

Synod of the
Diocese of Kootenay



**DIOCESAN
SYNOD
2021**

**PACKAGE #1
Reports**

PACKAGE #1 - REPORTS

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The Rt. Rev. Lynne E. McNaughton, *Bishop*

To: Incumbents, Priests-in-Charge, and Wardens
Re: Diocesan Synod 2021

The 64th session of the Synod of the Diocese of Kootenay is called to meet May 13 through 16, 2021, with opening worship Thursday evening, May 13, Ascension Day, with the business of Synod on Saturday, May 15 and Sunday May 16, 2021. All the business proceedings of this Synod will be held on the Zoom electronic platform. On our behalf, please relay this information to the elected delegates to Synod in your parish(es), your Regional Chair, and Regional Youth Representative.

The theme of this Synod is from Isaiah 43: 18,19 “Behold, I am doing a new thing”

Canon 4 requires that “Resolutions or notices of motion, with the names of the mover and seconder, shall be submitted to the Secretaries of Synod not less than forty-five (45) days before the date set for the session of the Synod at which it is intended to present them.”. With extra preparation time needed this year, notices of motion must be received at the Diocesan office March 9, 2021. To facilitate a smooth electronic Synod, no nominations or resolutions will be received “from the floor” during Synod..

The deadlines for submissions of Synod reports, nominations and resolutions:

- February 28, 2021 Deadline for submission of reports for the Convening Circular
- March 9, 2021 Deadline for Parish AGM’s to be completed
- March 23, 2021 Deadline for receipt of resolutions and notices of motion
- March 24 to April 25, 2021 Distribution of Synod Packet
- April 26, 2021 Regional Meetings for Packet responses including further nominations, late motions, and questions
- Deadline for further nominations, late resolutions, and questions

All reports and submissions must be submitted electronically by the above deadlines in Word format to Maureen Shaw at admin@kootenay.info.

All delegates must be able to receive documents and to attend Synod electronically. Please convey this to all who are nominated as Synod Delegates in your AGM.

May God bless our preparation, that this 64th Synod may be a rejuvenating gathering. May our Synod strengthen each parish and the life of our diocese, and revitalize our mission in this time.

Yours in Christ,

A handwritten signature in cursive script that reads "+ Lynne McNaughton".

+Lynne

The Right Rev. Lynne McNaughton
Diocese of Kootenay

Behold! I Am Doing a New Thing!

Thank you for your commitment to the faith of Christ expressed by your attendance at Diocesan Synod. The Synod Planning Committee has been hard at work preparing for our digital gathering from May 13-16, 2021. In order to gather together while being faithful to the current health orders and to each other we will be holding our Synod using video conferencing software. This presents particular challenges and opportunities for us.

As part of this package you will find important dates, forms, and background information. A digital synod means that much of what might happen during the gathering of an in person synod will need to happen in advance. You'll see from the draft agenda that our days are much shorter. This means that we need to build in some mechanisms in advance of Synod 2021 for feedback and questions. To that end, we are asking that every region meet before April 26, 2021 to review the reports, the agenda, and any resolutions. Our hope is that those meetings will help each of us to make sense of the materials and to generate questions that can be addressed before or during Synod on May 15 and 16. We also hope that further nominations may emerge from those meetings and that any resolutions that you feel called to bring can be brought forward. As much as possible, we want to avoid nominations and resolutions from the floor of Synod this year. It will be very difficult for our Nominations and Resolutions committees to do their work during a digital gathering.

We are preparing to distribute additional resolutions in the coming weeks. We are also preparing an appendix to this Synod package for distribution by May 7th. The appendix will be in response to the nominations, resolutions, and questions generated by the regional meetings.

Because this is a new experience for all of us, we will also plan for a dry run of the technical aspect of our Synod. A date (or dates) will be forthcoming. A Zoom meeting link or equivalent will be distributed well in advance of our gathering. The same is true for the opening worship service of Synod. That service will be broadcast for the whole diocese on the evening of Ascension Day, May 13th, 2021.

We are hopeful that our preparations and the meeting itself will go smoothly and we have gathered the support required to assist us. It is likely, however, that there will be a few bumps in this road. Please don't hesitate to reach out to us with questions or concerns about the process, the package, or anything else.

Our theme is, "Behold! I Am Doing a New Thing" and there is no question that God is up to something new with our church and our world in these days. As we do the small new

thing of a digital synod I hope that our eyes will be opened to the new things to which God is calling us.

Trevor+

Important Dates:

March 23rd, 2021	Synod Package Distribution
April 26th, 2021	Deadline for Regional Meetings to Consider Synod Package
April 28th, 2021	Deadline for further nominations and resolutions
May 1st, 2021	Distribution of Digital Synod Presentations
May 7th, 2021	Distribution of Synod Package Appendix
May 13th, 2021	Opening Worship of the 64th Synod of the Diocese of Kootenay (6:30 pm PDT)
May 14th, 2021	Diocesan Day of Prayer
May 15th, 2021	Synod in Session (12:00 pm to 4 pm PDT)
May 16th, 2021	Synod in Session (12:00 pm to 4 pm PDT)

Let's Pray for Synod!

The Spiritual Development Committee, on behalf of the Diocese of Kootenay, invites parishes in the Diocese to hold Synod in prayer by participating in a diocesan wide **Prayer Vigil**. By following the schedule below you are invited to:



- organize congregants to pray during the hour(s) assigned by region
- learn about the important work of Synod
- hold the vital work of Synod in prayer

Let's Pray for Synod and let's spread the word throughout the Diocese!

