

**THE ANGLICAN CHURCH OF CANADA**  
**ECCLESIASTICAL PROVINCE OF RUPERTSLAND**

Clergy and Lay Delegates to the 49th Session of Synod, May 3 - 6, 2018

\* indicates attendance

S\* indicates substitute attendance

**Athabasca**

*The Right Rev. FraserLa wton	*The Rev. Fariborz Khandani	*Mr. Aldous Walters
	*The Ven. Terry Leer	*Mr. Joshua Haggstrom
	*The Rev. Dr. Dane Neufeld	*Ms Judy Flax

**Arctic**

*The Right Rev. Darren McCartney	*The Rev. Francis Delaplain	*Mr. Nick Takkiruq
*The Right Rev. David Parsons	*The Rev. Eimsook Joung	*Ms. Cindy Kilabuk
	*The Rev. Methusalah Kunuk	*Mr. Ryan Peters

**Brandon**

*The Right Rev. William Cliff	*The Ven. Michael Chartrand	*Ms Hannah Jordan
	*The Rev. Dr. Rebecca Graham	*Mr. Remi Rheault
	*The Rev. Dr. Kara Mandryk	*Ms Freda Lepine

**Calgary**

The Right Rev. Sidney Black	*The Rev. Kersi Bird	*Mr. Jim Tubman
*The Most Rev. Gregory Kerr-Wilson	*The Rev. Kyle Norman	Ms Hannah Wygiera
	*The Rev. Chris Roth	

**Edmonton**

*The Right Rev. Dr. Jane Alexander	*The Rev. Canon Chelsy Bouwman	*Prof. Jane Samson
	*The Rev. Rick Chapman	*Ms. Cathy Armstrong
	*The Ven. Chris Pappas	*Ms Breanna Beeler

**I. S. M. M.**

*The Right Rev. Mark MacDonald	*The Rev. Nancy Bruyere	*Ms. Edith Fiddler
*The Right Rev. Lydia Mamakwa	*The Rev. Amos Winter	*Mr. Dominic Mr. Beardy
	*The Ven. Ananias Winter	*Ms Sheba McKay

**Qu'Appelle**

*The Right Rev. Robert Hardwick	*The Ven. Peter Boote	*Ms Rosa Huestis
	*The Ven. Dell Bornowsky	*Ms Ev Southwood
	*The Ven. Dr. Trish McCarthy	*Ms Merrilyn Dubreuil

*Updated as at 11 AM May 05, 2018*

**\* indicates attendance**  
**S\* indicates substitute attendance**

**Rupert's Land**

\*The Rt. Rev. Donald Phillips

\*The Rev. Brian Ford

\*Ms Tannis Webster

\*The Rev. Canon Helen Kennedy

\*Ms Brittany Perkins

\*The Ven. Godfrey Mawejje

\*Mr. Connor Blaikie

**Saskatchewan**

\*The Right Rev. Adam Halkett

\*The Rev. Gethin Edward

\*Mr. Larry Brewster

\*The Right Rev. Michael Hawkins

\*The Ven. Dr. Norbert Haukenfrers  
The Rev. Wilfred Sanderson

Ms Theresa Sanderson

**Saskatoon**

\*The Rt. Rev. David Irving

\*The Rev. Peter Coolen

\*Ms. Alexa Wallace

\*The Ven. Daniel Hughes

\*Mr. Chris Wood

\*The Rev. Alex Parsons

\*Ms Elta Fae Marlor

**Officer of Synod**

\*The Rev. Dr. Iain Luke

\*Ms Suzanne Wray

\*Ms Noreen Hareuther

\*Mr. Garth Dymond

\*Ms Shelley Andres

\*Ms Susan Suppes

**Ex Officio Member**

The Most Rev. Fred Hiltz

\*Mr. Peter Crisfield

\*Ms Karen Webb

Mr. Matthew Angecone

Canon Andrew Mason

Mr. Arthur Braid, C.M., Q.C.

The Honourable Judge G. William

The Honourable Kenneth (Ken)

Mr. Tom Irvine

Chancellor Diocese of the Arctic

**Guest**

\*The Right Rev. Stephen Cottrell

*Updated as at 11 AM May 05, 2018*

**Proceedings of the 49<sup>th</sup> Session of the Synod of the  
Ecclesiastical Province of Rupert's Land**  
**May 3 – 6, 2018**  
MacEwan University, Edmonton, Alberta

The Opening Service of the 49<sup>th</sup> Session of the Synod of the Ecclesiastical Province of Rupert's Land commenced at 7:00 pm on Thursday, May 3, 2018, in All Saints Cathedral, Edmonton, Alberta. The Rt. Rev. Jane Alexander, Bishop of the host diocese of Edmonton, presided at the Opening Eucharist with the Most Reverend Greg Kerr-Wilson preaching.

A reception, hosted by the Diocese of Edmonton, showcased a variety of ethnic foods representative of the mosaic of the multi-cultural nature of the Diocese.

**1<sup>st</sup> Sitting – Friday morning, May 4, 2018**

At 8:30 am following a gathering song, the Metropolitan, Archbishop Greg Kerr-Wilson, welcomed all present to the 49<sup>th</sup> Session of Synod. He introduced the head table: Mr. Garth Dymond, Provincial Chancellor; The Rev. Dr. Iain Luke, Prolocutor; and Mrs. Susan Suppes, Provincial Secretary. The Prolocutor announced the names of the recording secretaries as The Rev. Alex Meek and The Rev. Cheryl Boulet. The Metropolitan announced the names of the Assessors: Mr. Peter Crisfield and Mrs. Karen Webb.

The Chair announcement the appointment of the Sessional Committees as follows:

Agenda Committee: The Rev. Dr. Iain Luke  
The Rt. Rev. Jane Alexander  
Mrs. Susan Suppes  
Mrs. Barbara Burrows  
Ms. Shelley Andres  
The Most Rev. Greg Kerr-Wilson  
Mrs. Suzanne Wray

Nominations Committee: The Rev. Brian Ford,  
Mrs. Noreen Hareuther  
The Rt. Rev. Rob Hardwick

Credentials Committee: Mrs. Shelley Andres, Deputy Prolocutor  
Mr. Peter Crisfield, Chancellor  
Mrs. Karen Webb, Vice Chancellor  
Mrs. Susan Suppes, Provincial Secretary

Resolutions Committee: The Rev. Canon Terry Leer  
Mr. Garth Dymond, Chancellor  
Mr. Peter Crisfield  
The Rt. Rev. Don Phillips  
The Rt. Rev. Rob Hardwick

***Calling and Convening of Synod***

The Provincial Secretary reported that, in accordance with Section 5.06 of the Constitution of the Ecclesiastical Province of Rupert's Land, a warning notice dated September 29, 2017 was circulated to

the Bishops of the Province giving notice that the 49<sup>th</sup> Session of the Synod of the Ecclesiastical Province of Rupert's Land would convene on May 3 – 6, 2018 in Edmonton, Alberta. In accordance with Section 5.07 of the Constitution, by letter dated January 15, 2018 all Provincial Bishops, clergy and lay delegates of the Synod were given notice of the time and place of Synod. And, in accordance with Section 5.09 of the Constitution, on April 1, 2018 the Convening Circular was distributed (by email and post where requested) to delegates of the 49<sup>th</sup> Session of Synod.

### ***Report of the Credentials Committee***

The chair of the Credentials Committee, Mrs. Shelley Andres, reported to the Chair of Synod that the following members registered attendance:

14 Of 15 eligible bishops present (*eligible includes the Primate*)

30 Of 31 eligible clergy present (*eligible includes Prolocutor*)

31 Of 45 eligible laity present (*eligible includes 5 officers of the Province and 10 Chancellors*)

And declared a quorum of the Synod was present.

### ***Metropolitan's Declaration of Synod:***

The Metropolitan gave the declaration of the Synod:

In accordance with the Constitution, and with the appropriate notice having been given and a quorum of Synod being present, I declare that this 49<sup>th</sup> Session of Synod of the Ecclesiastical Province of Rupert's Land has been duly called and is properly constituted, thereby the 49<sup>th</sup> Session of Synod now in session.

### ***Announcements***

The Provincial Secretary gave a number of house-keeping announcements concerning Wi-Fi, meals, registration, worship space and pastoral care team, resolutions and nominations.

### ***Courtesies of Synod***

Moved and Seconded by: Iain Luke/Shelley Andres

RESOLVED THAT courtesies of the House be extended to:

- The Rt. Rev. Stephen Cottrell, Bishop of Chelmsford, UK
- The Rt. Rev. Larry Kochendorfer, Bishop ELCIC Alberta Synod
- Ms. Melanie Delva, Animator for Reconciliation, ACC
- Mr. Will Postma, PWRDF National Office
- The Rev. Pilar Gateman, Provincial ACPO Secretary
- The Rev. Joanne Webster, Chaplain for Synod
- Ms Julie Moser (Youth & Children's Missioner, Diocese of Qu'Appelle)
- Mrs. Barbara Burrows, (Chair, Local Arrangements Committee)

**CARRIED.**

### ***Welcome from local dignitaries***

The Chair introduced the Hon. David Shepherd, MLA, Edmonton-Centre who brought greetings on behalf of the Province of Alberta, his colleagues. He welcomed delegates to the traditional territory of treaty six.

