  
And the Spirit comes to bring to fulfillment in us  
Things we did not even dare hope for. AMEN<sup>12</sup>*

<sup>10</sup> Jesus and Abba Menas. A 6th-century icon from the Monastery of Bawit in Middle Egypt, currently at the Louvre

<sup>11</sup> Rowan Williams: *The Dwelling of the Light*, p.28

<sup>12</sup> From the Taizé community

# **SYNOD CIRCULAR**

The background features a large shield divided into two sections. The upper section is yellow and contains a white Maltese cross and a white five-petaled flower. The lower section is purple and contains a white crosier. A white diagonal shape cuts across the shield from the top-left to the bottom-right.

## **APPENDIX 3: CLERGY APPOINTMENTS SINCE THE 65TH SYNOD**

**CLERGY and LAY APPOINTMENT LIST  
SINCE THE 65<sup>th</sup> SYNOD**

**LICENCES AND APPOINTMENTS**

Oct 1	2017	Melissa Ritz appointed Theological Student at Christ Church, Edmonton.
Nov 1	2017	The Rev. Billy Isenor appointed Assistant Curate of St. Augustine's Parkland.
Nov 1	2017	Eric Kregel appointed Theological Intern at St. George's, Fort Saskatchewan.
Nov 1	2017	The Rev. Aaron Parsall-Myler appointed Curate of St. Matthew's, St. Albert.
Nov 27	2017	The Rev. Joanne Webster appointed Interim Associate Priest of St. John the Evangelist, Edmonton.
Jan 25	2018	The Rev. Danielle Lepine and the Rev. Aaron Parsall-Myler ordained to the Priesthood at All Saints' Cathedral, Edmonton.
Mar 21	2018	The Rev. Ruth Sesink-Bott, the Rev. Andreas Sigrist, the Rev. Christopher Cook and the Rev. Billy Isenor ordained to the Priesthood at All Saints' Cathedral, Edmonton.
April 1	2018	The Rev. Joanne Webster appointed Chaplain of the Canterbury Foundation, Diocese of Edmonton.
April 1	2018	The Rev. Joanne Webster appointed Associate Priest of St. Matthias', Edmonton.
May 1	2018	The Rev. Danielle Lepine appointed Assistant Curate of Holy Trinity Anglican Church in Old Strathcona, Edmonton.
May 1	2018	The Rev. Heather Liddell appointed University Chaplain, Diocese of Edmonton.
May 1	2018	Eric Kregel appointed Theological Intern at Christ Church, Edmonton.
June 1	2018	The Rev. Stephanie London appointed Associate Priest of St. Thomas', Sherwood Park.

July 1	2018	The Rev. Michael Chase appointed Interim Priest-in-Charge of St. George's, Edmonton.
Aug 1	2018	The Rev. Myron Penner appointed Priest-in-Charge of St. Paul's, Edmonton.
Aug 1	2018	The Rev. Coleen Lynch appointed Assistant Priest of St. Stephen-the-Martyr, Edmonton.
Aug 5	2018	The Rev. Chelsy Bouwman appointed Associate Priest of Christ Church, Edmonton.
Aug 24	2018	The Rev. Lorne Manweiler received as priest from the Lutheran Church-Canada into the Anglican Church of Canada; the Rev. Eric Kregel received into the Anglican Church of Canada and ordained to the diaconate, at All Saints' Cathedral, Edmonton.
Aug 31	2018	The Rev. Billy Isenor appointed Rector of St. Augustine's Parkland.
Sept 1	2018	The Rev. Madeleine Urion appointed Associate Priest of St. Faith's, Edmonton.
Sept 4	2018	The Rev. Eric Kregel appointed Interim Deacon-in-Charge at St. George's, Fort Saskatchewan.
Nov 1	2018	The Rev. Nick Trussell appointed Urban Reconciliation Facilitator, Diocese of Edmonton.
Nov 1	2018	The Rev. Lorne Manweiler appointed Interim Priest-in-Charge of St. Timothy's, Edmonton.
Nov 1	2018	The Rev. Anthony Kwaw appointed Interim Priest-in-Charge of Emmanuel, Gibbons.
Nov 1	2018	Clark Hardy appointed Outreach Youth Worker, Diocese of Edmonton.
Dec 1	2018	The Rev. Aaron Parsall-Myler appointed Priest-in-Charge of The Mission of St. Saviour, Wabamun.
Dec 1	2018	The Rev. Aaron Parsall-Myler appointed Assistant Priest of St. Augustine's, Parkland.
Jan 1	2019	The Rev. Lori Calkins appointed Priest-in-Mission for Indigenous Ministries, Diocese of Edmonton.

Jan 9	2019	The Rev. Johnny Pooten appointed Interim Priest of Holy Trinity, Edson.
Feb 1	2019	The Rev. Danielle Lepine and the Rev. Eric Kregel ordained to the Priesthood at All Saints' Cathedral, Edmonton.
Feb 10	2019	The Rev. Rene Faille appointed Interim Priest-in-Charge of St. Mary's, Ponoka.
Mar 10	2019	The Rev. Rebeca Harris appointed Interim Deacon-in-Charge of Holy Trinity Riverbend, Edmonton.
Apr 1	2019	The Rev. Coleen Lynch appointed Interim Priest-in-Charge of St. Peter's, Edmonton.
May 1	2019	Brad Lindseth appointed Theological Student at St. Margaret's, Edmonton.
May 1	2019	The Ven. Alan Perry appointed Interim Priest-in-Charge and Acting Dean of All Saints' Cathedral, Edmonton.
June 1	2019	The Rev. Maude Parsons-Hörst appointed Interim Priest-in-Charge of St. George's, Fort Saskatchewan.
June 1	2019	The Rev. Johnny Pooten appointed Rector of Holy Trinity, Edson.
June 1	2019	The Rev. Myron Penner appointed Rector of St. Paul's, Edmonton.
July 1	2019	The Rev. Michael Williamson appointed Interim Priest-in-Charge of St. Paul's, Leduc.
July 1	2019	The Rev. Andreas Sigrist appointed Rector of St. Mary & St. George, Jasper.
July 9	2019	The Rev. Lorne Manweiler appointed Rector, St. Timothy's, Edmonton.
July 15	2019	The Rev. Mike Lynch appointed Assistant Priest, St. Peter's, Edmonton.
Aug 1	2019	The Rev. Regula Brandle appointed Hospital Chaplain, Diocese of Edmonton.
Aug 1	2019	The Rev. Coleen Lynch appointed Rector of St. Peter's, Edmonton.

Aug 1            2019        The Rev. Eric Kregel appointed Priest-in-Charge of the Filipino  
Congregation, St. Matthias, Edmonton.

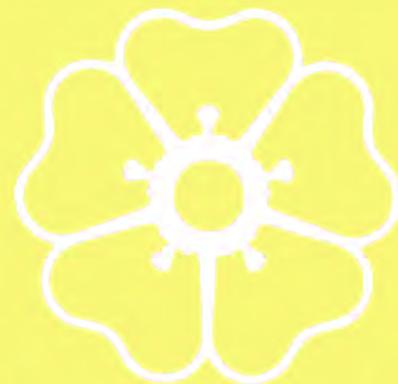
Sept 1           2019        Maryann Amor appointed Curate of St. Luke's, Edmonton.

**In Memoriam**

We mourned the passing of Pat Hill, Tom McKnight, Brian Melbourne,  
Tom Rayment and Donna Willer.

*May they rest in peace and rise in glory.*

# **SYNOD CIRCULAR**



## **APPENDIX 4: FINANCIAL STATEMENTS**

# The Synod of the Diocese of Edmonton The Anglican Church of Canada

For the year ended December 31, 2017

Report to the Finance and Administration Committee  
Review results

**April 12, 2018**



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Appendix B Draft management representation letter
Appendix C ASNPO Accounting Developments

# Executive summary

## Purpose of report and scope

The purpose of this report is to engage in an open dialogue with you regarding our review of the financial statements of The Synod of the Diocese of Edmonton The Anglican Church of Canada (the "Diocese") for the year ended December 31, 2017. This communication will assist the Finance and Administration Committee in understanding the results of the review procedures and includes comments on misstatements, significant accounting policies, sensitive estimates and other matters.

The information in this document is intended solely for the information and use of Executive Council, Finance and Administration Committee, and management. It is not intended to be distributed or used by anyone other than these specified parties.

We were engaged to provide the following deliverables:

Deliverable	Status
Report on the December 31, 2017 financial statements	April 17, 2018
Communication of review results	April 17, 2018

## Status of our review

We have substantially completed our review of the financial statements of the Diocese and the results of that review are included in this report.

We will finalize our report upon resolution of the following items that were outstanding as at April 12, 2018:

- Receipt of signed management representation letter (a draft has been attached in the appendices);
- Approval of the financial statements by the Finance and Administration Committee
- Approval of the financial statements by the Executive Council and;
- Enquiries regarding subsequent events.

# Review results

We highlight our significant findings in respect of transactions, and other areas of focus and accounting practices.

## Significant transactions

Area of focus	Matter	Our response and findings
Holy Trinity Riverbend	There is a balance owing of \$180,412 from Holy Trinity Riverbend as of December 31, 2017. Management has noted that the amount is collectible due to an expected sale of the property and is therefore expected to be repaid in the upcoming year. This amount has been classified as a current receivable and no allowance has been taken.	We examined the balance and discussed with management and determined that subsequent to year end, land held by Holy Trinity Riverbend has been approved for social housing, and as such, the Diocese expects the receivable will be collected in 2018.
Statements of claim	During the year, the Diocese was served with two statements of claim. The outcome of the claims are not determinable at this time. A portion of the claims may be covered by insurance should payment be required.	We have examined the note to the financial statements which outlines the existence of the claims and have concluded it is in line with the required disclosures based on information available at this time.

## Other Areas of Focus

Area of focus	Our response and findings
Significant new accounting policies	There were no significant new accounting policies adopted by the Dioceses during the year.
Sensitive accounting estimates and disclosures	Management uses judgment in determining the fair value of investments in securities and the collectability of receivables from parishes and loans receivable from parishes.
Fraud and illegal acts	Our inquiries of management did not reveal any fraud or illegal acts.
Cooperation during the review	We report that we received excellent cooperation from management and the employees of the Diocese. To our knowledge, we were provided access to all necessary records and other documentation and any issues that arose as a result of our review were discussed with management and have been resolved to our satisfaction.

# Adjustments and uncorrected misstatements

## Adjustments

We have no adjusted misstatements to report.

## Uncorrected misstatements

We have no uncorrected misstatements to report.

## Summary of disclosure matters

Our review did not identify any unadjusted non-trivial misstatements of disclosure matters.

# Technical updates – highlights

## Accounting

Accounting standards issued by the Accounting Standards Board that may affect the Diocese are included in Appendix C. If you have any questions about these changes we invite you to raise them during our next meeting. We will be pleased to address your concerns.

# Appendix A –Draft Independent Practitioner’s Review Engagement Report

To the Executive Council of  
The Synod of the Diocese of Edmonton The Anglican Church of Canada

We have reviewed the statement of financial position of The Synod of the Diocese of Edmonton The Anglican Church of Canada as at December 31, 2017, and the statements of operations, changes in net assets and cash flows for the year then ended, and a summary of significant accounting policies and other explanatory information.

## Management’s responsibility for the financial statements

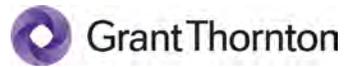
Management is responsible for the preparation and fair presentation of these financial statements in accordance with Canadian accounting standards for not-for-profit organizations, and for such internal control as management determines is necessary to enable the preparation of financial statements that are free from material misstatement, whether due to fraud or error.

## Practitioner’s responsibility

Our responsibility is to express a conclusion on the accompanying financial statements based on our review. We conducted our review in accordance with Canadian generally accepted standards for review engagements, which require us to comply with relevant ethical requirements.