Saturday, May 15, 2021

9am – 10am	East Kootenay	(Creston)
10am – 11am	East Kootenay	(Cranbrook)
11am – 12am	East Kootenay	(Fernie)
12noon – 1pm	West Kootenay	Valhalla (Castlegar)& Kokanee (Nelson)
1pm – 2pm	West Kootenay	Boundary(Grand Forks,Greenwood,Midway)
2pm – 3pm	West Kootenay	Kootenay Summits (Trail/Salmo)
3pm – 4pm	North Okanagan	(Vernon)
4pm – 5pm	North Okanagan	(Armstrong / Enderby)
5pm – 6pm	North Okanagan	(Salmon Arm)

Sunday, May 16, 2021

9am – 10am	South Okanagan	(Oliver)
10am – 11am	South Okanagan	(Penticton)
11am – 12am	South Okanagan	(Osoyoos)
12noon – 1pm	Central Okanagan	(West Kelowna)
1pm – 2pm	Central Okanagan	(Kelowna / Mission)
2pm – 3pm	Central Okanagan	(Rutland)
3pm – 4pm	Central Okanagan	(Lake Country)

Times are scheduled for each Region. You are responsible to ensure that one or more people are praying in your Region during the assigned time.

Of course, you are welcome to pray as we can for Synod...anytime!

Calling all artists, crafters, musicians, writers,
woodworkers, bakers, and gardeners!

IT'S TIME TO MAKE A NEW THING!!



Join others in

A Day of Sacred Creation

alongside the

new work being done at our Diocesan Synod.

Create something in the name of the Spirit on

May 14th, 2021

On this liminal day, right between the **Ascension** and **Pentecost**
open yourself to the Holy Spirit to

Paint a picture, sew a quilt, take a retreat in your woodshop, create a
composition, collage some images, get your hands dirty, craft with your
children, engage your inner wordsmith, make music, bake bread to share,
or plant some seeds...

in a Diocesan surge of new life!

If you want to share your act of sacred co-creation with Synod, send a photo or video to
Dropbox at <https://www.dropbox.com/sh/n82pn3r6f9pn3y/AAAgJPw6vvFK1w1zZGu4oOlva?dl=0>
by 6pm on May 14th.

"Behold, I am doing a new thing!" Isaiah 43: 18-19

Diocese of Kootenay
64th Session of Synod
13 - 16 May 2021

DRAFT AGENDA
THURSDAY, 13 May, Ascension Day

6:30 pm PST (7:30 pm MST)

Opening Worship, broadcast from The Cathedral of St. Michael and All Angels for the whole Diocese.

FRIDAY, 14 May 2021

No business on this day. A day of prayer and prayerful activity is being prepared by the Spiritual Development Committee for the Diocese.

SATURDAY, 15 May 2021

Noon PST (1 pm MST)

Midday Worship
Call to Order/ Welcome/ Procedural Motions

1. Call to Order/ Welcome / Announcements
2. Orientation and Protocols
3. Credentials Report
4. Appointment of Scrutineers
5. Synod 01: 21 Extension of House Privileges
6. Nomination Committee: Opening Comments
7. Resolutions Committee: Opening Comments
8. Synod S01: 21 Extension of House Privileges RESULTS of Vote
9. Synod S02.21 Motion to waive the reading of the Minutes of the 2018 Diocesan Synod.
10. Synod S03.21 Motion to receive the Minutes of the 2018 Diocesan Synod as circulated.
11. Synod S04.21 Clerical and Lay Secretaries
12. Synod S05. 21 Receiving the Reports
13. Results of Voting for S02.21, S03.21, S04.21, S05.21

10 MINUTE BREAK

1:30 pm PST (2:30 pm MST)

Behold! I Am Doing a New Thing! (Part 1)

1. The Global and National Realities The Most Rev'd Linda Nicholls, Primate
2. The Statistical Realities (COVID and the Church Presentation)
3. Our Realities (Financial Presentation)
4. Our Realities (Spiritual) The Most Rev'd Lynne McNaughton
5. Your Realities : BreakOut Discussion # 1

5 MINUTE BREAK

3:50 pm PST (4:50 pm MST)

Voting for Nominees, Memorials, Closing Worship

1. Voting for Nominees for Diocesan Court
2. Voting for Nominees for Diocesan Council
3. Voting for Nominees for Provincial Synod
4. Voting for Nominees for General Synod
5. Memorials

Closing Worship

SUNDAY 16 May 2001

Noon PST (1 pm MST)

Midday Worship

Welcome Back, Election Results, Finances, Resolutions

1. Welcome back/ Housekeeping
2. Election Results
3. Finance Presentation Follow-up
 - a) Q &A on the Financial Realities presented on Saturday
 - b) Synod S06.21 Resolved to receive the Unaudited Statement of Income and Expenditure for 2020.
 - c) Synod S07: 21 Resolved to appoint Grant Thornton International Ltd. as our auditors.
4. Resolutions: Debate and Voting

5 minute break

1:10 pm PST (2:10 pm MST)

Behold! I Am Doing a New Thing! (Part 2)

1. Your Realities -- Summary from Breakout Groups
2. Green Abbey presentation
3. Where do we go from here? (The Most Rev'd Lynne McNaughton)
4. Your View of the Future: BreakOut Group Discussion # 2
5. Report back from Groups
6. Summary and Conclusion

5 Minute Break

2:30 pm PST (3:30 pm MST)

Results of Voting, Motions of Thanks, Adjournment

1. Results of Voting on Synod S06.21, Synod S07.21, Resolution Motions
2. Synod Sxx4.21- Motion of Thanks
3. Bishop's Concurrence
4. Synod Sxx.21- Motion of Adjournment

3:00 pm PST (4:00 pm MST)

Closing Worship

Diocese of Kootenay
Minutes of 63^d Session of Synod
April 20th – April 22nd 2018

FRIDAY April 20th, 2018

Clergy and lay delegates registered at St Aidan's Church, Kelowna beginning at 3:00 pm

The Opening Eucharist was celebrated in the Cathedral Church of St. Michael and All Angels, Kelowna.