"I have seen the value of tradition –to bring out the best and the worst. The ability to join as

communities, to do more together than alone is so important. To make sure all human beings are afforded the right to equality. Churches have acted in this way. Working to ensure no one is abandoned. Sometimes with, sometimes without government. This service is modeled on the life of Jesus himself. I have seen this in my own life, in the bible and in servant leaders who would put others before themselves. If we find these have become systems of oppression may we speak truth to power. This is what is important to me in public service. We are partners in work to help our communities thrive and provide care to all people within our communities.”

Other letters of greetings were read from:

- Rachel Notley, Premier of Alberta
- Don Iveson, Mayor of Edmonton
- Bishop Larry Kochendorfer (ELCIC Alberta Synod)
- Archbishop Richard Smith (Roman Catholic Archdiocese)

### ***Introduction of the Chaplain for Synod***

The Rev. Joanne Webster and members of the Pastoral Care Team: Lori Calkins, Ruth Sesink Bott, Billy Isegor, Quinn Strikwerda, were introduced to the Synod. The teams stand ready to provide pastoral care to any who wish to avail themselves of it.

### ***Motion for deadline for Resolutions:***

Moved and Seconded by: Iain Luke/Shelley Andres

RESOLVED THAT the deadline for new resolutions for consideration be Saturday, May 5, 2018 @ 1:20 pm.

**CARRIED.**

### ***Motion of thanks to Bishop Donald Phillips***

Moved and Seconded by: Dr. Iain Luke/Mrs. Shelley Andres

RESOLVED THAT this Synod express its thanks to Bishop Donald Phillips on learning of his intention to retire as Bishop of Rupert’s Land, and extend best wishes to him for a long and happy retirement.

**CARRIED.**

### ***Approval of Agenda***

Moved and Seconded by: Susan Suppes/Iain Luke

RESOLVED THAT the agenda be approved as circulated, subject to changes as necessary.

**CARRIED.**

### ***Announcement of the Call for Nomination of Prolocutor***

The call for nominations for Prolocutor will be at 1:25 pm on Friday, May 4, 2018.

At 9:00 am the Provincial Secretary invited members to move to their assigned bible study table groups. At 9:10 am, following an opening hymn, members of Synod engaged in Gospel-based Discipleship. Readers were: Hanna Jordan, Godfrey Maweje and Freda Lepine. Table discussions took 30 minutes as members reflected on the three questions used for Gospel-based discipleship.

### ***Initial Report of the Nominating Committee***

At 9:50 am the Rev. Brian Ford read the names of the nominees received to date and announced which committees were still in need of nominations. He gave instructions on how to go about making a nomination. The call for nominations for the Prolocutor would happen at 1:25 pm on Friday, May 4, 2018. Nominations for committees close at 12 noon on Saturday, May 5, 2018.

At 10:00 am Bishop Donald Phillips led the synod through an exercise entitled, "Culture of Grace". He spoke of the importance of creating a foundational culture of grace for our work together in this community. Delegates were asked to reflect on "Developing a Culture of Grace" document as contained in the convening circular.

He suggested that grace is always meant to help even if it comes as a challenge. What would grace look like if our attitude was every word, every action, every challenge was to show the good purpose of all the lives of every person? We need each other to function as the body of Christ. How do we do that if we vehemently disagree with the other?

He noted that one might even think of this sometimes as just being given a break when you deserved a reprimand. Even the reprimands of Jesus offered grace. They were given with the hope of change. What would it look like, in the context of this synod, if our attitude was to show the good purpose of all the lives in this room, in every discussion, motion, challenge? Romans 12 – we are members, one of another. We need each other to function fully as the body of Christ. How do we express, and live this out in the context of this synod -- especially when challenges arise? We are one community. Hopefully a community of grace. He then invited members to share, at their table groups, what they believe grace to be for themselves and not necessarily through the lens of the church.

### ***Presentation by The Rt. Rev. Stephen Cottrell, Bishop of Chelmsford, UK***

At 10:20 am Archbishop Greg Kerr-Wilson introduced The Rt. Rev. Stephen Cottrell, who gave the first of three presentations to the Synod -- What is a Jesus Shaped Life?

Synod members Bishop Stephen Cottrell warmly. After opening his presentation with prayer, he thanked the Synod for the invitation to be with us. (Bishop Cottrell's presentations are available on PowerPoint on the Provincial Website: [www.rupertsprov.ca](http://www.rupertsprov.ca) )

Sharings from Bishop Cottrell:

- Response to John 15. When I was a child my mother said 'which child would I choose of all the children of the world?' I would choose you. When I became a dad I did the same, and they responded with which dad would I choose? I would choose you. It still worked. I know I am not the best dad in the world, the ways that I have failed, but that doesn't matter. It doesn't matter. It doesn't matter if I am the best dad – I am their dad and they are my sons. That is the relationship we have in Jesus Christ. We belong.
- The gospel is not about being friends with God. It is family membership. Whether we like it or not, we are sisters and brothers. You aren't servants, you aren't friends either. You are first born sons and daughters. Co-heirs. With all that goes with this responsibility. That is the Jesus shaped life.
- Bishop Cottrell stated that Jesus chose us. We can choose our friends but we are not able to choose our family. Our lives with Christ are family. We cannot choose our companions in our family of Christ but we must get along.

What is a Jesus Shaped Life?

- You can't choose your fellow companions. The church of God must learn this truth. This is a beautiful and terrifying passage that we must learn. That we must love one another.

What we must do is let the world we are normal (?)

- I don't think the Christian faith has anything to do with normality. And if you have to tell someone you are normal, there are probably some problems.
- Definitions:
  - **Mission:** everything that the gospel of God's love revealed in Christ sends to the world.
  - **Evangelism:** the processes whereby people become Disciples of Christ.
  - **Disciples:** means to be someone whose life is shaped by Christ and who, therefore, in the power of the Holy Spirit, participates in God's mission of love to the world.

What is this mission? It is vast and beautiful.

- It is concerned with the environment. Our cultures. The plurality of our cultures. The indigenous and the settler. God has a vision with every single human person. God's vision is vast and beautiful. It is revealed in God's son Jesus Christ.

Evangelism is that aspect of mission whereby people become disciples of Jesus Christ.

- There are innumerable ways that the Holy Spirit brings people to God through Jesus Christ.

What is a Disciple: A disciple is someone who is so shaped by Christ, that by the power of the Spirit they are participating in the mission of God.

The Five Marks of Mission

- Proclaim, teach, respond, transform, safeguard

To relate to the 5 marks of mission, every Christian is a witness to Jesus in their life, is a good neighbor, is able to give a reason for the hope that is in them, and does not exhaust or exploit God's creation. This sets an agenda for what we are supposed to do across our communion for what we are to do.

Bishop Cottrell then related to simple stories about 'two cups of coffee' whereby he was given the opportunity engage people 'in the world' with a simple conversation about faith. What was learned from the two cups of coffee: Importance of catechesis. It matters that we teach people how to read scripture and to teach people to pray. The importance of the centrality of God. God should be at the center of everything that we do.

Are our local churches ready to receive people with these questions and perceptions? How are we helping our church become a place to live Jesus shaped lives?

Here's what I have begun to learn:

- The importance of catechesis.
- Reading the scriptures, learning to pray
- Religious illiteracy = evangelistic opportunity
- It matters that we teach people to read the scriptures and that we teach people how to pray.
- Here's a resolution we declare an amnesty that if you are a Christian who doesn't know how to pray, and doesn't pray, you are forgiven and we will teach you how to pray.
- To the clergy: We are in danger because we say so many prayers. The danger is that underneath all that there is nothing else.
- And if clergy are not praying and if there are people in the congregations who don't know how to pray, if there is no brooding over the scriptures...no wonder there is so much difficulty.
- There is a close relationship between faithfulness and fruitfulness. Christian ministry is not about working harder. They are the natural consequence of a faithful life. And if you are planted in the good soil you will bear fruit. That is the work of catechesis of the church.

The Centrality of God. Why are speaking about anything else? It is a real question to ask of everything that we do, and yet so often the church is the one place that you don't get to talk about God.

A vision of the world. Unless what we are speaking about makes a difference to life, then it doesn't make a difference at all.

Where next? The centrality of the beatitudes to catechesis and of a Jesus shaped life. Understanding how people come to faith and accompanying them on a journey. The early church taught the following to the new people to the church:

- The Beatitudes. (How to live a Jesus shaped life)
- The Lord's Prayer (how to pray)
- The 10 Commandments (ethics)
- The Creed (like a baptismal question/answer and doctrine)
- Jesus shows us what humanity is supposed to look like.

For hundreds of years the first Christians thought the beatitudes were so important that it was part of the essential teachings and yet it has fallen out of use. And yet, this text, the whole subject is what does it meant to live as a child of God. To live a Jesus shaped life.

- Blessed are poor in the spirit, those who mourn the meek those who hunger for righteousness the merciful, the pure in heart, the peacemakers those persecuted.

This is not an easy text but the key to interpreting it is Jesus himself. If you have trouble with it 'where do we see Jesus mourning?' He wept at the grave of Lazarus. He wept over Jerusalem for its failure to be what it was meant to be and he wept as he struggled to be reconciled to the will of the father in the garden of gethsemane.

Three fold pattern:

- Blessing
- Vocation
- Promise

To be meek is to be obedient to a power higher than yourself. (Nelson Mandela. Mahatma Gandhi)

- The peacemakers are trouble makers, at least to those in power. They are peacemakers because they are meek –obedient to a higher power.

The text that most describes the Jesus shaped life tells us what it looks like. The Beatitudes: They are a totality of a Jesus shaped life, but the first is the door to all the others.