A review of financial statements in accordance with Canadian generally accepted standards for review engagements is a limited assurance engagement. The practitioner performs procedures, primarily consisting of making inquiries of management and others within the entity, as appropriate, and applying analytical procedures, and evaluates the evidence obtained.

The procedures performed in a review are substantially less in extent than, and vary in nature from, those performed in an audit conducted in accordance with Canadian generally accepted auditing standards. Accordingly, we do not express an audit opinion on these financial statements.



#### Conclusion

Based on our review nothing has come to our attention that causes us to believe that the financial statements do not present fairly, in all material respects, the financial position of The Synod of the Diocese of Edmonton The Anglican Church of Canada as at December 31, 2017, and the results of its operations and its cash flows for the year then ended in accordance with Canadian accounting standards for not-for-profit organizations.

Edmonton, Canada

Month XX, 2018

Chartered Professional Accountants

# Appendix B –Draft management representation letter

April xx, 2018

Grant Thornton LLP  
1701 Scotia Place 2  
10060 Jasper Avenue NW  
Edmonton, AB  
T5J 3R8

Dear Madam:

We are providing this letter in connection with your review of the financial statements of The Synod of the Diocese of Edmonton The Anglican Church of Canada (the “Diocese”) for the year ended December 31, 2017, for the purposes of you expressing a conclusion that, based on your review, nothing has come to your attention that causes you to believe that the financial statements of the Diocese do not present fairly, in all material respects, the financial position of the Diocese as at December 31, 2017, and the results of its operations and its cash flows for the year then ended in accordance with Canadian accounting standards for not-for-profit organizations.

We confirm, to the best of our knowledge and belief the following representations made to you during your review.

## **Financial statements**

1. We have fulfilled our responsibilities, as set out in the terms of the engagement letter dated December 13, 2017, for the preparation and fair presentation of the financial statements in accordance with Canadian accounting standards for not-for-profit organizations.
2. We acknowledge our responsibility for the design, implementation and maintenance of internal control to enable the preparation of financial statements that are free from material misstatement, whether due to fraud or error.

## **Information provided**

3. We have provided you with:
  - a. access to all information of which we are aware that is relevant to the preparation and fair presentation of the financial statements, such as records, documentation and other matters;
  - b. additional information that you have requested from us for the purpose of the review; and
  - c. unrestricted access to persons within the entity from whom you determined it necessary to obtain evidence.

4. All transactions have been recorded in the accounting records and are reflected in the financial statements.
5. There were no restatements made to correct a material misstatement in the prior period financial statements that affect the comparative information.

**We have disclosed to you:**

6. The identity of the entity's related parties and all the related party relationships and transactions of which we are aware;
7. Significant facts relating to any frauds or suspected frauds known to us that may have affected the entity;
8. Known actual or possible non-compliance with laws and regulations for which the effects of non-compliance affect the financial statements of the Diocese;
9. All information relevant to use of the going concern assumption in the financial statements;
10. All events occurring subsequent to the date of the financial statements that may require adjustment or disclosure;
11. Material commitments, contractual obligations or contingencies that have affected or may affect the entity's financial statements, including disclosures;
12. Material non-monetary transactions or transactions for no consideration undertaken by the entity in the financial reporting period under consideration; and
13. All known deficiencies in the design or operation of internal control over financial reporting of which we are aware.

**Recognition, measurement and disclosure**

14. We believe that the significant assumptions used in arriving at the fair values of financial instruments as measured and disclosed in the financial statements are reasonable and appropriate in the circumstances.
15. We have no plans or intentions that may materially affect the carrying value or classification of assets and liabilities, both financial and non-financial, reflected in the financial statements.
16. All related party transactions have been appropriately measured and disclosed in the financial statements.
17. The nature of all material measurement uncertainties has been appropriately disclosed in the financial statements, including all estimates where it is reasonably possible that the estimate will change in the near term and the effect of the change could be material to the statements.
18. All outstanding and possible claims, whether or not they have been discussed with legal counsel, have been disclosed to you and are appropriately reflected in the financial statements. Refer to Note 9 in the financial statements.

19. All liabilities and contingencies, including those associated with guarantees, whether written or oral, have been disclosed to you and are appropriately reflected in the financial statements.
20. All "off-balance sheet" financial instruments have been properly recorded or disclosed in the financial statements.
21. With respect to environmental matters:
  - a) at year end, there were no liabilities or contingencies that have not already been disclosed to you;
  - b) liabilities or contingencies have been recognized, measured and disclosed, as appropriate, in the financial statements; and
  - c) commitments have been measured and disclosed, as appropriate, in the financial statements.
22. The entity has satisfactory title to (or lease interest in) all assets, and there are no liens or encumbrances on the entity's assets nor has any been pledged as collateral.
23. We have disclosed to you, and the entity has complied with, all aspects of contractual agreements that could have a material effect on the financial statements in the event of non-compliance.
24. The Goods and Services Tax (GST) transactions recorded by the entity are in accordance with the federal and provincial regulations. The GST liability/receivable amounts recorded by the entity are considered complete.
25. There have been no events subsequent to the balance sheet date up to the date hereof that would require recognition or disclosure in the financial statements.

**Other**

26. We have considered whether or not events have occurred or conditions exist which may cast significant doubt on the entity's ability to continue as a going concern and have concluded that no such events or conditions are evident.

Yours very truly,

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**The Rt. Rev. Dr. Jane Alexander**

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**The Rev. John Gee, Treasurer**

# Appendix C – ASNPO

## Accounting developments

Accounting – Standards issued by CPA Canada [updated December 31, 2017]	Effective date
<p><b>Preface to the CPA Canada Handbook – Accounting</b></p> <p>The CPA Canada Handbook (the CPA Handbook) is structured to accommodate the different standards that apply to the different categories of organizations.</p> <ul style="list-style-type: none"><li>• Preface to the CPA Canada Handbook – Accounting</li><li>• Part I – International Financial Reporting Standards (IFRS)</li><li>• Part II – Accounting Standards for Private Enterprises (ASPE)</li><li>• Part III – Accounting Standards for Not-for-Profit Organizations (ASNPO)</li><li>• Part IV – Accounting Standards for Pension Plans</li></ul> <p>Not-for-profit organizations (NPOs) who report under Part III of the CPA Handbook are also required to follow the standards in Part II of the CPA Handbook for those areas that are not addressed in Part III of the CPA Handbook.</p>	
<p><b>Amendments to Section 3051 <i>Investments</i></b></p> <p>Section 3051 <i>Investments</i> has been amended to:</p> <ul style="list-style-type: none"><li>• add guidance on how to apply the cost method</li><li>• add two indicators of impairment relating to the acquisition of an additional interest, sale of a portion of an interest, or dilution of an investor's interest in an investee</li></ul>	<p>Fiscal years beginning on or after January 1, 2018. Early adoption is permitted.</p>

**2017 Improvements to ASPE**

The Accounting Standards Board (AcSB) makes annual changes to standards through an annual improvements process which include changes consisting of relatively limited amendments to clarify guidance or wording within the standards, or to correct for relatively minor unintended consequences, conflicts or oversights.

Fiscal years beginning on or after January 1, 2018. Early adoption is permitted.

The following standards were amended in the 2017 process:

- Section 1505 *Disclosure of Accounting Policies*

The amendment to Section 1505 requires the disclosure of accounting policies "in one of the first notes," rather than as the first note, to the financial statements.

- Section 1506 *Accounting Changes*

The amendment to Section 1506 removes the requirement to disclose the amount of an adjustment related to an accounting policy change for the current period and instead requires disclosure "for each of the prior period(s) presented".

- Section 1521 *Balance Sheet*

The amendment to Section 1521 clarifies the line items required to be separately presented in the balance sheet and the line items that may either be presented separately in the balance sheet or in the notes to the financial statements.

- Section 1651 *Foreign Currency Translation*

Prior to the improvement, Section 1651 forbids the reversal of previously recorded write-downs of inventory in the translated financial statements of an integrated foreign operation. This contradicts Section 3031, which requires that previous write-downs to inventory be reversed under certain circumstances. The amendments allow previously recorded write-downs of inventory to be reversed under certain circumstances in translated financial statements, consistent with Section 3031.

- Section 3065 *Leases*

The amendment to Section 3065 clarifies that only the amount of the allowance for impairment requires disclosure and not the carrying amount of impaired operating lease receivables.

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# Proposed modifications to the accounting standards for not-for-profit organizations in the private sector

In 2015, the AcSB formed the Not-for-Profit Advisory Committee (hereinafter “the NFPAC”). The NFPAC is acting in an advisory capacity to the AcSB and assisting them in maintaining and improving accounting standards for NPOs in the private sector. The NFPAC consists of a Chair, who is a member of the AcSB, and 16 other members with a range of backgrounds and experience including preparers, users and auditors of NPO financial statements.

Below is a summary of each project approved by the AcSB and the activities completed on the project to date:

## Contributions – Revenue Recognition and Related Matters

- During this project, the AcSB is conducting further research on the recognition of revenue from contributions and will address the implications of deliberations relating to the size exemption for capital assets and financial statement presentation
- The NFPAC has discussed:
  - the reasons for the current two methods of accounting for contributions (deferral method and restricted fund method)
  - how the two methods serve the conceptual principles in Section 1001 *Financial Statement Concepts* and the effect on donors
  - common issues and areas of accounting for contributions that need improvement
  - the pros and cons of the two methods.
- As a next step, the AcSB has decided to:
  - perform additional research to better understand current practices, such as on the types of NPOs that use the deferral method or the restricted fund method and why, and the significance of different types of revenue to those NPOs
  - consult with a range of users of NPO financial statements, including, but not limited to, foundations, government funders and not-for-profit directors to understand what information they need to make decisions

## Accounting Standards Improvements

### Phase 1:

- In February 2017, the AcSB issued an exposure draft containing proposals for NPOs to:
    - apply ASPE to report tangible and intangible assets, except for guidance in ASNPO relating to items such as contributed tangible and intangible assets and write-downs of these assets
    - recognize write-downs to reflect a partial loss of service potential for tangible and intangible assets still in use, or a collection; the net carrying value of the tangible assets, intangible assets or collection would be written down to their replacement cost or fair value
    - apply the proposals for write-downs of tangible and intangible assets prospectively with certain exceptions
    - continue to apply the existing standards in ASNPO for works of art, historical treasures and similar items that are not part of a collection
    - recognize collections held by NPOs on the statement of financial position at either cost or a nominal value
    - apply the proposals relating to collections retrospectively except as permitted by transition relief to measure the cost of collections in a practical manner
- The AcSB considered the responses to the exposure draft and has approved the issuance of the following new standards, subject to final drafting and a written ballot:
- Section 4433 *Tangible Capital Assets Held by Not-for-Profit Organization*, which will replace Section 4431 *Tangible Capital Assets Held by Not-for-Profit Organizations*
  - Section 4434 *Intangible Assets Held by Not-for-Profit Organizations*, which will replace Section 4432 *Intangible Assets Held by Not-for-Profit Organizations*
  - Section 4441 *Collections Held by Not-for-Profit Organizations*, which will replace Section 4440 *Collections Held by Not-for-Profit Organizations*
- The AcSB expects to issue the final standards in the second quarter of 2018; the amendments will be effective for fiscal periods beginning on or after January 1, 2019, with earlier application permitted

- In the first phase of the project, the AcSB had also planned to address the disclosure of related party transactions and, potentially, allocated expenses; however, as of yet, no proposals have been issued

**Phase 2:**

- The second phase of the project will address the proposals related to the presentation and disclosure of expenses and whether and how to amend Section 4450 *Reporting Controlled and Related Entities by Not-for-Profit Organizations* regarding how to account for controlled not-for-profit organizations and profit-oriented enterprises
- In September 2016, the AcSB directed the NFPAC to begin research on reporting controlled and related entities by NPOs, including gathering information on combinations between NPOs and monitoring issues and concerns pertaining to NPO related party transactions

# The Synod of the Diocese of Edmonton the Anglican Church of Canada

For the year ended December 31, 2018

Report to the Finance and Administration Committee  
Review results

**April 18, 2019**

**Heather Murk, CPA, CA**  
Partner  
T 780-412-2601  
E [Heather.Murk@ca.gt.com](mailto:Heather.Murk@ca.gt.com)



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Appendix B – Draft management representation letter
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## Purpose of report and scope

The purpose of this report is to engage in an open dialogue with you regarding our review of the financial statements of The Synod of the Diocese of Edmonton the Anglican Church of Canada (the "Diocese") for the year ended December 31, 2018. This communication will assist the Finance and Administration Committee in understanding the results of the review procedures and includes comments on misstatements, significant accounting policies, sensitive estimates and other matters.