The Most Rev. John. E. Privett, Archbishop of Kootenay, presiding

The Most Rev. Fred Hiltz, Primate of the Anglican Church in Canada, preaching.

Special guests:

The Rt. Rev. John Corriveau, OFM Cap, Roman Catholic Diocese of Nelson, Kelowna

The Rev. Kim Staus representing The Rt. Rev. Greg Mohr, Bishop, BC Synod, Evangelical Lutheran Church in Canada

Ms. Allison Rennie, Conference Minister, Kamloops - Okanagan Presbytery, United Church of Canada.

Ms. Maxine De Hart, Councillor, City of Kelowna

Greetings from Ecumenical guests:

Warm greetings on behalf of the City of Kelowna extended from Ms. Maxine DeHart, peace-filled greetings from Bishop John Corriveau as Roman Catholic Bishop, Rev. Kim Staus (interregnum minister in an Anglican parish) greeted the conference on behalf of the Evangelical Lutheran Church in Canada, Ms. Allison Rennie gave warm ecumenical greetings from the Kamloops - Okanagan Presbytery of the United Church of Canada.

Synod S01.18: Motion to Move Opening Business to Next Day

Proposed: Archbishop John Privett Seconded: The Rev. Andrea Brennan

CARRIED

A reception followed the Eucharist

SATURDAY April 21st, 2018

Late Registration from 8:15 - 8:45 am.

Archbishop John Privett called the meeting to order at 9:00 am.

Morning Prayer – led by The Rev. Sandra Stickney

A. Call to Order/Welcome/Announcements

1. Attendance

House of Bishops: The Most Rev. John E Privett, The Rt. Rev. James Cowan, The Most Rev. Fred Hiltz (Primate)

House of Clergy: Eva Barrett, Nissa Basbaum, Andrea Brennan, Roger Cooper, Marian Craft, Jeff Donnelly, Neil Elliot, Martha Fish, Trevor Fisher, Trevor Freeman, Marcus Germaine, Robin Graves, Chris Harwood-Jones, Laura Hermakin, Katherine Hough, Elizabeth Huether, Heather Karabelas, Marcella

Mugford, Rick Paulin, Anne Privett, John Privett, Patrick Reid, Leon Rogers, Christine Ross, Garry Schmidt, Richard Simpson, Brian Smith, Austin Spry, Kim Staus, Sandra Stickney, Keith Will, Pam Wilson, Yme Woensdregt

House of Laity: Karen-Ann Atkinson, Gwen Baril, Beverley Biccum, Elizabeth Brandrick, Stafford Brandrick, Ivan Branson, Nan Bristow, Ken Bryan, Lynn Bryan, Tom Burton, Doug Carnegie, Gwen Chapman, Dorothy Cobb, Heather Comba, Jim Corbett, Nancy Crombach, Ken Dimond, Randall Fairey, Ian Ferrie, Richard Fish, Elisabeth Forsyth, Kim Glen, Paul Glen, Terry Green, Adele Haines-Pasco, Helen Hall, Pam Harris, Geord Holland, Carrie Izumi, Penelope Johnson, Michael Kalmuk, Judith Karding, Marilyn Kay, Tannis Killough, Anne Kimmitt, Wendy Lacroix, Art Lane, John Lavender, Micahel Lavender, Bob Lemon, Willa Love, Deborah Mason, Bob McIntyre, Anne McMichael, John Mobbs, Michael Murison, Jean Padwick, Brenda Panio, Heather Peters, Elizabeth Peto, Howard Peto, Gale Quesnelle, Louise Richards, Sharon Speirs, Leora Splett, Dennis Thompson

Regrets: Catherine Dafoe-Hall, Gerald Fitz-Gerald, Anne Grant

Synod S02.18 Motion that Privileges of the House be extended to the following:

The Most Rev. Fred Hiltz, Primate of the Anglican Church of Canada

The Rev. Dr. Jay Koyle, Keynote Speaker

The Rev. Rick Schulz, Congregational Futures Committee

Ruth Simpson and Jackie Leach, Primate's World Relief and Development Fund (PWRDF)

Joanne Simpson, Spiritual Development Committee

Bonnie Bailey and Kathryn Lockhart, Diocesan Staff

Proposed by: Trevor Freeman

Seconded by: Judith Karding

CARRIED

2. Ice-breaker exercise – led by Joanne Simpson

3. Nominations Committee: Gwen Chapman, Chair; Rick Paulin

Gwen Chapman gave instructions as to the number of delegates to be elected to each position, and the procedure for nominations and voting.

4. Resolutions Committee: Randall Fairey, Chair; Geord Holland

5. Credentials Report:

The Chancellor reported that the Declaration of Attendance indicated that 34 Clergy and 56 Laity had officially signed in.

Archbishop John Privett declared that there was a quorum.

Synod S03.18 Motion to waive the reading of the Minutes of the 2015 Diocesan Synod.

Proposed: Trevor Fisher

Seconded: Elizabeth Peto

CARRIED

Synod S04.18 Motion to receive the Minutes of the 2015 Diocesan Synod as circulated.

Proposed: Bishop James Cowan Seconded : Neil Elliot

CARRIED

6. Clerical and Lay Secretaries

Gwen Chapman, Nomination Committee Chair, reported that there was only one nomination for each position, namely The Rev. Leon Rogers TSSF for the position of Clerical Secretary and Mr. Stafford Brandrick for the position of Lay Secretary.