- Blessed are the poor in spirit means, blessed are those who don't take themselves too seriously. Those recognize they need resources outside themselves who tread lightly upon this earth, who know their need of God.
- May we not be embarrassed to say that we lean on Jesus, that Jesus shows me what humanity is supposed to look like.
- Blessed are those who are poor in their own self-reliance and the rich in the love and mercy of God.
- The promise for the first and last beatitude is all of the kingdom now. Theirs is the kingdom of heaven.

Stephen share with a poem and concluded the first of his three presentations.

### **Announcements:**

At 11:50 the Provincial Secretary made a number of announcements noting that the call for nomination for the position of Prolocutor would happen after lunch. She explained the role of the

Prolocutor as the Chair of all meetings of Clergy and Laity; an ex officio to all committees and, at the request of the Metropolitan, is the substitute as Chair of the Synod. Bishop Jane Alexander offered grace for lunch. The sitting was recessed to 1:15 pm.

### **2<sup>nd</sup> Sitting, Friday Afternoon – May 4, 2018**

A gathering song at 1:20 pm called the delegates to order.

#### ***Call for Nominations for Prolocutor & 1<sup>st</sup> Ballot for Prolocutor Call for nominees***

The Rev. Dr. Iain Luke was nominated. No further nominations were received.

The Rev. Dr. Iain Luke was acclaimed as Prolocutor. The Synod responded with applause.

#### ***Approval of the Minutes of the 48<sup>th</sup> Session of the Synod***

Moved and seconded by: Susan Suppes/Iain Luke

RESOLVED THAT the Minutes of the 48<sup>th</sup> Session of Synod be adopted as circulated.

**CARRIED.**

#### ***Reception of Reports in the Convening Circular***

Moved and seconded by: Susan Suppes/Shelley Andres

RESOLVED THAT the reports in the Convening Circular and the addendum to the reports in the Convening Circular be received.

**CARRIED.**

#### ***Update on the Road to Warm Springs*** (presented by Bishop Mark MacDonald assisted by others.)

The Road to Warm Springs: A broad consultation on indigenous self-determination

A video on Warm Springs was shown.

- The call and context of self-determination. The Great Commission of Matthew 28, is a part of the call and context under which we talk about self-determination.
- The urgent needs of our communities and social stresses: the legacy of intergenerational trauma and ongoing poverty and the dis-possession of the land, the United Nations Declaration on the Rights of Indigenous People (UNDRIP) declares the rights beyond the boundaries of the nations that inhabit their traditional territories. That the people have a right to come together and support one another. We intend to embody the human rights that are promised by the UNDRIP.
- In many communities we serve, the churches are the only social organizations that are on the ground 24/7.
- The two goals are:
  1. To live and receive the word of God made flesh in Indigenous life.
  2. In love for each other, all of humanity and all of creation that we want to do this work.
- We are about the repairing of the broken hoop of our people
- Four dimensions to self-determination:
  - The translation of our faith into the language, the life ways and the spiritual practice of the people of the land. To translate the essence of our faith into our indigenous life. Matthew 28 says wherever 2 or 3 are gathered there I am gathered with them. The authority of our church in the past was to reproduce churches from other places far away. This has been deadly in our communities. Only 7% of people are willing to be involved in reproducing the colonial church

- To create a community of disciples. We talk a lot about gospel based discipleship. This is to place the gospel in the centre of the sacred circle of our life. We are committed to disciples who will live and pray the work of God in their culture and their community. We pray this will be the practice of families and communities.
- We wish to become local in leadership and in practice, indigenous. For the majority of Anglicans the only way to be Anglican is the way we have been. This is part of the problem, it is a cross cultural jump that people do not understand. The transition from colonial models of ministry and leadership, as well as mission and ministry, to indigenous expressions essentials of Christian faith
- We hope to create strong communities, networks of indigenous faith, locally, regionally and continentally. We cannot come up with one model that will work for all the unique indigenous people. But we can come up with support that will allow regional communities and networks to develop, support, train and advocate for indigenous life along the way.
- The Anglican Council of Indigenous People, the Sacred Circle, and the National Indigenous Bishop are all part of creating a robust indigenous point of view in the larger church. We are a minority in our church but embody a relationship that is called, by the treaties, a nation to nation relationship and our church has often ignored that relationship and the treaties that allow us to continue in our own ways and understandings. It is the goal of Christian mission not to make one group to force them to look like another group. We affirm the culture that is true to the gospel and challenge what is not.
- In some cases, Indigenous People will form Indigenous Areas. We will also see a development of a more complicated but also blessed way of relating – people will organize in indigenous ways of being beyond Diocesan boundaries but maintain a relationship with their bishop as well (Northern Manitoba)
- We say again we wish to remain a part of the Anglican Church of Canada. We do not seek to reproduce what the Maori have done and create three overlapping jurisdictions. We hope the Anglican Church of Canada will have the capacity to fully honour the indigenous way of life and help pursue the goal of self-determination.
- At a fundamental level we will have dual understandings of borders. John Ralston Saul writes on boundaries and borders could be understood by indigenous way. We have a different understanding of borders and boundaries. We are hoping the Anglican Church of Canada will have the capacity and heart to incorporate the indigenous understanding of borders and boundaries so that we can live together. This is a dream that is realizable. We are seeing the first fruits of that.

*Questions and Comments:*

Comment: Christianity was customized for the European countries. Self-determination continues that customization. If we keep in mind that Christianity has gone to the 4 corners of the earth and how it was embraced and adopted as it was set out.

Response: we are in a new world. When I was in university I was told that people in Asia and Indigenous people were resistant to Christianity because of Shamanism and Confucianism and the spiritual aspects of Indigenous faith. In 2010, people gathered in Edinburgh and stated that Asian and Indigenous people were uniquely able to receive Christianity because of Shamanism, Confucianism and Indigenous Spiritualities. People on the ground had made a distinction from westernized Christianity and were able to receive the fullness of the revelation of the spirit in the scriptures and to make it their own. What was past seen as a hindrance is now seen as an open door.

Comment: I want to thank you for the presentation and to thank you for being patient with us. It is very difficult when you are used to one way to get used to a new way of doing things. We need a lot of good will and patience and we are trying to get it too and we try to suggest old models because that is what we know instead of a new model.

Response: Thank you. I love you too.

Question: Can you tell us what the next steps are and how can we support you?

Response: we are preparing for our Sacred Circle. At that time we will entertain a number of different things. We will entertain a number of different things.

- Changes to Canon 22 under which the Sacred Circle, the National Indigenous Bishop and we will look at the proposal that will go to general synod and we will probably suggest that we will see sacred circle as self-governing. So that sacred Circle can make changes to itself. Currently Sacred Circle has to go to General Synod to make any changes to itself.
- We expect that there will be things we won't expect.
- There will be proposals that are of that aspects. For area bishops in Northern Ontario and Northern Manitoba will be a part of it.
- We measure success not in buildings and people but in terms of ramping down the misery in our communities and we believe that we have a unique, solitary, and we pray, an anointed role in bringing health to some of the most diseased communities on the planet.

Question: True self determination would mean financial self-support. Who is going to pay for this? You won't be self-determining if the white man is paying for your ministry.

Response: We are dealing with the historical theft of our land but what we are focusing on is developing sustainable forms of ministry that can be replicable. What we have found in our communities. There isn't a whole lot of money being siphoned off as it is, most of our communities are quite poor. What we are looking for is something else.

- What we have to do is a part of our planning and process is sustainable and replicable yet we expect and understand that there will be mutual dependence and sharing amongst the people and I think the compassion and generosity will someday find its way into some our communities as well. We don't want to depend on that.
- We do not wish to make something we cannot sustain later. We have to make sure that our ministries are not dependent on over generosity of other people.
- We want to remain focused on the life of people on the ground.

In talking about leadership development and a young Ojibway man scolded us and said I could help someone right now –you better give me a good reason to stay in this meeting that will help people. We have to be alive in our compassion of so many people around us.

***Report of the Task Force from Synod 2015 (practical resources and ideas that work for reconciliation Presented by the Rev. Dr. Iain Luke and others)***

Our message to the Province is to look around at what is already happening around us, but neither can we let ourselves off the hook by owning what others are doing. We need to do our own work to restore relationships.

The principals that goes along with the report are that:

- If you want to have a dialogue, find your neighbor and talk to them.
- Actions will develop out of the particular relationship you want to restore.

- Don't be colonial when you do reconciliation. Go expecting to make mistakes and go with people who can tell you when you make a mistake.
- How before what. Pay attention to where God is leading and who God is leading through. God is leading towards healing and whole relationships.
- There is a Reconciliation tool kit. [www.anglican.ca/reconciliationtoolkit](http://www.anglican.ca/reconciliationtoolkit)

### ***United Nations Declaration on the Rights of Indigenous People***

Melanie Delva, General Synod Reconciliation Animator Acknowledgment of treaty six territory and the presence of some elders with us today. She thanked the Synod for allowing her to be present and speak.

What is a Reconciliation Animator?

- The role is to bring life to that could find itself still in the world. The TRC completed its work in 2015 we have Calls to Action and the UN declaration. Where, as a church, do we go from here? My role is to see how we are moving forward on the declaration and the call to action.
- To work with indigenous communities in solidarity with them
- To work with diocese to help them work towards reconciliation
- To educate on the effects of colonialism.

The resolution that will come before the Province is based in the UN Declaration.

What is the UNDRIP?