The information in this document is intended solely for the information and use of Executive Council, Finance and Administration Committee, and management. It is not intended to be distributed or used by anyone other than these specified parties.

We were engaged to provide the following deliverables:

Deliverable	Status
Report on the December 31, 2018 financial statements	April 23, 2019
Communication of review results	April 23, 2019

## Status of our review

We have substantially completed our review of the financial statements of the Diocese and the results of that review are included in this report.

We will finalize our report upon resolution of the following items that were outstanding as at April 18, 2019:

- Receipt of signed management representation letter (a draft has been attached in Appendix B);
- Approval of the financial statements by the Finance and Administration Committee (a draft Independent Practitioner's Review Engagement Report has been attached in Appendix A);
- Approval of the financial statements by the Executive Council and;
- Enquiries regarding subsequent events.

# Review results

We highlight our significant findings in respect of transactions, and other areas of focus and accounting practices.

## Significant transactions

Area of focus	Matter	Our response and findings
<b>Holy Trinity Riverbend</b>	There is a balance owing of \$192,799 (2017 - \$180,412) from Holy Trinity Riverbend as of December 31, 2018. Management has noted that the amount is collectible due to an expected sale of the property and is therefore expected to be repaid in the upcoming year. This amount has been classified as a current receivable and no allowance has been taken.	We examined the balance and discussed with management and determined that during the year, land held by Holy Trinity Riverbend has been approved for social housing, and as such, the Diocese expects the receivable will be collected in 2019.
<b>Statements of claim</b>	During the year, the Diocese has two statements of claim outstanding. The outcome of the claims are not determinable at this time. A portion of the claims may be covered by insurance should payment be required.	We have examined the note to the financial statements which outlines the existence of the claims and have concluded it is in line with the required disclosures based on information available at this time.
<b>Interfund transfer</b>	During the year, the Rural Ministry Initiative, Residential Schools Settlement and Curacy Fund were transferred from the Externally restricted net assets to the Internally restricted net assets.	We traced the fund balances to the Consolidated Trust Fund Schedule and agreed the balance to the interfund transfer and the financial statement note disclosure.

## Other Areas of Focus

<b>Area of focus</b>	<b>Our response and findings</b>
<b>Significant new accounting policies</b>	There were no significant new accounting policies adopted by the Dioceses during the year.
<b>Sensitive accounting estimates and disclosures</b>	Management uses judgment in determining the fair value of investments in securities and the collectability of receivables from parishes and loans receivable from parishes.
<b>Fraud and illegal acts</b>	Our inquiries of management did not reveal any fraud or illegal acts.
<b>Cooperation during the review</b>	We report that we received excellent cooperation from management and the employees of the Diocese. To our knowledge, we were provided access to all necessary records and other documentation and any issues that arose as a result of our review were discussed with management and have been resolved to our satisfaction.

# Adjustments and uncorrected misstatements

## Adjustments

We have no adjusted misstatements to report.

## Uncorrected misstatements

We have no uncorrected misstatements to report.

## Summary of disclosure matters

Our review did not identify any unadjusted non-trivial misstatements of disclosure matters.

# Technical updates – highlights

## Accounting

Accounting standards issued by the Accounting Standards Board that may affect the Diocese are included in Appendix C. If you have any questions about these changes we invite you to raise them during our next meeting. We will be pleased to address your concerns.

# Appendix A – Draft Independent Practitioner’s Review Engagement Report

To the Executive Council of  
The Synod of the Diocese of Edmonton The Anglican Church of Canada

We have reviewed the statement of financial position of The Synod of the Diocese of Edmonton The Anglican Church of Canada as at December 31, 2018, and the statements of operations, changes in net assets and cash flows for the year then ended, and a summary of significant accounting policies and other explanatory information.

## Management’s responsibility for the financial statements

Management is responsible for the preparation and fair presentation of these financial statements in accordance with Canadian accounting standards for not-for-profit organizations, and for such internal control as management determines is necessary to enable the preparation of financial statements that are free from material misstatement, whether due to fraud or error.

## Practitioner’s responsibility

Our responsibility is to express a conclusion on the accompanying financial statements based on our review. We conducted our review in accordance with Canadian generally accepted standards for review engagements, which require us to comply with relevant ethical requirements.

A review of financial statements in accordance with Canadian generally accepted standards for review engagements is a limited assurance engagement. The practitioner performs procedures, primarily consisting of making inquiries of management and others within the entity, as appropriate, and applying analytical procedures, and evaluates the evidence obtained.

The procedures performed in a review are substantially less in extent than, and vary in nature from, those performed in an audit conducted in accordance with Canadian generally accepted auditing standards. Accordingly, we do not express an audit opinion on these financial statements.

### Conclusion

Based on our review nothing has come to our attention that causes us to believe that the financial statements do not present fairly, in all material respects, the financial position of The Synod of the Diocese of Edmonton The Anglican Church of Canada as at December 31, 2018, and the results of its operations and its cash flows for the year then ended in accordance with Canadian accounting standards for not-for-profit organizations.

Edmonton, Canada

Month XX, 2019

Chartered Professional Accountants

DRAFT

# Appendix B – Draft management representation letter

DATE

Grant Thornton LLP  
1701 Scotia Place 2  
10060 Jasper Avenue NW  
Edmonton, AB  
T5J 3R8

Dear Madam:

This representation letter is provided in connection with your review of the financial statements of The Synod of the Diocese of Edmonton (“the Diocese”) for the year ended December 31, 2018, for the purposes of you expressing a conclusion that, based on your review, nothing has come to your attention that causes you to believe that the financial statements of the Diocese do not present fairly, in all material respects, the financial position of the Diocese as at December 31, 2018, and the results of its operations and its cash flows for the year then ended in accordance with Canadian accounting standards for not-for-profit organizations.

We confirm, to the best of our knowledge and belief, the following representations made to you during your review:

## **Financial Statements**

1. We have fulfilled our responsibilities, as set out in the terms of the engagement letter dated January 23, 2019, for the preparation and fair presentation of the financial statements in accordance with Canadian accounting standards for not-for-profit organizations.
2. We acknowledge our responsibility for the design, implementation and maintenance of internal control to enable the preparation of financial statements that are free from material misstatement, whether due to fraud or error.

## **Information provided**

3. We have provided you with:
  - a) access to all information of which we are aware that is relevant to the preparation and fair presentation of the financial statements, such as records, documentation and other matters;
  - b) additional information that you have requested from us for the purpose of the review; and

- c) unrestricted access to persons within the entity from whom you determined it necessary to obtain evidence.
- 4. All transactions have been recorded in the accounting records and are reflected in the financial statements.
- 5. There were no restatements made to correct a material misstatement in the prior period financial statements that affect the comparative information.

**We have disclosed to you**

- 6. The identity of the entity's related parties and all the related party relationships and transactions of which we are aware;
- 7. Significant facts relating to any frauds or suspected frauds known to us that may have affected the entity;
- 8. Known actual or possible non-compliance with laws and regulations for which the effects of non-compliance affect the financial statements of Diocese;
- 9. All information relevant to use of the going concern assumption in the financial statements;
- 10. All events occurring subsequent to the date of the financial statements that may require adjustment or disclosure;
- 11. Material commitments, contractual obligations or contingencies that have affected or may affect the entity's financial statements, including disclosures;
- 12. Material non-monetary transactions or transactions for no consideration undertaken by the entity in the financial reporting period under consideration; and
- 13. All known deficiencies in the design or operation of internal control over financial reporting of which we are aware.

**Recognition, measurement and disclosure**

- 14. We believe that the significant assumptions used in arriving at the fair values of financial instruments as measured and disclosed in the financial statements are reasonable and appropriate in the circumstances. The receivable of \$192,799 from Holy Trinity Riverbend is expected to be received by December 31, 2019.
- 15. We have no plans or intentions that may materially affect the carrying value or classification of assets and liabilities, both financial and non-financial, reflected in the financial statements.
- 16. All related party transactions have been appropriately measured and disclosed in the financial statements.
- 17. The nature of all material measurement uncertainties has been appropriately disclosed in the financial statements, including all estimates where it is reasonably possible that the estimate will change in the near term and the effect of the change could be material to the financial statements.
- 18. All outstanding and possible claims, whether or not they have been discussed with legal counsel, have been disclosed to you and are appropriately reflected in the financial statements. Refer to Note 9 in the financial statements.

19. All liabilities and contingencies, including those associated with guarantees, whether written or oral, have been disclosed to you and are appropriately reflected in the financial statements.
20. All “off-balance sheet” financial instruments have been properly recorded or disclosed in the financial statements.
21. With respect to environmental matters:
  - a) at year end, there were no liabilities or contingencies that have not already been disclosed to you;
  - b) liabilities or contingencies have been recognized, measured and disclosed, as appropriate, in the financial statements; and
  - c) commitments have been measured and disclosed, as appropriate, in the financial statements.
22. The entity has satisfactory title to (or lease interest in) all assets, and there are no liens or encumbrances on the entity's assets nor has any been pledged as collateral.
23. We have disclosed to you, and the entity has complied with, all aspects of contractual agreements that could have a material effect on the financial statements in the event of non-compliance.
24. The Goods and Services Tax (GST) transactions recorded by the entity are in accordance with the federal and provincial regulations. The GST liability/receivable amounts recorded by the entity are considered complete.
25. There have been no events subsequent to the balance sheet date up to the date hereof that would require recognition or disclosure in the financial statements.

**Other**

26. We have considered whether or not events have occurred or conditions exist which may cast significant doubt on the entity's ability to continue as a going concern and have concluded that no such events or conditions are evident.

Yours very truly,

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**The Rt. Rev. Dr. Jane Alexander**

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**The Rev. John Gee, Treasurer**

# Appendix C – ASNPO

## Accounting developments

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**Accounting – Standards issued by CPA Canada**

**Effective date**

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**Preface to the CPA Canada Handbook – Accounting**

The CPA Canada Handbook (the CPA Handbook) is structured to accommodate the different standards that apply to the different categories of organizations.

- Preface to the CPA Canada Handbook – Accounting
- Part I – International Financial Reporting Standards (IFRS)
- Part II – Accounting Standards for Private Enterprises (ASPE)
- Part III – Accounting Standards for Not-for-Profit Organizations (ASNPO)
- Part IV – Accounting Standards for Pension Plans

Not-for-profit organizations (NPOs) who report under Part III of the CPA Handbook are also required to follow the standards in Part II of the CPA Handbook for those areas that are not addressed in Part III of the CPA Handbook.

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**2017 Improvements to ASPE**

The Accounting Standards Board (AcSB) makes annual changes to standards through an annual improvements process which include changes consisting of relatively limited amendments to clarify guidance or wording within the standards, or to correct for relatively minor unintended consequences, conflicts or oversights.

Fiscal years beginning on or after January 1, 2018. Early adoption is permitted.

The following standards were amended in the 2017 process:

- Section 1505 *Disclosure of Accounting Policies*

The amendment to Section 1505 requires the disclosure of accounting policies "in one of the first notes," rather than as the first note, to the financial statements.

- Section 1506 *Accounting Changes*

The amendment to Section 1506 removes the requirement to disclose the amount of an adjustment related to an accounting policy change for the current period and instead requires disclosure "for each of the prior period(s) presented".