Synod S05.18 Motion that The Rev. Leon Rogers be acclaimed as Clerical Secretary and that Mr. Stafford Brandrick be acclaimed as Lay Secretary.

Proposed: Terry Green Seconded: Gwen Chapman

CARRIED

7. Introduction of Jay Koyle

a) The Archbishop introduced the keynote speaker for Synod, the Rev. Dr. Jay Koyle, whose program is an inspirational demonstration of various missional case studies. The goal of his presentations is to enrich and improve congregational life in all parishes.

b) His PowerPoint slide show will be presented in parts over the course of Synod, and space for questions and answers will follow his presentations.

Update on work of nominating committee- Gwen Chapman

- More nominations needed. Provincial Synod in need of lay delegates.
- Diocesan court in need of one more lay delegate.

Reconvening Prayer - Archbishop John Privett

B. Financial Reports

1. Kootenay Fair Share (KFS) Overview

- The Ven. Trevor Freeman presented the financial statement to Synod. Setting a budget is an annual process, carefully attended to. KFS is 93% of total expenses with the remaining 7% of expenses going towards The Highway, conferences, workshops, VST and Sorrento. Followed by a financial summary where expenses vs income matched.
- He stated that 93% of income comes from KFS. The Diocese enjoyed a remarkable rate of financial improvement since the last Synod.
- He stated that Stewardship is key to Diocesan funds, and expressed his personal gratitude to congregations of the Diocese.
- As of Dec 31st 2017, collective money in the Diocese is \$3,309,159 with a 4.39% rate of return.

- Audited statements matched accounts well, showing finances are well scrutinized.
- However, an estimated KFS shortfall -\$15,000 came to an actual -\$27,312 BUT looking closely reveals that although there are fewer Anglicans there is currently a significantly increased giving. (P.33) Additional costs through professional fees
An operating increase.
- Special thanks to Bonnie Bailey and Gerald Fitzgerald.
- A question was raised with respect to under-spending on programs. This was answered as a reflection of the Diocese to generously budget for future programs.

2. Preliminary Statement of Income and Expenditure for 2017

- Archdeacon Freeman explained that the final financial report for the Diocese is still under preparation and will be released in June.
- Other points regarding Diocesan income and expenses were discussed.
- The Archdeacon fielded several question regarding budget items from delegates in the body of the Synod.
- Together in Mission (TIM) - Thanks to Bonnie Bailey. Report enclosed in packet. \$863,000 has been distributed through TIM, which includes \$100,000+ to Council of the North and \$84,000 to Camp Owaissi. An incredible way to share our life of faith in a generous way. TIM has enabled a tremendous amount of work in the Diocese.

Synod 6.18 Motion to Receive the Kootenay Fair Share Overview

Proposed: Trevor Freeman Seconded: Trevor Fisher

CARRIED

Synod 7. 18 Appointment of Auditors.

Motion to appoint Grant Thornton International Ltd. as our auditors

Moved: Andrea Brennan Seconded: Nancy Crombach

CARRIED

C. Guest Speaker Presentation – After a morning nutritional break a motivational speaker, The Rev. Dr. Jay Koyle, who serves as the chairman of the National Church Faith Worship and Ministry committee and is also Congregational Development Officer for the Diocese of Algoma, introduced his program on the topic of 'Spiritual Development in Parishes'. His series of slides developed a theme of creating a healthydynamic in a church congregation. The key message in this first part of his presentation was to be sure that vestries and church councils are asking the right questions during the process of visioning for the future.

Synod 8.18 Appointment of Scrutineers by Archbishop John

Clergy: Marc Germaine

Sandra Stickney (later changed
to Andrea Brennan)

Pam Wilson

Lay: Lynn Bryan

Richard Fish (later changed to Helen

Hall)

Jackie Graham

D. Congregational Futures Presentation-

Background-Archbishop John Privett- Congregations are missionary outposts of the church. Previous work on congregational development with clergy is a passion of Archbishop John's. Some very strong and

vibrant parishes are engaged across the ministry. Some are maintaining patterns, some have a demoralizing anxiety over decline and some have needed to make the agonizing decision of closing a church- a painful process.

In some cases the sale of a church building has secured future ministry.

Questions over how we respond to a changing environment. We are wealthy in people and faithfulness. We are NOT in a crisis but to do nothing we will find ourselves in one. We are in the unique position of asking questions over how we engage in God's mission in new ways. There is the opportunity to nurture our congregations with intentionality, risk and responsibility. This is a charge to all and will be a priority for coming years.

1. Rick Schulz- In Sept 2016 congregational futures work began. Analysis revealed:

- A- Stable (17 churches)
- B- Fair (10 churches)
- C- Declining (5 churches)
- D- Serious (7 churches) Now four, with three closed.

The working group began by identifying where to begin and it was felt that God's hand was at work in the process with respect to the skills coming forward.

The working group is made up of Cindy Corrigan, Colin Heggie, Katherine Hough, Trevor Freeman, Archbishop John and Rick Schulz.

It was emphasized that we need to be a healthy church with an outward (local and global) focus.

A two-fold framework is proposed:

- A way of strengthening and supporting parish ministry
- A way of strengthening Diocesan ministry.

This is to be achieved by:

- Looking at data and resources
- A need for a congregational assessment tool contextually appropriate
- Need for concrete steps

Complete information is found on the Diocesan Website under 'Resources'.

Everything is grounded in a solid theology that gives our story meaning. Focus on vision and vitality best determines viability. Three components: Benchmarks, workshops and assessment process.