- The minimum standards for the rights of Indigenous Peoples
- The purpose is to provide a protection for Indigenous People

Canada voted against this Declaration. In 2016 Canada removed its official objection and verbally has supported the Declaration. It is a powerful declaration to fight for indigenous people. Why do we need a UNDRIP? Isn't it obvious? It is a sad fact that we do need this declaration. The UNDRIP, recognized that colonization, land theft, the kidnap of children are unique evils that call for unique rights that need to be respected. This isn't a favour. To be in right relationship heals all of us and Indigenous People have gifts that we would be honoured to receive.

What does this have to do with the church? The General Synod endorsed the UNDRIP and made a request to the government to endorse the same and adopt the standard for our own practice and to make them a part of our own structures.

How is it being lived out? It is being monitored through various means: Vision keepers, animator, Primate's Commission, respecting self-determination. Commitment to dialogue between Indigenous and non-Indigenous people. Standing with indigenous people.

Following a short break the Synod reconvened for a teaching, listening and learning session on the Indigenous Understanding of Marriage by Bishop Lydia and others.

### ***Teaching, Listening & Learning on an Indigenous view on marriage***

(Bishop Lydia Mamakwa and others).

As part of the directive from General Synod, Provinces and Dioceses are to engage in a process of dialogue before the 2<sup>nd</sup> reading of proposed amendment to the General Synod Canon on Marriage in 2019.

Bishop Lydia thanked the synod organizers for allowing time to talk on the marriage canon and the indigenous view of Marriage. Bishop Lydia spoke as did Archdeacon Ananias

## The indigenous view on marriage

- From General Synod we were told that dioceses should engage with the question as we approach GS 2019
- Our people, before European contact led nomadic lifestyle and continued to lead that lifestyle after contact and lived the lifestyle of polygamists. With the arrival of the gospel we were told and taught that this lifestyle was wrong. And so we abandoned this lifestyle. We were told that Genesis 2:24 marriage was between one man and one woman. Further in the gospel Jesus reaffirms this in the gospel that he made them from the beginning male and female and that man will leave his father and mother and be joined to his wife.
- And so it is with the arrival of the gospel that our people embraced the teaching of the gospel and to this day still do. The gospel and the teachings.
- The indigenous view on marriage in our area is based on a biblical view and to this day we hold the belief that it is for man and woman for procreation.
- Marriage is not to be taken lightly and vows are to be taken seriously
- Marriage is to be lifelong between one man and one woman.
- As indigenous people of this land we have our tradition and cultural values and practices that are in line with the biblical teachings.
- At our weddings there is a woman and man who stand with the waiting couple as they say their vows. Our traditional practice to act as mentors in the marriage. This is a tradition that is highly respected and a relationship that is maintained. Additionally the parents of the couple teach and support the couple. Traditionally the couple would live with the parents for 1 year before they go on their own.

Archdeacon Ananias brought greetings to the synod and noted 1 Peter 5: 4 -11 be humble, and live in humility to those who are older and to God.

- Those of us who are Christians, we need to be firm and stand strong. Because when the one we are reading about comes back we want to be there with the others.
- The scriptures that we read tells us that God opposes the proud and gives grace to the humble. We need to take this to heart and to work with humility.
- Another verse says to be self-controlled and alert because the one who wants to destroy you is prowling around. Scriptures says that the devil prowls around like a roaring lion looking for someone to devour and will have no second thoughts about destroying us. So we need to tell our fellow Christians and our people and our children to be very careful.
- We need to stand firm in the faith because you know that the brothers are undergoing the same type of suffering. That is a call to us also. To work and to stand together.
- The God of grace who calls us to eternal glory in Christ will restore us and make us strong. So any adversaries that we face, if we have the power of God with us, we will overcome any adversities. So to him be the power forever and ever –and that also includes us.
- When we take to heart how Jesus can help us we see the fruits of that. Jesus talks to the woman caught in adultery; we continue to tell our people that they should not practice that – it is not God’s plan. We cannot begin to measure God’s forgiveness and God’s mercy as we tell our people how they should live.
- Our elders taught us how we should carry out our marriage, but it is not easy. In my culture we are living in poverty and so as we get married it is unlike in other societies where a marriage taking place involves a lot of celebration and money. We cannot do that because we don’t have the resources to do that.
- A very long time ago, in the 1800s, our people had marriages where a man had more than one wife. Then the non-indigenous missionaries arrived and teach our people that what you are doing is not good. So in the early 1900s our people were instructed by the missionaries to just

have one wife. So this is a struggle for our indigenous people, it seems like our people are trying to be led back to that lifestyle. And so this is our concern, from the indigenous elders, that we maintain what we were taught and that was to have one spouse, a union between a man and a woman. So I tell you we will stand with our elders on what they believe. We have children that come from blended family and that causes confusion on where they belong. And that is all I want to say and may God bless us all.

Questions were posed and responded to, and the presenters were thanked for their sharing. The purpose of this teaching time on indigenous understanding of marriage was included to allow indigenous people to share their understanding of marriage with non-indigenous persons.

### ***Western Education Collaborative Network –***

The Rev. Kara Mandryk of The Pas, Manitoba noted that as a result of a gathering of people that met last year in Saskatoon, the “Western Education Collaborative Anglican Network” came into being. The group is seeking representatives from Dioceses of Edmonton, Calgary, and Mishamikoweesh as they do not have representatives from these Dioceses.

At 4:10 pm Bishop Lydia Mamakwa, Bishop Mark Macdonald and a delegation from the Indigenous Spiritual Ministry of Mishamikoweesh gave ***notice of a motion for a request for a suffragan bishop for northern Manitoba.***

- Bishop Lydia spoke to a need that has been recognized for over fifty years. In the mid ‘60’s conversations have been surfacing at the Provincial Synod of Rupert’ Land indicating a clear recognition of the need for pastoral care and episcopal focus for Cree people from Saskatchewan to Hudson Bay. A number of attempts have been made to pursue this. Indigenous people have been developing an indigenous Christianity in this area since the time of Henry Bud and they have developed resources for leadership that are critical. When we spoke to the House of Bishops about a bishop of Saskatchewan, we told them we needed a bishop with “boots on the ground”. We tried to explain that in an area where so much of the ministry is non-stipendiary or under paid in many isolated communities, the bishop becomes the local clergy person. Please understand the dynamics of that.
- We are proposing people who can be a strategic pastoral presence in some of the most difficult areas of our country. People who will provide immediate pastoral care. It was meant to describe the unique and particular pastoral needs in the world in which we live.
- It is out of the desire for indigenous identity for the development of indigenous leadership and most fundamentally to provide pastoral care at a very urgent time
- So the Northern Manitoba expression of this, which includes Saskatchewan.

Vision: to create an area mission and ministry that will provide a more meaningful and effective spiritual service delivery to the First People of the Northern Manitoba/Saskatchewan region. The Vision and Mandate is contained in their report, indicated that they need \$100,000 per year, for which they have financial commitments, and they feel the finances will be handled.

Archdeacon Ananias spoke to the ***request for a Suffragan bishop in Northern Ontario and part of Northern Manitoba***

- The need for two bishops has been expressed by the Elders, the clergy and the Executive Council and it went to our sacred gathering and it was approved there and to seek approval to have a Suffragan bishop and to bring the request to Provincial Synod. Since the birth of *Mishamikoweesh* we have been doing a lot of work around organizing structures. The actual

ministry of our elders hasn't been reached to our full potential we need to move forward with the vision of our elders.

- The suffragan bishop will be of great help to the northern Ontario part.
- We are beginning to see a lot of prayer amongst our people and our mandate is to help our people
- Our elders are guiding us through this, and it will be painful but we have to go through the pain with the people but out of the pain good things will come out.

The suffragan will work under the bishop of *Mishamikoweesh*

- The qualifications will be similar to northern Manitoba.
- The financial arrangement. We are in a good financial position to handle the office of a suffragan. It will cost around 100,000 a year but we will be able to handle it.

Archdeacon Ananias

- Even though geographically it looks small but the time that it takes to visit all the parishes is not possible. And the other aspect of that is bishop Lydia has other commitments at other levels with general synod or indigenous ministries. So our people are very much desiring that we will be granted a suffragan bishop. Our people are saying there is a backlog of confirmations and that is an urgent matter. I know that our bishop is young but such a heavy load is not good for health. So it is our wish that she can have a suffragan to help her and work under her that the work will be a beacon from her to the suffragan
- Our wish to have a Suffragan Bishop is not based on financial aspect. We have the resources to support. Our people will continue to support the ministry when they see their wish being fulfilled. We believe that God is calling us to take this step to further our ministry. They would like their people to have a Jesus shaped life.

The floor was opened for questions. Bishop +Darren McCartney, of the Diocese of The Arctic advised this is similar the petition presented by Bishop Chris Williams for the Diocese of the Arctic when he asked for three suffragan bishops. The model was the bishop would do parish ministry but also travel around the Diocese. In the past the provincial synod heard our cry and I wish the same for you. Bishop Mark has been functioning as a suffragan in Mishamikoweesh many people appreciate your leadership Bishop Lydia. He invited Bishop Lydia, to share with the Synod, within the council of the north, how many stipend clergy you have. Her response was: no stipendiary clergy at all.

Bishop Bill Cliff, Diocese of Brandon noted there is a letter asking for an indigenous Bishop in Northern Manitoba. The Diocese of Brandon, in support the Spiritual Indigenous Ministry of Mishamikoweesh have heard the call and have voted to support this measure financially with funds, \$56, 000 left from the TRC. We will reserve these funds for this ministry. He has not I am been able to be in the North as much as he would want. It is important. It is time. Brandon has made this choice out of our resources and has committed more for the future.