- Section 1521 *Balance Sheet*

The amendment to Section 1521 clarifies the line items required to be separately presented in the balance sheet and the line items that may either be presented separately in the balance sheet or in the notes to the financial statements.

- Section 1651 *Foreign Currency Translation*

Prior to the improvement, Section 1651 forbids the reversal of previously recorded write-downs of inventory in the translated financial statements of an integrated foreign operation. This contradicts Section 3031, which requires that previous write-downs to inventory be reversed under certain circumstances. The amendments allow previously recorded write-downs of inventory to be reversed under certain circumstances in translated financial statements, consistent with Section 3031.

- Section 3065 *Leases*

The amendment to Section 3065 clarifies that only the amount of the allowance for impairment requires disclosure and not the carrying amount of impaired operating lease receivables.

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# Proposed modifications to the accounting standards for not-for-profit organizations in the private sector

In 2015, the AcSB formed the Not-for-Profit Advisory Committee (hereinafter “the NFPAC”) to act in an advisory capacity to the AcSB and assist them in maintaining and improving accounting standards for NPOs in the private sector. The NFPAC consists of a Chair, who is a member of the AcSB, and other members with a range of backgrounds and experience including preparers, users and auditors of NPO financial statements. Below is a summary of each project approved by the AcSB and the activities completed by the AcSB and the NFPAC on the project to date:

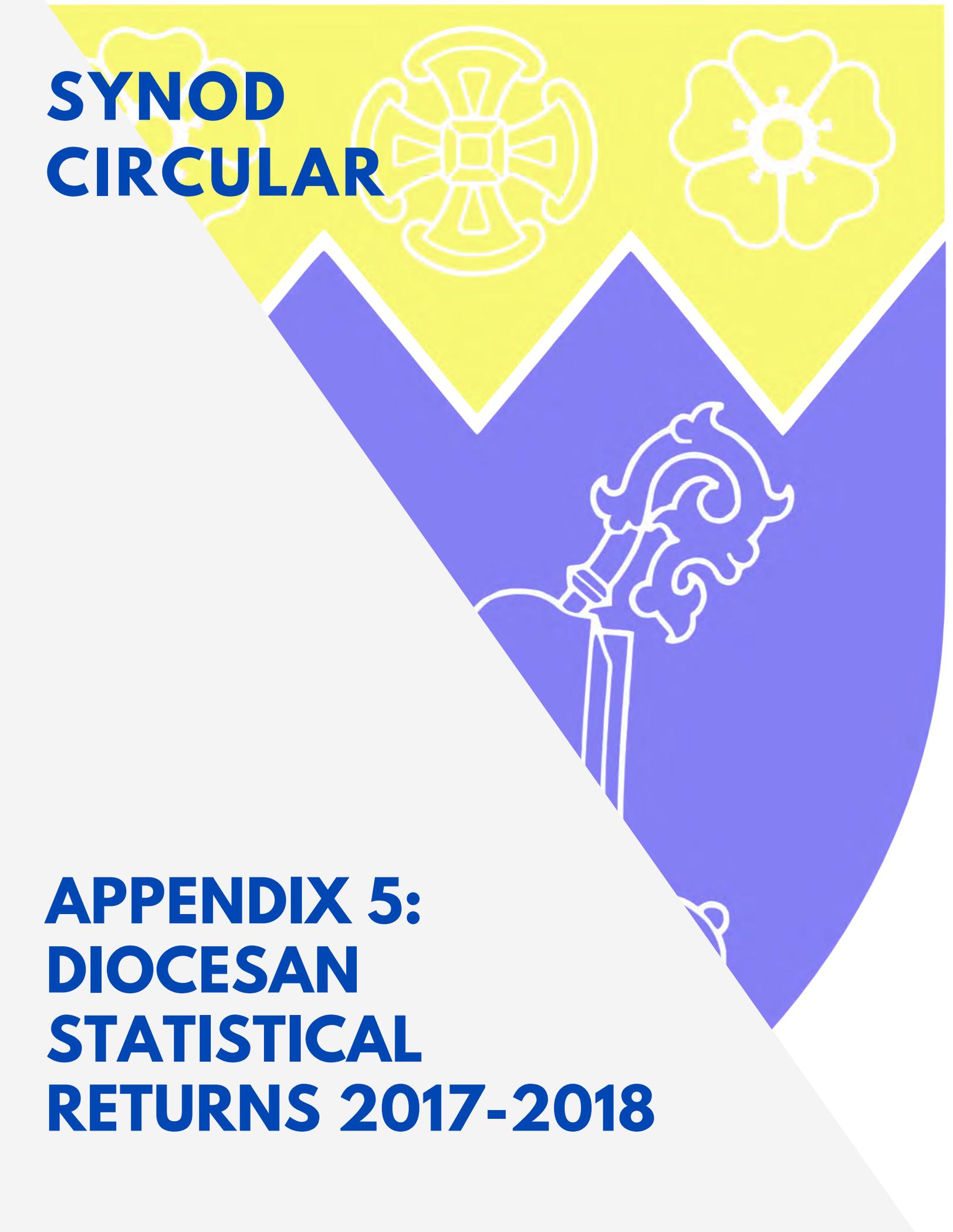
## Contributions – Revenue Recognition and Related Matters

- During this project, the AcSB is conducting further research on the recognition of revenue from contributions and will address the implications of deliberations relating to the size exemption for capital assets and financial statement presentation
- The NFPAC has discussed:
  - the reasons for the current two methods of accounting for contributions (deferral method and restricted fund method)
  - how the two methods serve the conceptual principles in Section 1001 *Financial Statement Concepts* and the effect on donors
  - common issues and areas of accounting for contributions that need improvement
  - the pros and cons of the two methods
- The AcSB has performed research consisting of the following:
  - an analysis of NPOs’ financial statements to understand the types of contributions organizations receive and the types of organizations that use the deferral method versus the restricted fund method
  - consultations with NPOs to understand the terms and conditions of the various types of contributions received and why they use the deferral method versus the restricted fund method to account for those contributions
  - consultations with the users of NPO financial statements, including foundations, government funders, a lender and not-for-profit directors, to understand what information they need to make decisions
- As a next step, the AcSB has directed its staff to begin developing a consultation paper on the following topics:
  - restricted contributions
  - endowment contributions
  - pledges
  - bequests
  - contributed materials and services
  - the \$500,000 capital assets size exemption and
  - presentation

## Combinations

- The AcSB was informed by NPO stakeholders that combinations between NPOs are becoming more common in the current economic climate. Currently the handbook provides no accounting guidance in this area. In June 2018, the AcSB approved a project to provide guidance on the initial measurement of a combination involving an NPO and the relevant disclosures. The project will explore the accounting for combinations completed by:
  - NFPs applying Part III of the CPA Canada Handbook – Accounting
  - to the extent transactions with similar characteristics exist, for-profit enterprises applying Part II of the Handbook
- The AcSB will consult with stakeholders and tentatively plans to issue an exposure draft in the second half of 2019, pending finalization of the project’s scope
- The NFPAC has discussed proposals for determining if a combination of two or more NPOs or an NPO with a for-profit enterprise may be accounted for as a merger, and issues that may arise when accounting for a combination as an acquisition

# **SYNOD CIRCULAR**



## **APPENDIX 5: DIOCESAN STATISTICAL RETURNS 2017-2018**



# The Anglican Church of Canada

## Diocesan Statistics and Ministry for the Year

Diocese Edmonton

Your Name The Ven Alan T Perry

### A. IDENTIFIED PERSONAL MINISTRIES

#### a) Clergy

*Bishops:* Active 1 Retired 1  
*Priests:* Paid 59 Unpaid 6 Retired 53  
*Deacons:* Paid 4 Unpaid 10 Retired 1  
*Transitional Deacons:* Paid 2 Unpaid \_\_\_\_\_  
*Lutheran Pastors:* 1

#### b) Licensed Baptismal Ministries

*Catechists:* \_\_\_\_\_  
*Lay Readers:* 89  
*Threshold Ministries (was Church army):* \_\_\_\_\_

#### c) Other Paid Workers

*Diocesan:* 8  
*Parish:* 22

### B. PARISH & DIOCESAN MINISTRIES

*Number of Parishes:* 53  
*Number of Congregations:* 53  
*Joint with ELCIC (formal shared ministries only):* 1  
*Joint with other denominations (formal shared ministries only):* \_\_\_\_\_

### C. PARISH STATISTICS & RECORDS

Total number on parish rolls: 7224

Average Sunday attendance: 2591

Number of regular identifiable givers (envelope, direct debit, cheque, credit card): 3062

(To calculate General Synod membership) Total diocesan worship attendance on: .....

U	·	<u>4641</u>	U	·	<u>2553</u>	Sept.	·	<u>2731</u>	Dec. 24/25	<u>6144</u>
		(Easter, incl. Easter Vigil)			(Day of Pentecost)			(2 <sup>nd</sup> Sunday in Sept.)		(Christmas Eve and Day)

Engaged in formation and learning:

Children	<u>651</u>	Youth (12-18)	<u>197</u>	Adults	<u>2089</u>
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Baptisms:	<u>153</u>	Marriages:	<u>50</u>
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Confirmations:	<u>26</u>	Funerals:	<u>182</u>
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### D. ORDINATIONS

Bishop	<u>0</u>	Priest	<u>5</u>	Deacon	<u>2</u>
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# The Anglican Church of Canada

## Diocesan Statistics and Ministry for the Year 2017

Diocese Edmonton

Your Name Alan T Perry

### A. IDENTIFIED PERSONAL MINISTRIES

#### a) Clergy

*Bishops:* Active 1 Retired 1  
*Priests:* Paid 55 Unpaid 7 Retired 48  
*Deacons:* Paid 3 Unpaid 10 Retired 1  
*Transitional Deacons:* Paid 5 Unpaid \_\_\_\_\_  
*Lutheran Pastors:* 2

#### b) Licensed Baptismal Ministries

*Catechists:* \_\_\_\_\_  
*Lay Readers:* 121  
*Threshold Ministries (was Church army):* \_\_\_\_\_

#### c) Other Paid Workers

*Diocesan:* 7  
*Parish:* 26

### B. PARISH & DIOCESAN MINISTRIES

*Number of Parishes:* 53  
*Number of Congregations:* 53  
*Joint with ELCIC (formal shared ministries only):* \_\_\_\_\_  
*Joint with other denominations (formal shared ministries only):* \_\_\_\_\_

## C. PARISH STATISTICS & RECORDS

Total number on parish rolls: 7155

Average Sunday attendance: 2624

Number of regular identifiable givers (envelope, direct debit, cheque, credit card): 3157

(To calculate General Synod membership) Total diocesan worship attendance on:

April 15/16 5043      June 4 2703      Sept. 10 2815      Dec. 24/25 6014  
(Easter, incl. Easter Vigil)      (Day of Pentecost)      (2<sup>nd</sup> Sunday in Sept.)      (Christmas Eve and Day)

Engaged in formation and learning:

Children 574      Youth (12-18) 342      Adults 1683

Baptisms: 145      Marriages: 49

Confirmations: 26      Funerals: 177

## D. ORDINATIONS

Bishop 0      Priest 3      Deacon 7

## E. REVENUE REPORT FOR PROPORTIONAL GIVING

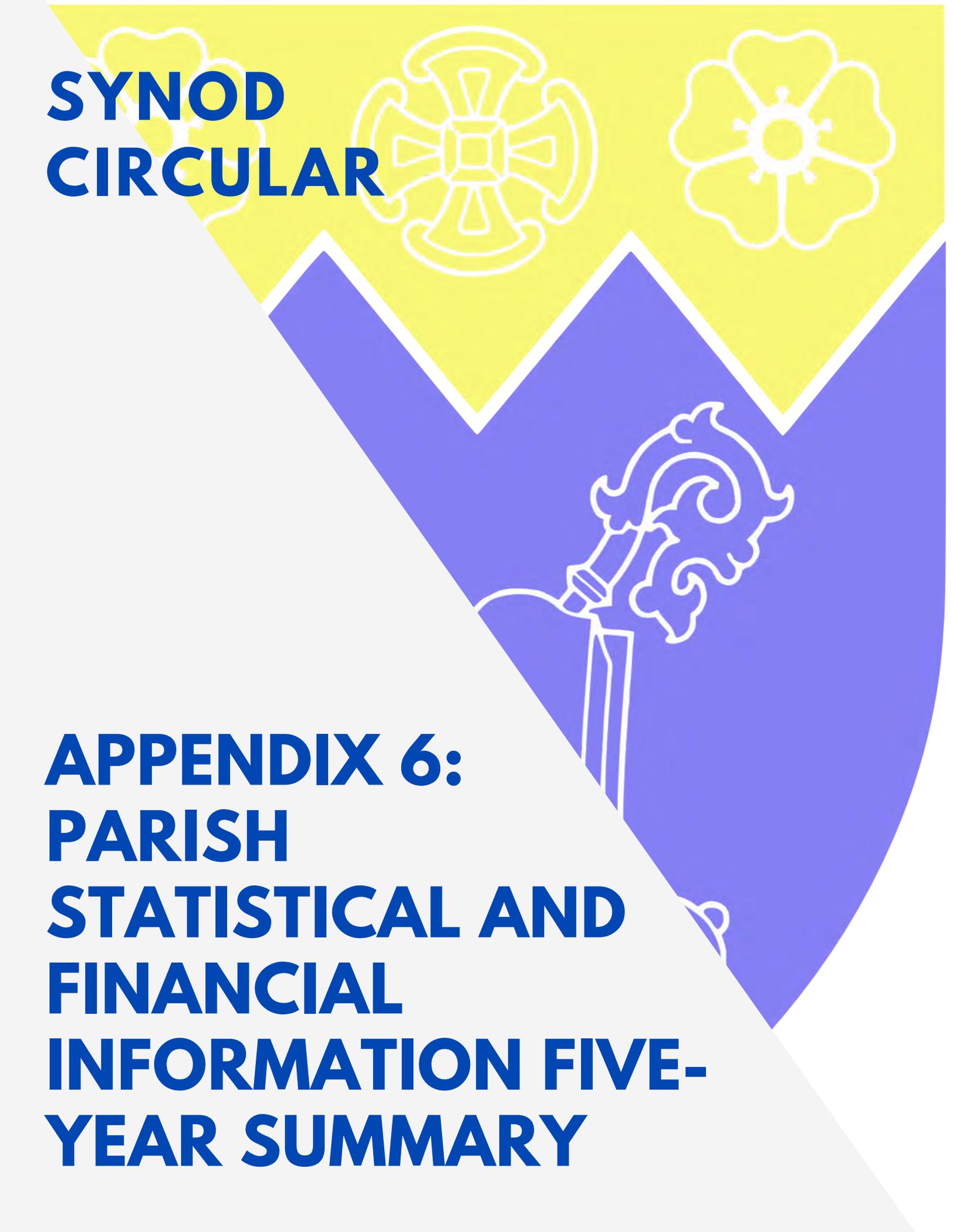
### Operating Revenue

1a. Contributions from parishes including apportionment, assessment and program contributions	
1b. <b>Deduct:</b> Flow-through cost recoveries included above (e.g. Group premiums, centralized payroll recoveries, etc.)	
2a. Investment income	
2b. Gain on sale of investments not reinvested	
3. Income from endowments and trusts for use of the diocese	
4. Undesignated bequests	
5. Donations and gifts received for Diocesan use	
6. Fundraising expense deducted from line 5. \$	
7. Grants received from other organizations (e.g. ACW etc.) (Note: Do not include General Synod grants to assisted diocese)	
8. Other income to be included in Proportional Giving base (please give details)	
9. <b>Deduct:</b> Diocesan contributions to <i>Giving with Grace</i>	
<b>Total net revenue to be included in Proportional Giving Base</b>	
<b>Proportional Giving Base</b> <span style="float: right;"><b>26%</b></span>	
<b>Intended 2019 Proportional Gift</b>	

### Other Diocesan Revenue Received (not included in Proportional Giving base)

10. Grants from General Synod – assisted diocese	
11. Donations received for non-diocesan charitable programs (e.g. PWRDF, Canadian Bible Society)	
12. Gain on sale of property and fixed assets	
13. Gain on sale of investments reinvested	
14. Change in market value of investments if used for audited financial statements	
15. Other income (please give details)	
<b>Total Reported Income</b>	

**SYNOD  
CIRCULAR**

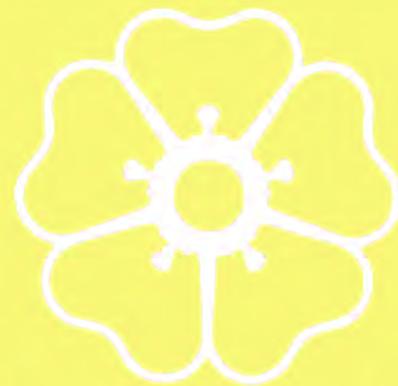


**APPENDIX 6:  
PARISH  
STATISTICAL AND  
FINANCIAL  
INFORMATION FIVE-  
YEAR SUMMARY**

**Diocese of Edmonton  
Comparitive Parish Statistics for 2014 to 2018**

	Average Attendance					% Change Over Five Years	Sunday School Attendance					% Change Over Five Years	Youth Group Attendance					% Change Over Five Years	Parish Offering (Envelope & Special)					% Change Over Five Years
	2018	2017	2016	2015	2014		2018	2017	2016	2015	2014		2018	2017	2016	2015	2014		2018	2017	2016	2015	2014	
	St. Mary Abbots, Barrhead	38	30	27	24		22	<b>48</b>		0	0		0		15		0		0		36,190	47,139	44,513	
St. Columba's, Beaumont	18	22	21	21	22	<b>-16</b>	5										33,170	47,024	47,947	46,951	40,823	<b>-27</b>		
Holy Trinity, Bon Accord					9																36,267	31,670	<b>-100</b>	
St. Andrew, Camrose	68	70	69	61	68	<b>1</b>	26	13	10	10	6	<b>167</b>	5		4	<b>25</b>	110,191	114,703	109,505	121,953	120,308	<b>-6</b>		
St. John's, Cold Lake	28	29	30	26	30	<b>-3</b>	9	7	7	10	8	<b>13</b>			4	<b>-100</b>		52,388	56,499	46,201	41,966	<b>-100</b>		
St. George's, Devon	31	34	45	30	22	<b>-5</b>			17	15	8	<b>-100</b>			14	<b>-100</b>	59,102	70,946	90,466	70,140	52,113	<b>-17</b>		
All Saints', Drayton Valley	36	44	42	42	41	<b>-15</b>	18	20	36	16	15	<b>-17</b>			0	<b>#DIV/0!</b>	93,091	97,250	88,077	91,725	97,778	<b>-1</b>		
St. Mary's, Edgerton	18	20	21	22	24	<b>-17</b>											37,844	40,841	40,107	39,235	39,294	<b>-5</b>		
All Saints' Cathedral	211	205	211	244	244	<b>-7</b>	4	12	13	10	12	<b>-66</b>					324,892	318,206	333,496	318,780	332,626	<b>0</b>		
Christ Church, Edmonton	147	144	154	150	149	<b>-2</b>	17	25	14	13	14	<b>3</b>	6	8	8	6	14	<b>-33</b>	311,953	371,783	336,343	329,263	333,700	<b>-9</b>
Good Shepherd, Edmonton	103	100	114	115	110	<b>-6</b>	32	8	23	24	19	<b>73</b>	8	9		5	6	<b>20</b>	118,815	120,761	125,776	120,483	122,758	<b>-3</b>
Holy Trinity, Edmonton	227	211	212	189	185	<b>14</b>	44	49	72	20	20	<b>9</b>	16	10	6	5	4	<b>156</b>	317,634	345,172	348,723	302,664	326,121	<b>-4</b>
Holy Trinity, Riverbend	39	33	29	33	58	<b>2</b>	17	13			15	<b>21</b>					0		43,620	43,073	32,791	34,114	58,163	<b>4</b>
St. Augustine's, Edmonton	53	49	61	63	65	<b>-11</b>	12		5	4	8	<b>112</b>							133,980	135,108	141,511	148,701	157,716	<b>-8</b>
St. David's, Edmonton	39	35	32	36	37	<b>11</b>	14	17	13	8	17	<b>2</b>	3	5	8	9	7	<b>-59</b>	106,317	89,583	100,719	100,836	94,193	<b>10</b>
St. Faith's, Edmonton	70	68	47	51	46	<b>32</b>		12	13	14	12	<b>-100</b>					0		98,689	94,096	84,034	47,095	40,437	<b>49</b>
St. George's, Edmonton	55	59	56	74	74	<b>-16</b>	15	15	13	6	9	<b>40</b>	4					<b>#DIV/0!</b>	112,976	105,267	101,467	105,845	134,956	<b>1</b>
St. John's, Edmonton	296	312	301	276	319	<b>-2</b>	152	121	99	78	90	<b>57</b>	123	35	72	39	36	<b>170</b>	763,814	775,266	736,650	669,296	582,923	<b>11</b>
St. Luke's, Edmonton	73	79	76	69	70	<b>-1</b>	13			12	11	<b>13</b>			0	0			101,642	124,709	102,437	105,766	94,311	<b>-5</b>
St. Margaret's, Edmonton	92	82	86	90	91	<b>5</b>	15	13	15	15	20	<b>-5</b>		4	4	0	0	<b>-100</b>	173,247	149,304	145,562	145,697	139,801	<b>19</b>
St. Mark-Jieng, Edmonton	53	43	40	47	35	<b>28</b>	32	30	36	36		<b>-6</b>							3,978	6,723		3,590	1,350	<b>2</b>
St. Mary's, Edmonton	22	22	26	30	35	<b>-22</b>	9		6		18	<b>-25</b>								40,767	64,620	72,235	80,082	<b>-100</b>
St. Matthias, Edmonton	92	83	92	93	101	<b>0</b>	12	8	7	15	5	<b>37</b>			7	8		<b>-100</b>	165,829	145,272	160,028	166,814	171,281	<b>3</b>
St. Matthias Filipino, Edmonton	54	46	33	35		<b>42</b>			5			<b>-100</b>												
St. Michael's, Edmonton	80	86	85	92	101	<b>-12</b>	33	28	18	11	13	<b>89</b>		7	7	11	9	<b>-100</b>	79,091	81,033	67,142	86,133	87,391	<b>-2</b>
St. Patrick's, Edmonton	91	89	83	84	80	<b>8</b>	18	21	13	17	18	<b>4</b>	3	4	7	7	8	<b>-54</b>	97,492	93,880	94,104	96,877	96,808	<b>2</b>
St. Paul's, Edmonton	77	88	94	107	119	<b>-25</b>	26	29	25	36	38	<b>-19</b>	9	7	15	19	21	<b>-42</b>	300,225	313,386	343,210	394,883	370,168	<b>-16</b>
St. Peter's, Edmonton	42	41	53	60	62	<b>-22</b>					0	0				0	0		95,603	95,926	113,802	108,254	113,624	<b>-11</b>
St. Stephen's, Edmonton	69	76	73	72	62	<b>-2</b>					5	<b>-100</b>							56,505	57,553	45,866	41,706	46,774	<b>18</b>
St. Timothy's, Edmonton	98	106	122	131	127	<b>-19</b>	10	13	15	20	26	<b>-46</b>		16	5	9	20	<b>-100</b>		229,818	205,771	243,103	200,799	<b>-100</b>
St. Catherine's, Edson	30	43	44	29	27	<b>-16</b>	7	6	12		8	<b>-19</b>							39,882	44,000	45,513	48,188	46,258	<b>-13</b>
St. George's, Fort Saskatchewan	44	56	46	44	56	<b>-13</b>	5		0	6	4	<b>50</b>			15			<b>-100</b>	73,662	74,122	63,360	77,017	93,056	<b>-4</b>
Emmanuel, Gibbons	32	34	37		22	<b>3</b>													78,545	78,456	54,802	58,521	53,006	<b>28</b>
St. Francis', Hinton					11																			<b>#DIV/0!</b>
St. Mary & St. George, Jasper	27	29	29	30	34	<b>-11</b>					2	<b>-100</b>							56,503	54,686	61,325	58,868	56,374	<b>-2</b>
St. Peter's, Lac La Nonne			16	9	9	<b>-100</b>															7,615	8,118	<b>-100</b>	
St. Paul's, Leduc	58	60	59	65	64	<b>-6</b>	18	18	15	20	25	<b>-8</b>		10	10	6	5	<b>-100</b>	77,125	75,146	76,231	76,488	92,128	<b>-4</b>
St. Andrew, Morinville					11																			<b>#DIV/0!</b>
St. John's, Onoway	39	42	51	36	39	<b>-7</b>				10	7	<b>-100</b>					7	<b>-100</b>	62,576	54,701	51,990	58,203	64,227	<b>9</b>
St. Mary's, Ponoka	39	36	37	40	45	<b>-1</b>	16	16		11	10	<b>30</b>							70,143	76,171	85,228	82,315	85,070	<b>-15</b>
St. Mary's, Redwater	6	7	10	10	13	<b>-40</b>																		
St. Aidan & St. Hilda, Rexboro	16	14	15	14	13	<b>14</b>													10,380	9,634	8,715	7,763	12,774	<b>7</b>
St. Matthew's, St. Albert	105	108	115	119	120	<b>-9</b>	19	26	32	28	30	<b>-34</b>		15	10	7	7	<b>-100</b>	180,726	171,668	180,164	175,091	181,254	<b>2</b>
St. John's, St. Paul	6	5	7	7	8	<b>-11</b>													6,580	7,463	4,785	4,268	3,197	<b>34</b>
St. Mary's, Sangudo	7	7	9	10	11	<b>-24</b>															3,553	3,300	<b>-100</b>	
St. John's, Sedgewick	14	15	20	15	14	<b>-13</b>														17,017	18,631	15,599	13,592	<b>-100</b>
St. Thomas', Sherwood Park	115	113	121	124	123	<b>-4</b>	19	0	12	17	15	<b>73</b>			6	6		<b>-100</b>	194,756	201,714	224,965	222,619	227,158	<b>-11</b>
St. Augustine's, Spruce Grove	128	113	116	123	131	<b>6</b>	15	8		23	15	<b>-2</b>	5		12	13	12	<b>-59</b>	157,039	164,549	163,374	168,856	164,861	<b>-5</b>
Holy Trinity, Tofield	6	9	10	12	18	<b>-51</b>													14,376	15,357	13,558	24,870	26,140	<b>-28</b>
St. Mary's, Vegreville	14	16	15	15	29	<b>-25</b>				5	5	<b>-100</b>							35,542	29,891	31,114	30,326	39,454	<b>9</b>
St. Saviour, Vermilion	36	41	38	31	32	<b>1</b>				1	1	<b>-100</b>							87,808	65,954	65,851	73,389	69,971	<b>28</b>
St. Matthew's, Viking	5	7	5		11	<b>-35</b>													5,600	5,111		2,164		<b>54</b>
St. Saviour, Wabamun	13	15	15	13	14	<b>-9</b>													11,336	13,846	14,262	10,800	5,533	<b>2</b>
St. Thomas', Wainwright	32	32	29	32	34	<b>1</b>	9				15	<b>-40</b>							60,012	63,845	64,662	66,717	69,675	<b>-9</b>
St. Philip's, Westlock	32	28	31	33	35	<b>1</b>	7		6	6		<b>17</b>							50,629	52,425	55,162	56,808	54,035	<b>-7</b>
Immanuel, Wetaskiwin	25	29	29	32	35	<b>-20</b>	7	10	10	15	8	<b>-35</b>							70,880	71,289	74,579	75,402	78,389	<b>-5</b>
St. Patrick's, Whitecourt	26	22	22	23	22	<b>17</b>	1	3		8		<b>-82</b>		2					18,359	20,028	20,765	21,798	24,086	<b>-15</b>
<b>TOTAL</b>	<b>3,175</b>	<b>3,187</b>	<b>3,261</b>	<b>3,233</b>	<b>3,389</b>	<b>-3</b>	<b>651</b>	<b>546</b>	<b>562</b>	<b>540</b>	<b>552</b>	<b>18</b>	<b>197</b>	<b>132</b>	<b>182</b>	<b>182</b>	<b>186</b>	<b>16</b>	<b>5,138,350</b>	<b>5,574,048</b>	<b>5,545,918</b>	<b>5,555,179</b>	<b>5,510,378</b>	<b>-7</b>