2. Trevor Freeman – Diocesan Assets

- a) The narrative we tell ourselves- Asking important and challenging questions about who we are. Sometimes the story and the numbers may contradict one another, but that is part of the assessment process
- b) Human resources- Diocesan staff, clergy, everyone else. Not simply about numbers but capacity.
- c) Financial resources- we may find we have more resources here than we might think. Requires knowledge of restricted and unrestricted funds and careful financial assessment.
- d) Capital Assets. "A blessing to be unleashed", "What is the best use of the space we have".

We are often bound up with the anxiety of maintaining our building. But we have a building in almost every community in south-eastern BC. Almost \$48 million of capital assets.

3. Katherine Hough-

Our corporate health is the bedrock of our personal health. When we are part of a vibrant parish our energy can be fed by that parish. A parish is committed Christians banding together for corporate worship, taking the good news out in the world. Not me and Jesus, but 'us' and Jesus always. A healthy parish sustains the Diocese and a faltering parish can deeply affect who we are as a Diocese. Both flourishing and struggling parishes are to be supported and helped because we are family. This is not merely a stewardship program or a way of simply increasing numbers but a tool.

4. Additional Comments by presenters-

- The reference "The Healthy Church's Handbook" by Robert Warren provided a wealth of information in producing a pamphlet entitled "Nurturing Faithful Communities".
- A Christian community needs to grow in faith.
- Healthy churches seek to know what God wants them to see and do.
- A congregational assessment tool is needed to measure a church's growth and development.
- The following headings provide benchmarks for a healthy congregation.

Vision- inspired and guided by the presence and promises of a loving God. Looking at worship, welcome, parish and community events.

Vitality- demonstrated when all ages are incorporated into the life of a congregation, and when a parish embraces 'The other'. We need to be a welcoming church

Viability- To radically practice what we preach. Invites thoughtful change. Encourages sacrificial, joyful giving. The opportunity to discern where our strengths lie and where we can best serve/engage with others.

The process--- we start with what our assets are, what we have and what we value. Next the parish goes through a series of benchmarks to discern what we are doing now and where we need to work- this will be shared work. This is possible to become mandatory for each parish.

Q- Roger Cooper- one pitfall is fear of a hidden agenda.

A (KH) parishes to recommend people who will be trained to do this work in an attitude of transparency.
A2 (JK) affirm the fear but not allow it to cast the deciding vote, test drive strategic tools in parishes where there would be success stories to give future congregations a positive example.

Q- Patrick Reid- who makes the assessment of each congregation? What does a rationalization of assets mean? Rational use of resources where small congregations have buildings of great value. Example given of a small urban congregations moving to support another nearby congregation.

A (JK) Rationalization does not necessarily mean bigger is better. Assessment- equip congregations to do their own assessment.

A2(TF) We would rather a parish stay open, closing is the decision of a parish. Our culture is not to impose and as far as the working group is concerned, that culture will not change.

A3 (JK) Assessment tool highlights areas to address. The tool is a self-help tool to become a more vital congregation.

Q- Yme Woensdregt. Difficult to achieve 100% buy-in. Important to seize the moment. The word 'mandatory' can be off putting whereas 'actively seeking' suggests a more ground up/ congregational process.

A (ABJ) The language of the motion (actively seeking) is what is attended.

John Lavender- There was a time in the history of St. Saviour's when they closed down but then a period of growth. There are fluctuations in communities.

A (TF) Neil Elliot is tracking congregational numbers and this is an important piece of data.

Elizabeth Huether- Was part of a church that gave its buildings back to the Diocese. It helped the people detach and to become the people they were called to be.

Q- Penelope Johnson- In the event that the motion does not pass, what then happens?

A (ABJ) If the motion passes it allows work to continue, if it does not pass all work would stop.

Q- Tom Burton- Are the questions in the process the same for all parishes?

A (JK)- Yes, for consistency.

Synod S9.18. THAT this Synod express its appreciation to the Congregational Futures Working Group for its preparation of *Nurturing Faithful Communities*. We call upon Diocesan Council to appoint a standing committee to continue this work as a major priority with a view to implementing the process in this Diocese as soon as practical. Further, given the importance of this work, this Synod actively seeks the participation of all congregations in the coming years.

Proposed: Katherine Hough Seconded: Paul Glen

CARRIED

Further Discussion:

Q- Kim Staus- How does this influence process of searching for new Bishop?

A (ABJ) This would be part of the profile put forward.

Q- Penelope Johnson. Motion does not cover request for funds?

A- (ABJ)- Correct, it is to continue work. The committee is still subject to the Diocesan Council and is a work in progress.

Keith Will- Congregation have not had a building for over 25 years and rent a community space. We often do not have healthy congregations because they are attached to unhealthy buildings.

MOTION

Synod S10.18. Reception of Reports. Motion to receive reports as presented.

Proposed: Yme Woensdregt Seconded: Marc Germaine

CARRIED

E. Canons Committee- Revision

Presented by Chris Harwood-Jones in place of Peter Stafford (whose work has been positively and gratefully affirmed). Members of committee thanked.

Tried to find a balance of permanency and have added what is believed to be a broad and deeply held belief.

Electoral Canon (Canon 6) highlights-

- Currently we start upon the vacancy.
- Notes upon constitution of committee to allow fair representation.
- Parameters of timelines- vacancy should not be longer than a year.
- Clarification of role of Metropolitan
- More specific characteristics
- Eligibility- should be defined beforehand (pre-vetting) determined largely by the provincial canons
- Update provision in case of a deadlocked situation (in which case the provincial Canons determine the outcome)

Q- Yme Woensdregt- What is the rationale of not allowing the process until vacancy begins?

A- C H-J- So the previous bishop does not have an involvement.

Q- Chris Ross- Provision for people to drop off?

A- Best to leave all names until the end, in the case of deadlock.

Q- Anne Kimmitt- Concern over technical issues due to grammar. A (ABJ) there will be a motion prior to the motion to amend so that these concerns can be named.