*Synod recessed at 4:40 pm*

***The Mandate: will be appended to this document.***

***Qualifications of Bishop: will be appended to this document.***

The Synod recessed at 4:40 pm, with dinner scheduled for 6 pm.

### **3<sup>rd</sup> Friday Evening – May 4, 2018**

Delegates reconvened at 7:15 with a gathering song, followed by a presentation by Bishop Rob Hardwick on his cross-Canada pilgrimage on a bicycle in support of healing and reconciliation and to fund raise for Living the Mission program of the Diocese of Qu'Appelle.

Bishop Rob's Bike Tour - The route 7877 Km from west coast to east coast from May 19 to August 1, 2018. He has been preparing for this ride across Canada for 3 yrs., and lost 93 lbs. This pilgrimage across the land is to feel the land, and to pray for unity, healing and reconciliation. Prayer gatherings will be held all across the country where he stays overnight. He will be praying for unity, for healing and reconciliation. At a gathering in Pinawa, Manitoba, God put it on his heart to do this journey of prayer to raise funds for healing and reconciliation. His goal is to raise \$1million dollars over the next 5 years for Indigenous ministries. This is so important, if we support a vision for a self-determining indigenous church then we have to put our money where our mouth is.

#### ***Youth & Children's Ministry Coordinator for the Diocese of Qu'Appelle:***

Julie Moser, the Youth & Children's' Ministry Coordinator for the Diocese of Qu'Appelle addressed the Synod. Julie gave a brief, but powerful, presentation explaining how they have engaged youth and young people. "Go and make Disciples". Discipleship is an Anglican tradition. Praying using home prayers, teaching the scriptures is something that happens around the kitchen table. A group meets weekly for an hour talking, reading the bible and praying. She has four girls whom she meets with. Young people want you to do this with them. Often they ask if they can meet longer.

Famous last words are often the most important.

- Famous last words: Poncho Via "don't let it end like this. Tell them I said something."
- Last word of Jesus Christ: Mt. "Go and make disciples"

Discipleship is an Anglican tradition. It happens around the kitchen table. Living the life of Jesus. Will you disciples this young person? The answer is usually "no". People don't know what it means to disciple. The idea is to pass on the faith. Being a disciple follows Jesus so discipleship is to teach others how to follow to Jesus. Spend maybe one hour/week, read scripture with them/pray with them. Method: talk/read/pray.

#### ***Resolutions from the Convening Circular***

The Ministry Committee presented its report and resolutions C-1, C-2 and C-3 for synod's consideration. While it is a good idea to have minimum standards, for ordination, such standards can hinder people in various areas to obtain these abstract universal standards instead of enabling ministry. The committee toyed with developing portfolios. Transferability was a concern, but as we wrestled with this, what has been brought out, is the needs of the local context may be different enough about what is competent may not be what is common. In some areas we require a Lamborghini, in others a snow plow. Cultural competency may be a bigger hurdle.

Looking at the resources: the TEAC Grids, the Competencies for ministry, the Iona Report, along with the number of other resources, it is evident there will have to be local work to translate the competencies to fit the ministry venue. A more profitable work will be the work that WECAN is doing

– a spontaneous connecting between the grass roots level. That kind of communication and dialogue will be more effective than a universal standard.

A friendly amendment to C-1 was accepted and the motion put was as follows:

**PS49 – C-1    *Review Mandate of Canon 7.08 and 7.09***

Moved and seconded by: Trish McCarthy/Rosa Heustes

RESOLVED THAT the Ministry Committee be directed to propose revisions to its mandate in Canon 7.08 & 7.09, to be considered by Executive and brought to the next meeting of Provincial Synod, reflecting the following criteria:

1. Updating the descriptions of ministry to fit contemporary circumstances *and specific ministry contexts*.
2. Giving priority to identifying, appreciating, and sharing developments in ministry across the province.
3. Providing a structure for reflection on on-going tasks relating to ministry.

**CARRIED**

**PS49 – C-2    *Making use of resources already in place***

Moved and Seconded by: Rob Hardwick/Godfrey Mawejje

RESOLVED THAT that this Provincial Synod:

1. Invite dioceses in the province to make use of existing resources (such as those listed in the Ministry Committee report) as they determine qualifications for local/diocesan trained priests in their particular contexts,
2. Encourage dioceses to enter into conversation with one another about the local application of competencies, by sharing their responses to the invitation in clause #1,
3. Encourage each diocese to designate a person or group to coordinate this work on its behalf, and to let the Ministry Committee know if and when such a designation is made, and
4. Direct the Ministry Committee to resource this process by coordinating the distribution of information and offering support to dioceses as needed for this conversation to happen.

**CARRIED.**

**PS49 – C-3    *Iona Report - addressing the issues of qualifications for Deacons***

Moved and Seconded by: Noreen Hareuther /Hanna Jordan

RESOLVED THAT this Provincial Synod:

1. Call the attention of the dioceses of the Province to *The Iona Report: The Diaconate in the Anglican Church of Canada (2016)*
2. Invite the dioceses to consider the Iona Report and other resources (as described in the report of the Ministry Committee) in order to determine qualifications for deacons in their particular contexts
3. Direct the Ministry Committee to foster conversation between the dioceses as they develop their responses to the invitation in clause #2.

**CARRIED.**

This is a work in progress and it will be coming back to GS 2019. The Metropolitan thanked the Ministry Committee for its work over this past triennium.

He announced that the offering from the Opening Service of Synod which was designated to St. John, Shamattawa (whose building suffered an extensive fire) was over \$1000.

### **Committee on Constitution & Canons**

Provincial Chancellor, Garth Dymond, presented the motions to Synod on proposed canonical and constitutional changes. He acknowledged the work of Susan Suppes, Provincial Secretary for putting together this Convening Circular. The Synod responded with applause. (C-5; C-6; C-7; C-8, C-9, C-10) are Constitutional amendments require votes by order with majority in all orders.

### **PS49 – C-5 Re: Constitution Section 4.06 Composition of Executive Council – Youth Member**

Moved and seconded by: Garth Dymond/Susan Suppes

RESOLVED THAT section 4.06 of the Constitution be amended in the following manner:

delete the word *and* in 4.06 (g) and insert the word *and* after paragraph 4.06 (h);

Add a new section:

4.06 (i) One member of Synod between the ages of sixteen and twenty-five, inclusive, as defined in section 2.02 of the Constitution.

Vote by Orders:

House of Laity: 32 of 32

House of Clergy: 30 of 30

House of Bishops: 8 of 9

### **CARRIED IN ALL ORDERS on 1<sup>st</sup> Reading**

*(2<sup>nd</sup> reading of this resolution will be required at the 2021 Provincial Synod)*

### **PS49 – C-6 RE: Constitution Section 2.01 (c) and (d) to reduce the number of lay and clergy members of Synod, and as a result, a necessary amendment to section 2.02**

Moved and seconded by: Garth Dymond/Susan Suppes

THAT Section 2.01 (c) and (d) and Section 2.02 be amended to read:

(c) Three members from every Diocese who are delegates from the Order of Clergy;

(d) Three members from every Diocese who are delegates drawn from the laity.

2.02 One of the three members of each Diocese who are delegates drawn from the Laity shall be a person between the ages of sixteen and twenty-five inclusive.

Discussion ensued over a concern that some dioceses may not be able to satisfy the restriction that one of the three laity must be a youth member. A motion to table Resolution C-6, and refer it back to the Committee on Constitution & Canons was put.

### **MOTION TO TABLE AND REFER:**

Moved and Seconded by: Connor Blaikie/Joshua Haggstrom

RESOLVED THAT this motion be tabled and referred back to the Committee on Constitution and Canons for further consideration.

**DEFEATED.**

The question on the original motion C-6 was put.

Vote by orders:

House of Laity: 24 in favour; 7 opposed

House of Clergy: 24 in favour; 5 opposed

House of Bishops: 7 in favour; 1 opposed

**CARRIED IN ALL THREE ORDERS on 1<sup>st</sup> Reading.**

*(2<sup>nd</sup> reading of this resolution will be required at the 2021 Provincial Synod)*

At 8:40 pm the Chair of Synod called upon the Rev. Brian Ford to give the Report of the Nominations Committee. He noted which committees still required nominations, and updated members on the names of persons who had been nominated for each position.

The Ven. Terry Leer gave notice of motions of three further motions received (C-10, C-11, and C-12). He reminded delegates of the deadline for resolutions was 1:20 pm.

Provincial Secretary, Susan Suppes, made several announcements about breakfast and early morning Eucharist. The Chair invited members to the social gathering following evening worship, which would take the form of a Gospel Jamboree. Evening Worship was led by the Local Arrangements Committee commenced at 8:45pm and the sitting recessed.

The social time / Gospel Jamboree was facilitated by Bishop Mark Macdonald.

#### **4<sup>th</sup> Sitting Saturday morning, May 5, 2018**

Delegates reconvened at their assigned Bible study table and the gathering song called them to order at 8:30 am. The Rev. Brian Ford gave an update on nominations received since last evening advising that nominations close at 12:00 noon. He noted that nominations for Deputy Prolocutor close at 11 am today.

8:45 a.m. Bishop Cottrell's Presentation Part II (*PowerPoint presentations can be found on the Provincial Website*)

How do we share a Jesus shaped life? How do we share this Jesus shaped life with those who are not yet Christians? Bishop Stephen said: Holy Spirit only speaks local dialect -- our work is in translation. What do our churches tell us about Jesus Christ? If someone who was not churchd was to walk into our church, what would the inside of our church tells those people about Christ? How do we translate our faith for others are able to understand? Who is this person Christ? Our first job is of translation.