# **SYNOD CIRCULAR**



# **APPENDIX 7: MAPS**



## Archdeacons:

- The Ven. Lee Bezanson, Archdeacon Preceptor
- The Ven. Travis Enright, Archdeacon for Indigenous Ministry
- The Ven. Chris Pappas, Archdeacon for Church Growth and Development
- The Ven. Alan Perry, Executive Archdeacon
- The Ven. Richard King, Archdeacon for Mission and Discipleship

## Acting Dean:

- The Ven. Alan Perry, Executive Archdeacon

## Regional Deans and Deaneries:

<b>BATTLE RIVER</b>	<b>COLD LAKE</b>	<b>EDMONTON WEST</b>	<b>WHITEMUD</b>	<b>YELLOWHEAD</b>
<i>Regional Dean: Ann Marie Nicklin</i>	<i>Regional Dean: Colleen Sanderson</i>	<i>Regional Dean: Vacant</i>	<i>Regional Dean: Tim Chesterton</i>	<i>Regional Dean: Susan Oliver</i>
•Edgerton	•Cold Lake	•Barrhead	•Beaumont	•Drayton Valley
•EDMONTON	•EDMONTON	•EDMONTON	•Camrose	•EDMONTON
St Augustine	All Saints' Cathedral	EYOC / Remand Ctr	•Devon	Christ Church
St David	ICPM	Good Shepherd	•EDMONTON	St Timothy's
St Luke	St Faith	St Paul	Holy Trinity, Old Strathcona	•Edson
St Patrick	St Mark-Jieng	St Peter	Holy Trinity, Riverbend	•Jasper
•Sedgewick	St Mary	•Lac La Nonne	St George	•Parkland
•Sherwood Park	St Michael & All Angels	•Onoway	St John the Evangelist	•Rexboro
•Tofield	St Stephen the Martyr	•St Albert	St Margaret	•Wabamun
•Vegreville	•Fort Saskatchewan	•Sangudo / Mayerthorpe	St Matthias	
•Viking	•Gibbons / Redwater	•Westlock	University Chaplaincy	
•Wainwright	•St. Paul	•Whitecourt	•Leduc	
	•Vermilion		•Ponoka	
			•Wetaskiwin	

### First Nations – Treaty 8

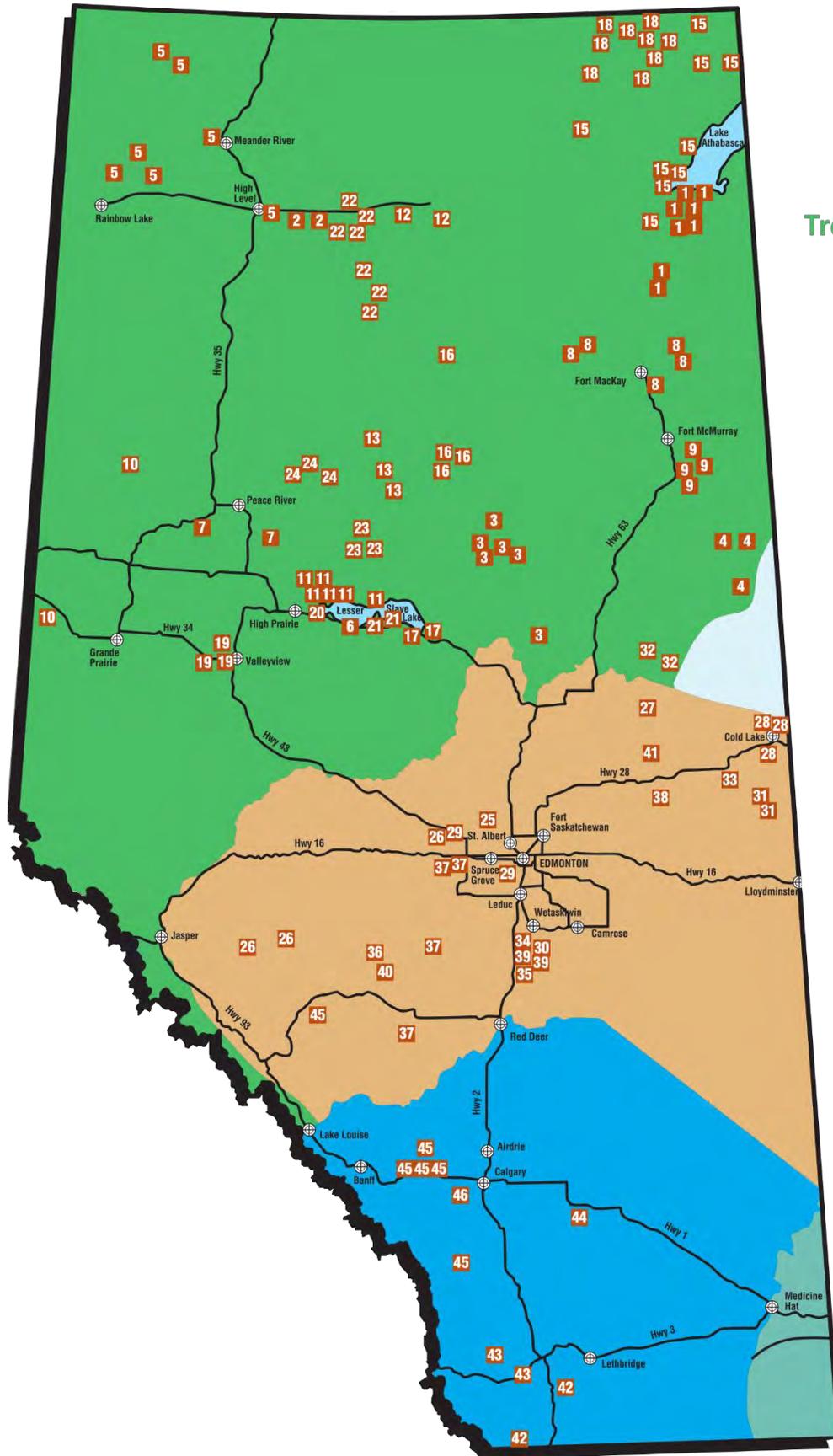
<b>1</b>	Athabasca Chipewyan First Nation	<b>13</b>	Loon River First Nation
<b>2</b>	Beaver First Nation	<b>14</b>	Lubicon Lake Band
<b>3</b>	Bigstone Cree Nation	<b>15</b>	Mikisew Cree First Nation
<b>4</b>	Chipewyan Prairie First Nation	<b>16</b>	Peerless Trout First Nation
<b>5</b>	Dene Tha' First Nation	<b>17</b>	Sawridge Band
<b>6</b>	Driftpile First Nation	<b>18</b>	Smith's Landing First Nation
<b>7</b>	Duncan's First Nation	<b>19</b>	Sturgeon Lake Cree Nation
<b>8</b>	Fort McKay First Nation	<b>20</b>	Sucker Creek First Nation
<b>9</b>	Fort McMurray First Nation	<b>21</b>	Swan River First Nation
<b>10</b>	Horse Lake First Nation	<b>22</b>	Tallcree First Nation
<b>11</b>	Kapawe'no First Nation	<b>23</b>	Whitefish Lake First Nation (Atikameg)
<b>12</b>	Little Red River Cree Nation	<b>24</b>	Woodland Cree First Nation