ABJ- Thanked C H-J for the presentation

Synod S11.18. Motion that; upon formal approval of the revised Canons as submitted to the 2018 Diocesan Synod, that the Canons Revision Committee be requested to continue its work, reporting to Diocesan Council specifically with regard to proof-reading with respect to ensuring consistencies in terminology, and further, that such changes as may be agreed to and adopted by Diocesan Council over the next triennium be presented for final approval at the next Diocesan Synod in 2021.

Proposed: Michael Murison

Seconded: Chris Harwood-Jones

CARRIED

Q- Anne Kimmitt Concern over Canon 6 part 1 section 3a, iv 'shall' to be used not 'should' where it is said "should be a person with direct experience"

A. Chris HJ- *Should* is to be used when it is a grey area where it is a guideline not a rule. *Shall* makes sense in this example...

Q. Paul Glenn- Does Diocesan Council have the authority to change Canon without recommendation at Synod?

A-ABJ- they can agree and adopt but it must come back to the next synod.

Trevor Fisher- Concern over limiting candidates for consideration because of temporary absence of ministry.

Bishop James- an example of this in the case of Bishop Barry Jenks who was elected Bishop of the Diocese of British Columbia whilst unemployed.

Neil Elliot- The person should be involved in some kind of ministry.

Geord- In agreement with Trevor Fisher.

Synod S12.18 -Motion that Canon 6 part 1 section 3a, iv ‘shall’ to be used not ‘should’ where it is said “should be a person with direct experience ...”

Proposed: Anne Kimmitt

Seconded: Neil Elliot

NOT CARRIED

Synod S13.18 Moved

- **THAT the existing Rules of Order and Canons of the Diocese be REPEALED AND DELETED in their entirety, and**
- **the Revised Canons, a copy of which has been presented to Synod and initialled for identification by the Chancellor of the Diocese, be APPROVED AND SUBSTITUTED therefore.**

Proposed: Chris Harwood-Jones

Seconded: Geord Holland

CARRIED

E. Voting and Elections- introduced by Gwen Chapman

Change of lay scrutineer from Richard Fish to Helen Hall

Change of clergy scrutineer from Sandra Stickney to Andrea Brennan

1. General Synod

Clergy Nominations- Jeff Donnelly, Trevor Freeman, Laura Hermakin

Lay Nominations- Randall Fairey, Michael Kalmuk, Anne McMichael

2. Provincial Synod

Lay Nominations- Elisabeth Forsyth, Elizabeth Peto, Anne McMichael (all acclaimed)

Clergy Nominations- Roger Cooper, Katherine Hough, Elizabeth Huether

3. Diocesan Council

Nominations- Sandra Stickney, Elizabeth Huether, Katherine Hough, James Cowan, Heather Karabelas, Gwen Chapman, Michael Murison, Elizabeth Peto, Joan Padwick, Richard Fish, Pamela Harris.

F. Expressions of Appreciation for the Ministry of Archbishop John Privett

Heartfelt and deeply moving tributes to Archbishop John and Alida were given by Randall Fairey, Elisabeth Forsyth, Chris Ross, Paul Glen, Lynn Bryan, Michael Karabelas, Nissa Basbaum, and Archbishop Fred Hiltz. A legacy of devotion to his Diocese with strong pastoral support, valuing of the retired, service, love, humility, and radical inclusion. There were many tears in the house.

G. Marriage Canon Discussion

Discussion facilitated by Archbishop John. Two questions posed-

- How should we respond as a Diocese if the marriage canon is passed?
- How should we respond if the canon is defeated?

After a period of discussion each table reported back to the whole group.

Feedback included:

- Respond with joy, this is what should be happening. Why are we still being asked to talk about it?
- It should not be obligatory if the priest is not willing to do so but the Diocese should work towards allowing the marriage in the parish performed by someone who could in conscience do so.
- Radical inclusion
- We should apologize that it took so long
- If passed, we should still give individual parishes the option. If defeated we should continue to do blessings.
- If passed move forward but be understanding of individual parishes that are not ready. If defeated, with sadness to move forward anyway.
- If defeated, Diocese to be aware of the pastoral implications and need for prayers of healing and reconciliation. Diocese should prepare a media statement.
- Go forward with compassion and understanding. All about inclusion and acceptance. All are welcome with no barriers- the same if it is defeated.
- Being Anglican means we hold each other in the bonds of affection even if we disagree.
- The new canon takes marriage very seriously and prevents marriage as a covenant relationship.
- Allow marriage of all who can be married under Canadian law. If defeated let all marriage be civil with all church services to be blessings-

Archbishop Fred Hiltz. General Synod planning committee is moving towards the last few months of preparation. Four provinces are having synods so General Synod are receiving what comes under 'deserves further conversation'.

General Synod 2016 - a lack of connection between the neighborhood groups and plenary groups. Some people expressed that they felt they had been bullied. In revision there will be more specific guidelines. The discussion is about same sex marriage not unions. Working towards the general conversation being around discernment not debate. Be sensitive of the indigenous way of discussion which is more about a circle conversation- General Synod is respecting and learning from this process. Some concern among conservative Anglicans as to whether they can in good conscience make the oaths and declarations at ordination. Though we are many we all belong to one another. Primate's desire is for us to come out of synod not broken and fractured but to be able to recognize that we hold a variety of views. The challenge is for those who hold a 'traditional' view of marriage to find they still have a place and that they belong. A punitive approach, in terms of the Communion, is not helpful at all. All Diocesan Synod are asked to pray.

Please note that this discussion continued later in the evening than anticipated; therefore the Archbishop suggested that we call an end to the day's discussion and move the presentations scheduled to the next day. The body of Synod agreed and evensong ended Saturday's sessions.