We don't live in a culture of atheists. All we need is a door of opportunity for sharing the gospel. The hardest part is sharing it with the world out there.

God is the evangelist. Our job is to be the midwife who accompanies people on their journey. The Emmaus road story is the best evangelism story.

Luke 24: 13-35

Why isn't Jesus recognized?

What is his reaction to these two disciples?

What make them recognize him?

What is their new attitude to him?

These questions were discussed at the bible study tables for 30 minutes. They came back together and then were encouraged to share with the whole group what they had gleaned from their discussions.

For it to be love, it must be free. If you take away the freedom, you take away the love. A Christian life is our response to God's love. What does the Emmaus story tell us about the ministry of evangelism as we are called to exercise it today? The group was asked to discuss the above question at their table and then were asked to share with the whole group.

Some tips... Meet people where people are; Listen before we speak; Listen to what they are saying and their questions; Interpret how is Jesus Christ with you; speak a new interpretation of the good news. A Disciple is the one that longs to share what they have.

At 11 am following the break, Nominations for Deputy Prolocutor called *and closed*.

Shelley Andres was nominated and acclaimed as Deputy Prolocutor, followed by a round of applause.

### **Teaching, Learning & Listening session – General Synod Marriage Canon table conversations**

Diocesan tables were asked the following questions for discussion and given 30 minutes. The table groups were also asked to assign someone to take notes, preferably in an electronic format for their table discussion. These notes are to be forwarded to the panel for submission to the following email address: [synod@anglicanyeg.org](mailto:synod@anglicanyeg.org). *(The responses are posted on the Province of Rupert's Land website; are appended to these minutes and have been submitted to the Council of General Synod.)*

What would you want to say to General Synod as we approach the second reading of the Marriage Canon amendment in 2019?

What do we need to do, to best enable ourselves to sustain and nourish good relationships, after General Synod makes its decision?

At 11:40 am the Synod continued with resolutions from the Convening Circular picking up from Committee on Constitution & Canons where we left off

### **PS49 – C-7 Delete and replace Section 6.34 of the Constitution with a new section 6.34**

Moved and seconded by Garth Dymond /Susan Suppes

THAT the current section 6.34 of the Constitution be deleted and replaced with the following:

- 6.34 The Metropolitan shall submit the application referred to in Section 6.33 to the next session of Provincial Synod, or the Metropolitan may submit the application to the Provincial Executive Council. The Executive Council may make a decision on this application or may refer consideration of the application to the next session of the Provincial Synod.

A question was raised about this process, and wondering if it would not make more sense to go simply to the Executive Council first, with the ability of the Executive Council to send it on to the Provincial

Synod if it so desired? The wording is confusing. A motion to table C – 7 until following lunch was put and Carried.

**MOTION TO TABLE C – 7 until after lunch**

Moved and Seconded by: The Rev. Brian Ford/Susan Suppes

**CARRIED.**

Grace was said and the synod recessed for lunch.

**5<sup>th</sup> Sitting Saturday afternoon, May 5, 2018**

1:15 p.m. Gathering song: My life flows on in Endless song

Evan Thomas

1:20 p.m. Deadline for notice of motions for Synod has passed.

**Lifting C – 7 from the table.**

Moved and seconded by: Susan Suppes/Rob Hardwick

RESOLVED THAT Resolution C-7 be lifted from the table.

**CARRIED.**

Motion C – 7 for a change to section 34 of the Constitution was back on the floor. Members spoke for and against removing the primary authority for this decision from the Provincial Synod to Executive Council.

A vote by orders is required with a 2/3 affirmative in all houses to pass on first reading.

The question was called and resulted in the following:

Bishop:	12	in favour: 7	opposed: 3	abstained: 2	(failed to achieve 2/3)
Clergy:	27	in favour: 23	opposed: 3	abstained: 1	(carried by 2/3)
Laity:	31	in favour: 27	opposed: 2	abstained: 2	(carried by 2/3)

**Motion C – 7 was DEFEATED** because it failed to achieve the required 2/3 majority in each of the three houses.

*A question was raised about the interpretation of the 2/3 majority required. The concern is whether the 2/3 is calculated on those present, or those voting. Clarification was given on voting measures. If you abstain, and remain present your vote counts as being against the motion. A member would have to leave the room if that member didn't want their vote to be counted against.*

1:35 pm Presentation #3 by Bishop Cottrell

Do not be conformed to the world, but be transformed by the renewing of your minds, so that you may discern the will of God.” Romans 12:2 Jesus shaped life –Brother Roger of Taizé reflected a Jesus Shaped life. The Growth Spiral: Contact/Nurture/Commitment, Church Membership/Growth God is more interested in what we do on Monday than what we do on Sunday. Sunday is what forms and shapes us to carry on through the rest of the week.

Questions:

What are we already doing that could become a place for discipleship?

What are the ingredients for living a Jesus Shaped life in Canada?

How does my life need to change so that Jesus is revealed in me?  
Delegates were asked to spend 10 minutes discussing the above question.

Rule of St. Benedict: “And so we are going to establish a school for the service of the Lord...as we advance in faith our hearts expand and we run the way of God’s commandments”.

We are learning to live our life in community with God. Help people to learn to pray.  
Sunday is what shapes and forms us to live the Jesus Shaped life Monday to Friday.

What are we already doing that could become a place for discipleship?  
What are the ingredients for living a Jesus Shaped life in Canada?  
How does my life need to change so that Jesus was revealed in me?  
The Pilgrim course.com is a library of resources – 9 books. It works on the basis of short courses on the Beatitudes, Lord’s Prayer, and Ten Commandments.

Place we come to and the place we are sent from - pouring the spirit of the church into the world.  
Disciples and apostles, a dynamic vision of discipleship are the same ones who are sent out.  
The Church is the place where you learn to be a disciple and go out into the world.

Following the conclusion of Bishop Cottrell’s 2<sup>nd</sup> presentation, the assessors reported on the results on voting for C – 7. The Assessors of the Synod, having consulted on the results of the voting for C -7 confirmed that C – 7 was defeated as it failed to achieve the requisite 2/3 majority in all three Houses.

C – 8 Moved by: Trish McCarthy – Michael Chartrand  
**PS49 – C-8 Add words to the end of section 3.19 of the Constitution**

RESOLVED THAT the following words be added at the end of section 3.19 of the Constitution:  
whose appointment shall remain in effect unless otherwise terminated by the Metropolitan,  
or Acting Metropolitan, or by the resignation of the Secretary.

Bishops: 12 present in favour: 12 opposed: 0  
Clergy: 29 present in favour: 29 opposed 0  
Laity: 29 present in favour: 29 opposed: 0

**CARRIED on first reading**

C – 9 Moved by: Trish McCarthy – Michael Chartrand  
**PS49 – C- 9 add words to section 3.33 of the Constitution**

RESOLVED THAT the following words be added at the end of section 3.33 of the Constitution  
whose appointment shall remain in effect unless otherwise terminated by the Metropolitan,  
or Acting Metropolitan, or by the resignation of the Chancellor.

Bishop: 13 present 13 in favour opposed: 0  
Clergy: 29 present 29 in favour opposed: 0  
Laity: 29 present 29 in favour opposed: 0

**CARRIED on the first reading.**

A question was asked, without the correct procedure for voting the question was asked if we could  
revote. A vote may be reintroduced provided there is a 75% approval of the people present.  
A matter will not be dealt with again unless it is agreed upon by 75% of the members present.

If a member of Synod would like C7 to be on the floor again, they were advised to write a motion and have it seconded and hand it in.

At 3pm the Executive Director of the Primate's World Relief and Development Fund, Will Postma, gave a presentation on the work PWRDF.

Resolutions continued.

Bishop Lydia Mamakwa spoke to **substitute motions C-4a, C-4b and C-4c**. Comments were shared by members of Synod.

- This is the time to support this motion.
- Two suffragan bishops allows the nurturing that is need
- Are the resources available to support the two suffragan bishops and their ministries?
- Synod must give permission but prior to proceeding with the elections, the Metropolitan must give permission and confirm funding is available. The Metropolitan is assured that funding is in place for these ministries.
- These proposals are being submitted for a wider discernment from the broader church. This Diocese has done its homework. It is looking for our guidance and support.

#### **Substitute MOTION PS49 -C 4a Suffragan Bishop for Northern Ontario**

Moved and Second by Bishop Lydia Mamakwa and The Rev. Amos Winter

RESOLVED THAT this 49<sup>th</sup> session of Synod approve, in accordance with Section 6.33 of the Constitution of the Province of Rupert's Land, the request by the Indigenous Spiritual Ministry of Mishamikoweesh for a Suffragan Bishop to provide ecclesiastical ministerial duties in context for Northern Ontario.

**CARRIED unanimously.**

#### **Substitute MOTION PS49 – 4b Suffragan Bishop for Northern Manitoba**

Moved and Second by Bishop Lydia Mamakwa and The Rev. Amos Winter

RESOLVED THAT this 49<sup>th</sup> Session of the Synod approve, in accordance with Section 6.33 of the Constitution of the Province of Rupert's Land, the request by the Indigenous Spiritual Ministry of Mishamikoweesh for a Suffragan Bishop to do ministerial duties in Northern Manitoba Region.