### First Nations – Treaty 6

<b>25</b>	Alexander First Nation	<b>34</b>	Louis Bull Tribe
<b>26</b>	Alexis Nakota Sioux Nation	<b>35</b>	Montana First Nation
<b>27</b>	Beaver Lake Cree Nation	<b>36</b>	O'Chiese First Nation
<b>28</b>	Cold Lake First Nations	<b>37</b>	Paul First Nation
<b>29</b>	Enoch Cree Nation	<b>38</b>	Saddle Lake Cree Nation
<b>30</b>	Ermineskin Cree Nation	<b>39</b>	Samson Cree Nation
<b>31</b>	Frog Lake First Nation	<b>40</b>	Sunchild First Nation
<b>32</b>	Heart Lake First Nation	<b>41</b>	Whitefish Lake First Nation (Goodfish)
<b>33</b>	Kehewin Cree Nation		

### First Nations – Treaty 7

<b>42</b>	Blood Tribe	<b>45</b>	Stoney Tribe
<b>43</b>	Piikani Nation		• Bearspaw, Chiniki and Wesley
<b>44</b>	Siksika Nation	<b>46</b>	Tsuu T'ina Nation



Treaty 8

Treaty 6

Treaty 7



**YUKON**

• Whitehorse

**ARCTIC**

• Yellowknife

• Iqaluit

**CALEDONIA**

• Prince Rupert

**ATHABASCA**

• Peace River

**BRANDON**

**SASKATCHEWAN**

• Prince Albert

**MISHAMIKOWEESH**

• Kingfisher Lake

**EASTERN NEWFOUNDLAND AND LABRADOR**

**WESTERN NEWFOUNDLAND**

• Corner Brook

**CENTRAL NEWFOUNDLAND**

• St. John's

**TERRITORY OF THE PEOPLE**  
(Formerly APC)

**EDMONTON**

• Edmonton

**SASKATOON**

• Saskatoon

**KAMLOOPS**

• Kamloops

**KELOWNA**

• Kelowna

**VANCOUVER**

• Vancouver

**KOOTENAY**

• Calgary

**CALGARY**

**QU'APPELLE**

• Regina

**RUPERT'S LAND**

• Brandon

• Winnipeg

**MOOSONEE**

• Timmins

**QUEBEC**

• Quebec

**FREDERICTON**

• Fredericton

**NOVA SCOTIA AND PRINCE EDWARD ISLAND**

• Halifax

**ALGOMA**

• Sault Ste. Marie

**OTTAWA**

• Ottawa

**MONTREAL**

• Montreal

**TORONTO**

• Toronto

**ONTARIO**

• Kingston

**WINDSOR**

• Windsor

**LONDON**

• London

**HAMILTON**

• Hamilton

**NEW BRUNSWICK**

• Fredericton

**NEW JERSEY**

• Trenton

**NEW YORK**

• Albany

**PENNSYLVANIA**

• Harrisburg

**MARYLAND**

• Annapolis

**DELAWARE**

• Dover

**VIRGINIA**

• Richmond

**NORTH CAROLINA**

• Raleigh

**SOUTH CAROLINA**

• Columbia

**MISSISSIPPI**

• Jackson

**LOUISIANA**

• Baton Rouge

**MISSOURI**

• Jefferson City

**ILLINOIS**

• Springfield

**INDIANA**

• Indianapolis

**KENTUCKY**

• Frankfort

**TENNESSEE**

• Nashville

**MISSOURI**

• Jefferson City

**ARKANSAS**

• Little Rock

**LOUISIANA**

• Baton Rouge

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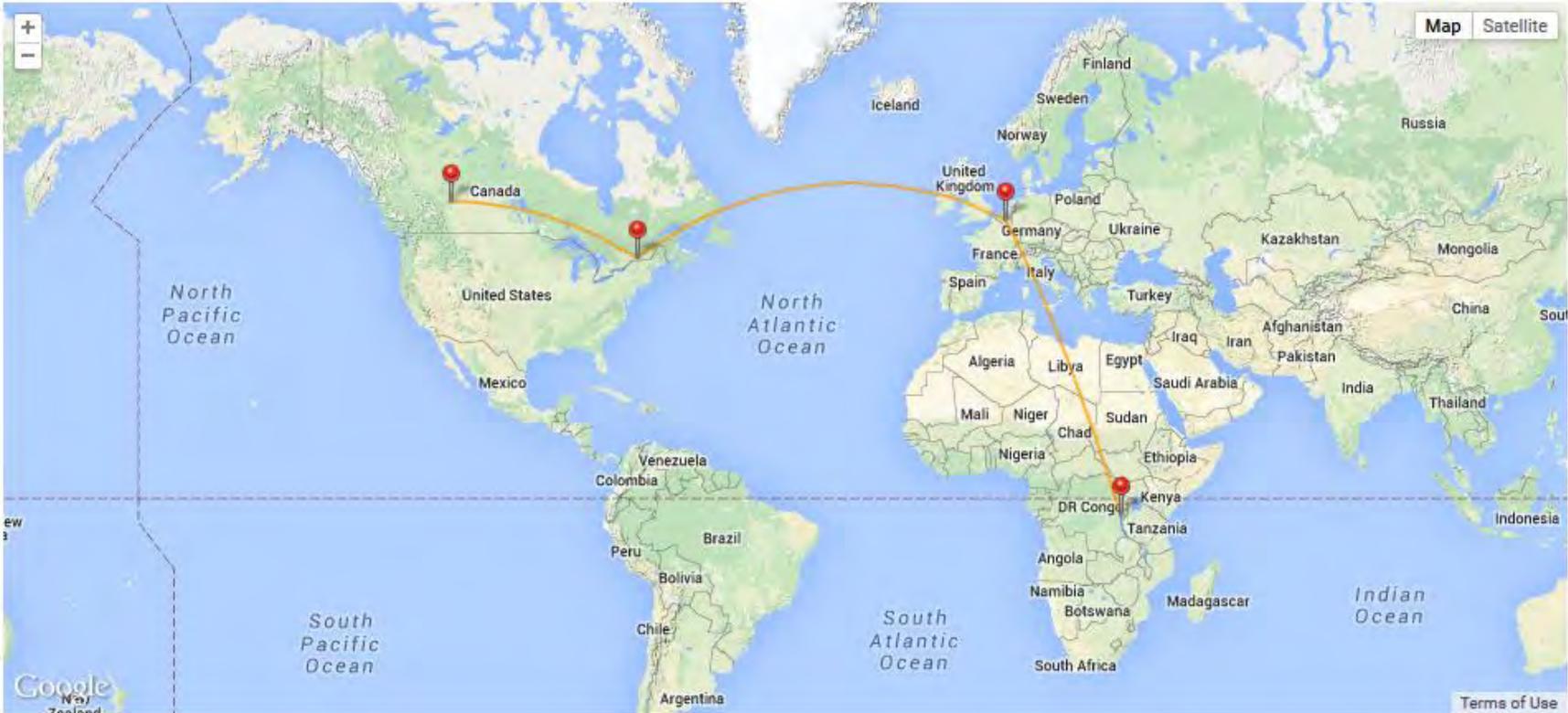
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**GEORGIA**

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**FLORIDA**

• Tallahassee







**Rwanda**

**Burundi**

Kahuzi-Biega National Park

Akagera National Park

Nyungwe Forest National Park

Kimisi Game Reserve

Burigi Game Reserve

Massif D'itombwe

Kigosi Game Reserve

Moyowosi Game Reserve

Goma

Rubavu

Kinazi

Butare

Muyinga

Bujumbura

Mutumba

Gitega

Buyengerero

Mugara

Kayogoro

Kamachumu

Nshamba

Muleba

Nzera

Chato

Geita

Kasama

Bwanga

Buseresere

Bubada

Uyovu

Ushiroambo

Kahama

Ushetu

Uyowa

Kasulu

Lulimba

Kimano

Mwarabu

Kabambare

Miya  
Kasese

Shabunda

Kifuka

Kama

Kamituga

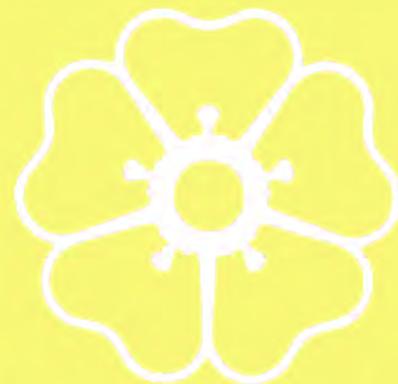
Kalole

Bisiege

Namoya

Wamaza

**SYNOD  
CIRCULAR**



**APPENDIX 8:  
JESUS  
SHAPED LIFE**



# LIVING AND SHARING



## JESUS SHAPED LIFE ANGLICAN DISCIPLESHIP

In 2016 a central body of the Anglican Communion – the Anglican Consultative Council - issued a remarkable call to every Church and every Christian to return to a focus on being intentional in our discipleship.

Jesus invited people to follow him, and that call remains central to Christians today. Jesus invites people not just to join him, not just to worship him, but to live and share a life shaped by him and like his.

As we each respond, individually and collectively, we become part of a new movement of God world-wide. We become part of a learning community, apprentices formed by the Jesus whom we meet in scripture and who is active in our ordinary lives.

All across the Anglican Communion people are re-discovering in Provinces, Dioceses and Congregations how following Jesus shapes every part of their lives. In Cyprus and the Gulf they call this 'Doing Good and Doing God'; in the Church of England it is 'Set God's People Free'; in the USA it is a call to 'The Way of Love' and in Kenya they speak of 'A Wholesome Ministry for a Wholesome Nation'

After a Consultation in Jamaica on whole life discipleship, Bishop Howard Gregory observed, 'I have never seen such enthusiasm and energy in a Church gathering. Men and women, children and youth in every parish are being trained and helped to live a Jesus-shaped life.'

In light of the Gospel and theological imperative to make disciples, [we] recognize the need for every province, diocese and parish in the Anglican Communion to adopt a clear focus on intentional discipleship and to produce resources to equip and enable the whole church to be effective in making new disciples of Jesus Christ

*Anglican Consultative Council 2016 Resolution 16.01*



In South Africa large numbers gather as 'Anglicans Ablaze,' while in Ghana Archbishop Daniel Sarfo says, 'This focus on whole-life discipleship is exactly what the Church in my country needs at this time.'

In this booklet, you will discover just some of the ways and places where this is happening, the meaning of discipleship for us today, and some guidance for embarking on this faith journey - a journey that changes us by Jesus' love and also changes our surroundings.

A Whole Life Discipleship Consultation, Jamaica, 2017

## What Shapes Us?

So, think about what shapes you.  
Is it Jesus Christ? Or things in your past?  
Or many other factors in your present situation?

As Christ's followers we are not to conform to our prevailing culture.

We are to be shaped instead by God.

For Christians, discipleship is a journey of learning and living the way of Jesus in community, for the sake of the world. We become more Christ-like and more dedicated to model Christ's transforming love, personally, communally and in our wider societies.

Discipleship requires mentoring, accountability and immersion in relationship with God, working out our faith in Jesus and sharing it with others through the power of the Holy Spirit. This is **Jesus-shaped life**.



*Do not be conformed to this world, but be transformed by the renewing of your mind, so that you may discern what God's will is – what is good and acceptable and perfect.*

*Romans 12.2-3*

### What is Living and Sharing Jesus-Shaped Life?

#### **Living**

Being disciples transforms our whole lifestyle and our whole lives.  
As disciples we are drawn into God's abundant life.

#### **and**

Jesus-shaped life is holistic: we are sent to live for him every day and in every way day  
Living and sharing are interdependent; the personal and the cultural cannot be separated.