Sunday, April 22, 2018

H. Spiritual Development Committee Presentation

Joanne Simpson- the Committee operates mostly in the background and are a support and resource to examine ways to encourage a deeper spiritual life in the Diocese. Belief in the vital, life-giving nature of prayer, that helps ministry to flourish. Offer resources, coaching and arrange events such as quiet days as well as providing spiritual directors and encouragement. Reps from each region contact their local parishes to encourage and to support.

I. PWRDF Presentation

Micah: Working towards a truly just, peaceful and healthy world. Outreach from PWRDF involves working with the Canadian Food Bank, supporting the exiled and starving, educating and empowering women in Guatemala, supporting projects in Tanzania eg. Well-building, refugee programmes, healthcare support, and disaster relief.

PWRDF reps. are provided with resources to advertise its work. Reps receive information and share it with parishes and may organize events.

J. Refugee Program

Elizabeth Huether- is a journey of trust. Both single individuals and families are needed refuge. Synod is encouraged to think about sponsoring single refugees. Do not forget about these people.

K. Guest Speaker: Jay Koyle- Presentation part II

Jay continued to identify examples of successful churches which have been researched as having the following characteristics:

- people they care about matter, and the past matters
- having a mission
- having links to God's work around the world
- following God's promises about tomorrow
- being a promise driven church

Note – many references in this presentation were made to Christian resources like “You Are What You Love” by James K.A. Smith, and books by Barbara Brown Taylor.

Jay concluded his presentation by saying that his total slide presentation will be made available on the Diocesan Website in the near future. He urged all churches in the Diocese to have “transforming conversations”.

L. Expressions of Appreciation

On behalf of Synod, Archbishop John Privett thanked Jay Koyle and our Primate Archbishop Fred Hiltz for their time and wisdom, shared with us so freely during this week-end.

M. Referred Resolutions

There were no resolutions referred to the next Diocesan Synod.

N. Election Results

1. a) **Clergy - General Synod-** Trevor Freeman and Jeff Donnelly

b) **Lay - General Synod-** Randall Fairey and Anne McMichael

2. Provincial Synod- Roger Cooper and Katherine Hough

3. Diocesan Council- James Cowan, Pamela Harris, Richard Fish, Gwen Chapman, Michael Murison, Sandra Stickney, Katherine Hough

O. Announcements

Synod S13.18- Motion to Destroy Ballots

Proposed- Andrea Brennan

Seconded- Yme Woensdregt

CARRIED

Synod S14.18- Motion of Thanks

- Jean Padwick moved we extend thanks to Cathy Haig for organizing the food and social times provided by the 'Cathedral catering group; St. George's, West Kelowna; St. Mary's, East Kelowna, *My Neighborhood Restaurant*, and *Crumbs of ComfortCatering*.
- For Brian McGovern who set up our sound system.
- For registration volunteers Richard Simpson and Carrie Izumi.
- Thanks to the Spiritual Development Committee who held us in prayer during the time leading up to and including the days of Synod.
- Special thanks was expressed to all the presenters, especially Fred Hiltz, (a faithful Apostle) and Jay Koyle, (who encouraged us to be the church, and blessed us with his time.
- Bonnie Bailey and the Synod Planning Committee.
- Kathryn Lockhart who did more than any of us know.
- The Nomination Committee (Gwen Chapman and Rick Paulin).
- The Resolutions Committee with Chris Harwood-Jones, Randall Fairey, and Geord Holland.
- Those who served on Diocesan Council and sub-committees from 2015 – 2018.
- For Chris Harwood-Jones and all the musicians and worship leaders who offered us rich times of worship throughout the Synod.
- All those who were in attendance.
- Thanks finally to our Most Rev. John E. Privett, Archbishop for his steady, capable and loving leadership throughout this 63rd Synod of the Diocese of Kootenay, at Kelowna B.C. from April 20th – 22nd, 2018.

Proposed: Jean Padwick

Seconded: Gwen Chapman

CARRIED

Archbishop's Concurrence

Archbishop John announced he was delighted and pleased to concur with all acts of Synod.

Synod S15.18- Motion of Adjournment

Proposed: Archbishop John Privett

Seconded: Kim Glenn

CARRIED

Closing Eucharist at St. Aidan's Church.

Respectfully submitted by:

The Rev. Leon Rogers, Clerical Secretary and Stafford Brandrick, Lay Secretary

Diocesan Synod 2021
Committee Reports

Diocesan Council Report

Bishop Lynne and Members of Synod,

Diocesan Council carries on the work of synod between synods and has been described as functioning much like a Parish Committee only on a Diocesan level. In normal (non-Covid) times Diocesan Council meets four times a year both in person and through teleconference, although Covid and the ability to use Zoom have changed much of this over the past year.

The duties of Diocesan Council include the appointment of a Treasurer, necessary officers, the Administration and Finance Committee, and to perform the duties of synod (between synods) as provided by Canons. In addition, council consists of regional representatives who communicate between Diocesan Council and regions of the Diocese, and provide regional reports to Diocesan Council. All members are asked to fully participate in the meetings of Diocesan Council and build up Diocesan Community by prayerfully supporting one another.

A subcommittee of Diocesan Council, Administration and Finance Committee, tends to meet every other month from September through to June. Administration and Finance are mandated to carry out policy and duties established by Diocesan Council, and to do the work that is required between meetings of Diocesan Council. The nature of these meetings, similar to Diocesan Council, has historically been in person or teleconference but has moved to videoconferencing.

Diocesan Council generally consists of the Bishop, Dean, Chancellor, Vice-Chancellor, Clerical and Lay Secretaries of Synod, Treasurer and regional representatives. In short; officers of synod, regionally elected representatives and those appointed by the bishop.