**CARRIED unanimously**

#### **Substitute MOTION PS49 – 4c Process for Election**

Moved and Second by Bishop Lydia Mamakwa and The Rev. Amos Winter

RESOLVED THAT Synod recommend to the Provincial Executive Council that it consider favourably an application made by the Indigenous Spiritual Ministry of Mishamikoweesh to the Executive Council respecting the process by which these two bishops may be elected, as provided for in Canon 9.01A with respect to this (these) particular Episcopal election(s), and the persons to be elected for Northern Ontario and Northern Manitoba Regions be elected by a gathering of delegates of the Indigenous Spiritual Ministry of Mishamikoweesh or their Sacred Gathering, or other model consistent with their spiritual traditions.

**Carried unanimously**

At 4:00 pm Diocesan Discussions: How are we going to take back what we learned to our Dioceses. Diocese were invited to dialogue among themselves and someone record the conversations. These recordings were to be sent in so they could be posted on the Provincial website and shared.

At 4:25 pm Announcements were given about the balloting. Ballots have been prepared and you will vote only for the committees where an election is required. Where the nominees are acclaimed, that section of the ballot is does not appear on the ballot. Vote only for the number to be elected. The three members of the Nominating Committee will be standing by the Nominations board and will hand you a packet of ballots as your name is called. Please complete your ballots and place your completed ballot in the appropriate ballot box on the stage up front. Ballot boxes will close at 5:15 pm. To make the task of the scrutineers easier, please ballot before leaving the room.

Other announcements about transportation to the Banquet at 5:45 pm, early airport departures and expense claim forms were made.

Balloting commenced at 4:30 and the ballot boxes remained open until 5:15 pm. The sitting recessed and members of the Synod attended a banquet at Christ Church followed by entertainment and a social time. The buses returned to MacEwan at 9:00 and 9:30 pm.

#### **6<sup>th</sup> Sitting - Sunday morning, May 6, 2018**

At 8:30 am a gathering song called delegates back into session. At 8:35 pm the results of the balloting for committees were given. Results of the balloting were announced. *(See last page of minutes)*

At 8:40 am consideration of resolutions continued.

#### **PS49 C-13 Greetings and Best wishes to the retiring Primate**

Moved and seconded by Susan Suppes/The Rev. Dr Iain Luke

RESOLVED THAT this Provincial Synod of the Ecclesiastical Province of Rupert's Land send the following message to the Primate:

We express to the Most Rev. Fred Hiltz our deep appreciation for his faithful and dedicated leadership as Primate of our "Beloved Church".

We recognize that it has not been an easy time to provide leadership to the Church.

We are grateful to God for the bold yet gentle way in which he has led by example with humility, passion, grace and love in partnership with the whole Church.

We extend our best wishes to Archbishop Fred and Lynne as they embark on this new journey together and pray God's richest blessings on them in their retirement.

**CARRIED with applause**

#### **PS49 –C-10 Subject: Adopting resolution ACC16 Season of Intentional discipleship**

Moved and seconded by The Rt. Rev. Jane Alexander/The Rt. Rev. Bill Cliff

RESOLVED THAT the Provincial Synod of Rupert's Land adopt and endorse the resolution of ACC16 that "every Province, Diocese and parish of the Anglican Communion 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"

**CARRIED.**

**PS49 – C-11 Subject: United Nations Declaration on the Rights of Indigenous Peoples**

Moved and seconded by: The Rev. Dr. Iain Luke/ Mrs. Shelley Andres

RESOLVED THAT this Provincial Synod:

1. Endorse the UN Declaration on the Rights of Indigenous Peoples,
2. Adopt the Declaration as a standard for our own practice, and
3. Commit to implementing the values and principles of the Declaration within the work and structures of the Province of Rupert's Land.

**CARRIED unanimously with applause**

**PS-49 C-12 Subject: Oaths and Subscriptions**

Moved and seconded by: Dell Bornowsky/Norbert Haukenfreres

RESOLVED THAT this Synod request the Committee on Constitution and Canons to prepare for consideration by the next session of Provincial Synod, an amendment that would make the EPRL Canon on required Oath and Subscriptions (VI C6.01 c) consistent with that of the Ecclesiastical Province of Canada and Ontario.

Questions and concerns were raised:

Why are we going with the chosen province to change the words?

- because the two chosen are already very similar and also are the most populace

Can we change it to "the other ecclesiastical provinces?"

Do we need to look at the legal wording to make sure that clergy will actually be bound to follow the canons and constitutions?

This matter should be left to the discretion of the Committee on Constitution and Canons to come back with the wording that would work best for THIS province rather than follow other provinces.

It is best to leave the wording to the Committee to prepare a re-wording for consideration and so let us let them do their job rather than put constraints on the committee.

Proposal to amend the motion to stop after the words: Oaths and Subscriptions? The mover and seconder agreed to this friendly amendment, provided that the Committee does not lose sight of the difference between assent and obedience.

**The revised motion being considered as PS-49 C – 12 reads as follows:**

RESOLVED THAT this Synod request the Committee on Constitution and Canons to prepare for consideration by the next session of Provincial Synod, an amendment that would make the EPRL Canon on required Oath and Subscriptions.

**CARRIED.**

**Motion to reconsider Resolution C – 7**

*A motion to reconsider a question already considered by the synod requires 75% affirmative votes in order to be reconsidered.*

Moved and seconded by The Ven. Godfrey Mawejje/the Rev. Brian Ford

RESOLVED THAT Synod reconsider resolution C7 on amending constitution section 6.34 in light of clarification of the voting procedures.

The motion for reconsideration **was DEFEATED as it failed to achieve 75% required.**

(36 for and 27 against)

At 9:30 am three persons were invited three persons to reflect back to the Synod *What have you heard? Diocesan Discussions, include feedback from presentations.*

a) **Melanie Delva**

I have been asked to reflect on things I have seen and heard at this Provincial Synod through the lens of reconciliation with Indigenous peoples. Now the thing about being a reflector at the end of anything is that you can't sit in the back and goof off. Well, you can sit in the back, but you have to listen carefully, which I am sure you have all done anyway.

So allow me to quickly reflect some things I have seen and heard through that lens of reconciliation. Let me start by saying that this is an amazing Ecclesiastical Province. As a general synod staff person, we are not to have favorites. So I would never, ever say that this is my favourite province. Nope. I would not. But when I look around this room, I am so blown away and encouraged by the diversity of voices and backgrounds and languages and peoples, and the ability to hold our differences sometimes in tension, but also in love. This is unique, and I give thanks to God for it.

The MLA who welcomed us to Edmonton mentioned that the church can bring out the best and worst in institutions and people, and Bishop Cottrell reminded us that we have a great track record of getting it wrong. We have seen that track record in colonialism, oppression and the cultural genocide of Indigenous peoples. Bishop Cottrell also helpfully reminded us that getting it wrong is not just a past tense reality. We still have ways of getting it wrong today, and each day we need the Gospel to transform our lives, and I would add our systems and institutions as well.

I am privileged to have witnessed the Gospel transforming hearts and systems here in several ways.

I was encouraged by the offertory for St. John's, Shamattawa at the opening service of our synod. Having had the honour of travelling to small indigenous communities, I have learned what a church means in and to these communities. It is just not okay for us to abandon these communities either in word or in deed. Thank you for your generosity towards the rebuilding of this Christian community, and I would ask you to continue to remember St. John's and their priest the Rev. Miles in your prayers, and if possible, to continue the generosity by encouraging your dioceses to help financially as well.

I would like to acknowledge the teaching of Mishamikoweesh elder and my uncle Ananias Winter about the teachings on marriage in his particular context and community. This is a conversation in our church that I know we do not all agree on, and I pray that we can continue to find ways to remain open to one another, and cultivate that culture of grace to which we are aspiring.

I am in awe of Bishop Hardwick's commitment to cross the country on his bicycle to bring awareness and funds to healing and reconciliation. And I'm not just in awe of the physical feat - that's just a holy lunacy - I am in great awe and respect for his

commitment to prayer, and his invitation for us to join him in that prayer and commitment to healing and reconciliation in our own contexts. Thank you, Bishop.

I was very moved by the presentation from the Indigenous Spiritual Ministry of Mishamikoweesh regarding the vision of the election of an area bishop and a suffragan bishop. Truly this vision embodies what Bishop Cottrell called "the mission of God in which the church participates". As Freda spoke of this being the realization of the vision of her ancestors, I got chills. There are indigenous people here who have been part of that vision for some time, some even for decades...they have seen self-determination come from the ashes of broken cultures and communities and lives and flower into what is emerging across the land today.

The passing of the motions regarding the new suffragan bishops is a beautiful thing. I can't believe that I got the honour of being here to see this day. As someone who has walked with and born witness to those whose lives have been ravaged by the particular traumas of colonization and inter-generational trauma, I found it very emotional to watch. It is the fulfillment of vision and prophecy. It is another step of healing. It is a big deal. It is to be celebrated.

I would also like to - in humility - offer a word of caution in particular to the non-Indigenous church. It might be easy for that celebration to turn into self-congratulation. It might be tempting to say, look what we have done. Look at how good we are at reconciliation that we have allowed this to happen. It may be tempting to take credit for what in God's sovereignty is - in Bishop Cottrell's words is "the Holy Spirit speaking in local dialect". May we celebrate, support and encourage and as bishop Don Philips said in his comments - trust the discernment of the Spirit that is already at work in this area.

I think we should also not lose sight of the importance of the third motion regarding the use of traditional spiritual practices for the election of these bishops. This is also a big deal. It is a big deal to put aside colonial canons and say "Indigenous ways of knowing and experiencing the movement of the spirit are just as valid in the raising up and selection of leadership". This is an expression that has been denied for centuries, that is now being encouraged and supported. Thanks be to God.