#### **Sharing**

God's love and generosity enables us to share ourselves and all that we have with others.  
As our lives are shaped by Jesus, we proclaim the gospel and invite others into this abundance of life, so they can live and learn as His disciples.

#### **Jesus-Shaped Life**

God transforms us, by the power of the Holy Spirit, to become more like Jesus

## Disciples: who, what, how, where, when, and why?

### Who?

Disciples are those who follow a way.  
Disciples respond to God's love and forgiveness, by learning to love and follow Jesus and his way in every aspect of everyday life and sharing that life with others.

*"If you make disciples you will always get the church, but if you try to build the church, you will rarely get disciples."*

Mike Breen, Author & former leader of 3DM

In the time of Jesus of Nazareth, a teacher, or "rabbi", would invite a group of students, or "disciples", to walk so closely behind him that they were *covered in his dust*. They were chosen by him, and shared their everyday life with him, reflecting together on his every Word and learning his way(s) by imitation

Cultural norms were radically challenged by Jesus as they walked alongside him, and shared their lives with him and each other.

Disciples today are similarly called to follow the way of Christ, focus on Him, and learn from one another and those who are willing to mentor them. St Paul, who described this relationship as parent/child (1 Cor 4.16), said “Be imitators of me, as I am of Christ.”

This will always involve some sort of repentance, or change of direction, as we learn to walk in God’s ways.

Indeed, we can’t do it without God’s Spirit, who brings us into new life through faith in the work of Jesus on the cross.



A Youth Discipleship Camp in Santiago, Chile

So, being a disciple is usually caught rather than taught. Disciples thrive in a culture where they are expected to make disciples and be mentored themselves.

**What?** Disciples are those who learn ...

We are used to classroom learning as “information exchange”. But whilst a disciple must learn much knowledge, discipleship is more about “habit change”, which comes through imitation and innovation. If we are immersed in a community of learners, this helps us to discern what God may be saying to us, and what we should do about it.

*Jesus said: “Whoever wants to follow me, must deny themselves, take up their cross and follow me” Matthew 16.24*

In this way a disciple learns to be more like Jesus, and to be shaped by his words and his Spirit within us. The training ground for this kind of learning will often be in everyday life, eg. practising patience when we least feel like it.

This does not happen overnight. Learning and growing is not achieved just as a beginner. We continue to learn throughout our lives, especially as we are intentional about being and making disciples.

“I have been profoundly impacted by ordinary people who have invested in me and invited me to learn by following their imperfect example as they follow Jesus.”  
Bob Rognlien, ‘A Jesus-Shaped Life’

*My Father is glorified by this, that you bear much fruit, and become my disciples. John 15.12*

**How?** Disciples are those who are shaped by Jesus ...

Disciples are shaped by Jesus, as they allow His character to be formed in them by the Holy Spirit and by following His teaching and example. Jesus promised His disciples His presence, but also that they would follow the same road as him. There is a cost to this. This may include personal sacrifice, suffering, even persecution.

A disciple will grow in character and competence as he/she is accountable for new habits and ways of doing things, and in the process will find freedom. The ultimate test of this change is whether we are growing in our

expression of love for God and love for others. (Mt 22.37-39)

Disciples seek to be loving in all relationships, honest, thankful, generous and forgiving. They seek to honour marriage and the importance of family, to work for peace and justice, and to be responsible stewards of God's creation.

**Where and when?** Disciples are those who continue Jesus' work wherever they are ...

*As the Father has sent me, I am sending you. Jn 20.21*

A disciple also learns how to do the things Jesus did. Jesus started by showing his disciples how to do things, then by letting them do them with his help, and finally by leaving them to do them alone. A disciple today exercises gifts of healing, both in power and service, shows love to the unloved, crosses social boundaries, and preaches good news to the poor.

We should ask "what does a Jesus-shaped parent look like?" Or "a Jesus-shaped employer?" At the same time, a disciple is able to bring new hope to those who are seeking this new life. Following Jesus needs to touch our attitudes to work, relationships and culture.



Young people in West Indies learn together about Church and Community Transformation



Enjoying life together in South America

**Why?** Disciples are those who make other disciples ...

Jesus' method for multiplying his followers down the ages has been for each one to make disciples. Being a disciple is about being sent out in mission, as Jesus was, and passing on the love that we have received. This is life-giving, as it communicates a message, and encourages others in their journey.

Where this happens, the reality of new life is communicated. Those who learn and teach are known to be disciples by their love one for another.

"Often within our churches, people have been taught, but have stayed put. Disciples are more than people who do courses. They feel the responsibility to go out and share their lives and the good news of God's love. They follow Jesus, walking with Him, together with others. They love because they have been loved." Bishop Martin Breytenbach from Anglicans Ablaze, Southern Africa

# Living the Five Marks of Jesus-Shaped Life

The Anglican Communion has a definitive statement of all it means for us to live a Jesus shaped Life. It begins by reminding us that: 'The mission of the church is the mission of Jesus.'

How we live Jesus-shaped life will vary from nation to nation, culture to culture, generation to generation.

Whatever our context, we can strive to live out – and be transformed by – these characteristics of Jesus-shaped life (known as the Five Marks of Mission)



## 1) **Disciples TELL:** We proclaim the Good News of God's Reign



Evangelism training in the United States of America

Episcopalians are reclaiming and embracing the ministry of evangelism, and it is remaking the whole church. As they walk the Way of Love, and practice blessing the world with their stories of life with Jesus, they're helping their neighbors to grow relationship with Jesus, too.

Thousands of Episcopalians have participated in Evangelism trainings, where they learn to share and celebrate faith stories. One popular exercise at these trainings is Cardboard Testimonials: recalling your own story of resurrection and capturing the essence of the story on two sides of cardboard, then sharing the story of God's love and faithfulness with a partner.

### **Consider making a personal commitment to:**

- Prepare and share your own story of faith
- Find new ways to share faith through everyday living (family, work, school, community, church)

## 2) **Disciples TEACH:** We teach, baptise and nurture new believers.



A youth congress in Chol Chol, Chile, Nov 2018

In Chile, a focus on mission, discipleship and leadership has led to a reported 30% growth of the church since 2000. Clergy and lay leaders actively search out young people, mentor them and offer a one-year walk along program with a parish priest.

One young person said, 'I was only a nominal Christian until someone came alongside and mentored me to fullness of faith.'

**Consider making a personal commitment to:**

- Read scripture daily
- Pray daily e.g using the Lord's Prayer as a guide
- Gather regularly with others to worship, pray, share and learn

3) **Disciples TEND:** We respond to human need by loving service.

Several inner-city churches in Kuala Lumpur are working to provide schooling for refugee children from Myanmar.



Rohingya pupils at St Barnabas' School

Churches are full of children and teachers every day, and it is proving to be life-changing for the children and a powerful Christian witness to their families.

One example is St Barnabas' School for the Rohingya children

**Consider making a personal commitment to:**

- Tend to my own spiritual, emotional and physical well-being
- Use time and talents to serve others
- Protect the poor, marginalised and vulnerable

4) **Disciples TRANSFORM:** We work to transform unjust structures of society, challenging violence of every kind and pursuing peace and reconciliation.



Moumita Biswas, Shillong. North India

Moumita Biswas lives in Shillong, North India. She is breaking the silence about women and sexual violence in her context. Molested as a child and abused during her marriage Moumita describes herself as a wounded healer who has been strengthened by her faith to transform her pain into action.

She has supported vulnerable women through micro-entrepreneurship projects, giving them the confidence and resources to further their education.

But Moumita knows that empowering women alone will not solve the problem. By campaigning, teaching and biblical reflection at the Asian School for Ecumenical Formation for Gender Justice, Moumita has trained many church leaders, both men and women.

**Consider making a personal commitment to:**

- Repent of any sin in this area, asking and offering forgiveness
- Pursue reconciliation of broken relationships in personal life, community and society
- Advocate for justice and peace

*By this everyone will know that you are my disciples, if you love one another. - Jn 13.35*

5) **Disciples TREASURE:** We strive to safeguard the integrity of creation, and to sustain and renew the life of the earth.



Green Anglicans clear beaches in Southern Africa

In October 2016 the Anglican Church of Southern Africa launched a Decade of Intentional Discipleship as part of its vision to be **Anchored** in the love of Christ, **Committed** to God's mission and **Transformed** by the Holy Spirit.

Green Anglicans, young followers of Jesus, express their whole life discipleship by campaigning about environmental concerns and cleaning up the beach themselves.

**Consider making a personal commitment to:**

- Live more responsibly and consume less
- Live creatively on earth
- Find practical ways to demonstrate care for creation

## How might we move forward with living a Jesus shaped life?

We all have much in our lives that needs to be re-shaped by Jesus!

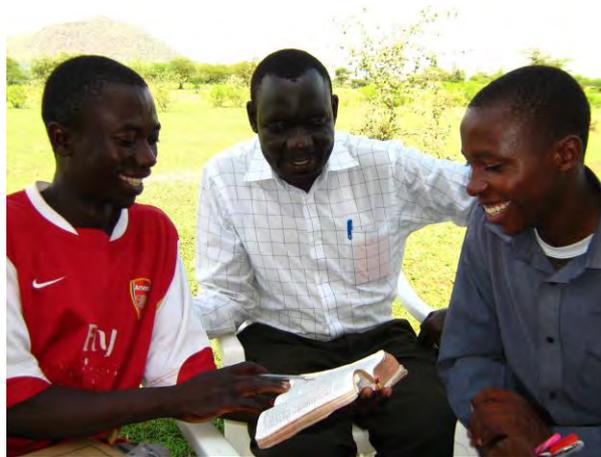
When Jesus called his first disciples he gathered a group to learn and grow together. We are wise to do the same.

So to start we might prayerfully ask:

- Are there others who might go on this journey with Jesus alongside me? If so, invite them to join you.

- Who is further along on this journey who can disciple and mentor us or me? Then approach them.

- Is there a local group or Church who are already on this journey? Then join them.



Studying Jesus' way together in the bible



An Agents of Change Workshop in Lusaka, Sept 2017

- Is there someone who needs my help and experience to become more Jesus-shaped (being a mentor to someone else keeps us on our toes)? Then offer to meet with them.

Once we have agreed to follow and imitate Jesus together we need to look carefully at what Jesus says and does in the bible and ask his Holy Spirit to make our lives more Jesus shaped in character, behaviour and purpose.

At the same time it is good to look outwards at our community and everyday lives asking 'Where is God at work and how does he want us to re-shape our

community for Jesus?

Finally it is worth realising how many different areas of our life Jesus wants to re-shape. Every area of our life is submitted to Christ in baptism. He is interested in and present with us, by His Spirit, in every aspect of life.

Therefore spend time personally, and with others in your context, working out how you might begin to make a difference in each of these areas:

1. home and family life
2. response to human need
3. daily work
4. all relationships
5. care of creation, our bodies and every living thing
6. justice and social issues, especially in our local community and our country
7. enjoyment and use of time, including leisure time
8. exercise of our gifts and talents
9. how we handle and honour God with our income and all the wealth entrusted to us
10. habits of worship and prayer which put us in the way of Jesus' transforming grace

**Resources to help you get started and to keep following too include:**

- JSL Life Guide has 12 Sessions covering different areas of Jesus Shaped Living
- A Discipleship Resource Hub full of good ideas from across the world can be found at: [anglicancommunion.org/discipleship](http://anglicancommunion.org/discipleship)

For help and support contact the Anglican Communion Office at: [mission@anglicancommunion.org](mailto:mission@anglicancommunion.org) or your local Church

**Prayer for Living and Sharing Jesus-Shaped Life**

Almighty God,  
You have called us to live and share  
Jesus-shaped life  
in a Jesus-shaped church  
for a Jesus-shaped world.  
Empower us with your Holy Spirit  
to live as disciples who make disciples  
of Jesus Christ our Lord and Saviour.  
Amen.