I'm so thrilled that the UNDRIP booklets and pamphlets that I brought have all been taken, both because I hope that they will be read and used, and also so that my carry-on luggage will be a whole lot lighter. I am thrilled at is province's endorsement and adoption of the UNDRIP. Because I am the only national staff person at work in this area, I sometimes feel I am working alone. But movements like this remind me that that is far from the truth and that there are many committed to the work of right relationship. I pray that in all you do, you will find more and more ways to practically live out that endorsement at all levels of church structure and practice.

Thank you so very much again for having me here. It has been such an honour and a privilege to be present to witness you strive together to live out this call to nurture Jesus shaped lives.

**b) Amos Winter**

Reflection: Thank you. It has been a wonderful couple days. Lots of thinking and prayer. Talking a lot. We have accomplished so much at this Synod. Especially thank you for supporting the proposal for the two suffragan bishops that will be elected in a year or so. Still lots of work to do. The request was not easy and was not taken lightly. It was based on the needs of the areas. We will go back and meet with the council of elders and ask for direction. They are the key players in every moment of our ministry. They guide us and without them we would not be here. One elder is here with us. We have been asking him questions throughout the Synod. The apology in '93 was a defining moment; the appointment of a suffragan bishop; the election of Mark Macdonald as bishop; the birth of Mishamikoweesh another defining moment. These were all part of God's time. First nations people believe that great leaders are born, not made. We don't go after positions like Bishop, you must be called. Gordon....shared how answered the call to be Bishop. Before the election, one of the elders shared a vision that he had. There were four candidates. The elder said there would be a female bishop. There was only one female candidate. But they went through the selection process. You don't go after these positions. When Lydia was a child her mother, brother, and Lydia were to take a flight on a float plane. There was no room so Lydia and her family were left behind. Within minutes of the planes departure it went down and all on board were killed.

We must do it in the right way and not make mistakes. We must continue to walk side by side and walk hand in hand. We belong to one church and one God and we are one family.

The Metropolitan thanked the reflectors for their mirroring back to us the work we have done, and the manner in which we accomplished it.

The synod recessed briefly for diocese to caucus to appoint members to the Executive Council as required.

The Metropolitan announced the Diocesan nominations to the Provincial Executive Council.

Moved and seconded by: The Rev. Dr. Iain Luke/ Susan Suppes

RESOLVED THAT the following persons be appointed to the Provincial Executive Council:

Cindy Kilabuk - Diocese of The Arctic

Cathy Armstrong – Edmonton

Joshua Haggstrom – Athabasca

Amos Winter – Indigenous Spiritual Ministry of Mishamikoweesh

**CARRIED.**

Closing procedures:

At 10:00 am a Motion of Thanks was moved and seconded by Bishop Michael Hawkins/ Alexa Wallace.

RESOLVED THAT this Synod express its thanks to the following:

- The Diocese of Edmonton for hosting the Synod, including the reception following the opening Service.
- The Bishop of Edmonton, The Rt. Rev. Jane Alexander for her hospitality;
- Incumbent of All Saints Cathedral, Edmonton, and members of the Cathedral for hosting the Opening service and providing a wonderful display of ethnic fare for the reception.

- Barbara Burrows, Chair of Local Arrangements Committee for her impeccable attention to detail in the local arrangements; and the volunteers who provided hospitality to the delegates in transportation.
- The Recording Secretaries: The Rev. Alex Meek and The Rev. Cheryl Boulet for their careful attention and recording of the proceedings of the Synod.
- Diann Bowes, office Secretary who assisted with the registration, and provided office support prior to and during the synod, along with Jeannette Madill and Pat Barnum, and Shelly King and Jennifer Wirun;
- The Rev. Nick Trussell, who operated the all the audio-visual aids prior to and during synod, including managing the website.
- Evan Thomas for providing uplifting and enlivening music throughout the synod and those who accompanied him.
- Bishop Mark McDonald for his leadership, storytelling and teaching during Gospel Jamboree.
- The Staff of MacEwan University, particularly, Jen, Joy, Kristen, Andrew and other for their careful attention to details and arrangements for our Synod gathering, along with all the front desk, kitchen and serving staff.
- To Parish of Christ Church Anglican Edmonton, for hosting the Banquet; to the Kids in the Hall for their catering; those who entertained us with lively and spirited music and dance.
- The Rev. Joanne Webster, Chaplain for the synod and her team of Pastoral Care volunteers: Lori Calkin, Ruth Sesink Bott, Billy Isenor, Quinn Strikwerda.
- Ms Julie Roser, Youth and Children's Missioner, Diocese of Qu'Appelle
- Ms Melanie Delva, Animator for Reconciliation, and Will Postma, Exec. Director of PWRDF for their presence and presentations.
- To Bishop Don Phillips who led us in an exercise of building a culture of grace.
- To Bishop Lydia and Ananias Winter for their teaching of indigenous ways
- To all whose presentations informed and educated us in a variety of ways.
- The Rt. Rev. Stephen Cottrell, for his inspiring words and wisdom; and his spirit-filled and humorous presentations as our keynote speaker in helping us to engage our theme of Living and Sharing a Jesus-Shaped life.
- The Prolocutor - The Rev. Dr. Iain Luke for his leadership and dedication over the last three years as Prolocutor.
- The Deputy Prolocutor – Mrs. Shelley Andres for her leadership and dedication over the last three years as Deputy Prolocutor.
- The Treasurer – Mrs. Suzanne Wray for her careful watch over the provincial finances.
- Our Chancellor - Mr. Garth Dymond, for his faithful service, gentle leadership, wise counsel and his wonderful sense of humour.
- Our sessional committees:
  - The Nominations Committee, The Rev. Brian Ford, chair, and committee members, Bishop Rob Hardwick and Mrs. Noreen Hareuther, for their encouragement to member to offer their gifts on provincial committees and their careful tallying of the ballots;
  - The Resolutions Committee, The Rev Canon Terry Leer; , chair, and committee members Mr. Garth Dymond, Mr. Peter Crisfield, the Rt. Rt. Rev. Don Phillips, who carefully and conscientiously crafted resolutions that arose for presentation to Synod.
  - The Credentials Committee – Shelley Andres, Peter Crisfield, Karen Webb and Susan Suppes.

- The Assessors: Mrs. Karen Webb and Peter Crisfield
- The Synod Planning Committee for their work in planning for this Synod.
- To all the delegates who participated so fully in the synod.
- Provincial Secretary – Susan Suppes, for all the arrangement for the synod; for her resourcefulness and careful attention to detail to ensure a well-organized and successful Synod.
- And finally, to Archbishop Greg Kerr-Wilson, for his delightful demeanor, genuine and considerate leadership in chairing of Synod, and for his faithful conviction to serve God and God’s people in the Province of Rupert’s Land with dedication, humour and grace.

**CARRIED with APPLAUSE.**

Announcements:

The results of the balloting will be appended to the minutes.

The 50<sup>th</sup> Provincial Synod will be in the Diocese of Saskatchewan

The Provincial Secretary tabled the Acts of this Synod (a review of what has been passed by resolution at this Synod.)

Moved and seconded by Susan Suppes/Shelly Andres

Resolved that the minutes of the Synod be printed and circulated to delegates and that the ballots be destroyed.

**Carried**

Moved and seconded by Susan Suppes/ Iain Luke

Resolved that following the closing of Eucharist this 49<sup>th</sup> Session of the Synod of the Ecclesiastical Province of Rupert’s Land be prorogued.

**Carried.**

The Closing worship commenced at 10:30 a.m. after which the Synod was prorogued.

Documents available on Provincial Website ([www.rupertsprov.ca](http://www.rupertsprov.ca)) include:

- Convening Circular for the synod
- Addendum and additional reports tabled at the Synod
- Compendium of responses from the “table conversations” re. the General Synod Marriage Canon
- PowerPoint of Bishop Stephen Cottrell’s presentations

**Results of the Balloting of the 49<sup>th</sup> Session  
of Synod of the Ecclesiastical Province of Rupert's Land  
(Elected members listed in alphabetical order)**

**PROVINCIAL PANEL**

Bishops

All

Clergy

The Rev. Gethin Edwards  
The Rev. Rebecca Graham  
The Rev. Canon Helen Kennedy  
The Ven. Terry Leer

Lay

Larry Brewster  
Freda Lepine  
Ryan Peters  
Suzanne Wray

**MINISTRY COMMITTEE**

Bishops

Bishop Jane Alexander  
Bishop Lydia Mamakwa

Clergy

The Rev. Norbert Haukenfrers  
The Rev. Dr. Kara Mandryk

Lay

Freda Lepine  
Eta Fae Marlor

**PROVINCIAL EXECUTIVE COUNCIL**

Bishops

Bishop Rob Hardwick

Clergy

The Rev. Rebecca Graham (BR)  
The Ven. Godfrey Mawejje (RL)  
\*The Rev. Amos Winter (ISMM)

Lay

Larry Brewster (SKWN)  
Alexa Wallace (SKTN)  
\*Cindy Kilabuk (ARC)  
\*Cathy Armstrong (ED)  
\*Joshua Haggstrom (ATH)

*\* Appointed as per Constitution.*

**CONSTITUTION & CANONS COMMITTEE**

Bishops

Bishop Michael Hawkins

Clergy

The Rev. Norbert Haukenfrers

Lay

Garth Dymond  
Karen Webb  
PeterCrisfield  
Connor Blaikie

**PROVINCIAL COURT**

Bishops

Bishop Bill Cliff  
Bishop Rob  
Hardwick

Clergy

The Rev. Peter Boote  
The Rev. Dane Neufeld

Lay

Ryan Peters  
KarenWebb