Diocesan Council has, since last synod, spent much of its time reviewing financials, dealing with property concerns (both maintenance and sale), general planning, receiving regional reports and also reports from Camp Owaissi, EfM Canada and, more recently, the Green Abbey project.

In addition to this work, Diocesan Council selected an Episcopal Election Committee (whose work was significant) following our Vacancy of See. Recent activity has seen a much stronger focus on Diocesan finances and meticulous work has been carried out regarding the Federal Wage subsidy. There has also been diligent work done to ensure that the Diocesan Office is properly staffed. To add to this, there have been various sales of property, review of Diocesan Canons, insurance broker conversations and legal conversations.

Diocesan Council has been blessed to have had such a wide array of expertise in its members who have proven to be both dedicated and selfless in their support of the life and wellbeing of the Diocese of Kootenay. There has also been a strong mission focus amongst members of Council and a clear desire to see the work of Jesus continue within our Diocese.

In Christ,

The Rev'd Leon Rogers, Clerical Secretary

Executive Archdeacon Report to Synod

The role of an Executive Archdeacon is to assist in the administrative functioning of a diocese. As a result, there are multiple files on which the Executive Archdeacon provides support. Along with the rest of the diocesan staff, I provide support to the bishop on matters ranging from diocesan office operations to long term planning. I also provide staff support to Diocesan Council and the Administration and Finance committee. In fact, much of the work of my office is in committee meeting preparation and planning. I have sat on the following committees in the past triennium:

- Diocesan Council
- Administration and Finance
- Investment Advisory Committee
- Clergy Compensation Committee
- Together in Mission Continuing Committee
- Congregational Futures Working Group
- Canons Revision Committee
- Green Abbey Working Group
- Continuing Education Committee

Diocesan Operations

In my last report to Diocesan Synod I noted that the triennium of 2015-2018 had been stable in terms of our diocesan operations. The past three years in our diocese have been just the opposite. Since Synod 2018 the diocesan staff has changed dramatically. Bishop John's retirement, Dean Nissa's interim, and Bishop Lynne's election and consecration represented a significant time of change for our diocese. In addition, two long standing diocesan staff, Bonnie Bailey and Kathryn Lockhart, have retired. With all of these changes has come significant restructuring in terms of our staffing. In 2018, we had a full-time bishop, a full-time finance manager, a part-time administrative assistant (who worked three other stipendiary portfolios for the Diocese and the Province), and a half-time Executive Archdeacon. As of 2021, we have a full-time bishop, financial management through a contractor, an 80% FTE administrative assistant, and an 80% FTE Executive Archdeacon.

This represents a massive change to how we work. The restructuring has been in response to our changing needs and, frankly, to the acknowledgement that our long term staff were not replaceable. Their responsibilities and portfolios had grown significantly over their years of service to the point where no new person would be able to come in and simply take over. My feeling is that we have made the right choices given the financial limits of our diocese. In many ways we are still working out how all these changes will impact our operations. Our finance contractor, Teresa Kennedy, comes to us with stellar qualifications. She has been working with us for just over a year and it has

taken that long to reshape how our financial operations are managed. We have always been well served financially and Teresa's work is only improving our financial management. Our new Administrative Assistant, Maureen Shaw, has not even been working with us for six months. Her expertise in office management and her good questions are helping us adapt our administrative support.

These changes, in addition to our response to the pandemic, have caused us to begin a process of assessing our staff portfolios. We have had a pattern of simply trusting that requests and needs will land somewhere on a staff desk and be handled. That has worked for us but it is not a sustainable model. We are working to clarify and establish clear portfolios that will make it easier to direct the right inquiry and task to the right person. This is likely to take us some time to get right but I am confident that it is a crucial piece of work for the Diocese to function well and to serve our people.

As a diocesan staff we are aware that the next ten years are likely to see accelerated change in our diocese. The work we are doing on our structure and staffing is being done with the needs of our diocese today and ten years from now in the front of our minds.

Property

Property is another file that has seen accelerated change in the last three years. A few congregations have come to the place where their building no longer serves them and have recommended that the building be closed and sold. This is work that is done carefully and with some measure of sadness. As a result of the ongoing work of our property officer, Colin Heggie, we have an up to date property inventory report. This is an invaluable resource as it is allowing us to track and manage the over eighty properties that belong to the Diocese. Most of our properties are well loved and cared for by parishioners around the Diocese. There are some, however, that are unused and need attention. Colin is making much of the property management work possible as well as doing a great deal of it.

Compensation Committee

On an annual basis the diocesan salary grid is reviewed. This review is undertaken in order to keep the salary grid current. Most years a small adjustment is made (in the range of 1%-2%) to account for inflation and other economic changes. This committee also considers matters related to the clergy review process as well as things that may impact compensation for diocesan staff generally. For 2021 the committee recommended no adjustment to the grid as a result of the financial challenges presented by the pandemic.

Provincial Partnerships

For most of the last triennium there have been regular conversations among some of the senior staff of the Ecclesiastical Province of BC and Yukon. The challenges of the last year or so have paused those conversations. This remains a crucial file for our church as rapid change continues. Intentional and thoughtful sharing of resources could be a significant source of strength.

Continuing Education

Historically, this committee worked to plan and support continuing education among the clergy of the Diocese. In practice, that work narrowed to the planning and organisation of the annual clergy conference. In addition, our diocese has begun to share a clergy conference with the neighbouring Territory of the People. A committee made up of members from both regions was constituted to plan and organise the conferences. As a result, it would be fair to say that there is no ongoing Continuing Education Committee but that there is a joint ongoing Clergy Conference Planning Committee.

Investment Committee

Diocesan investments are a combination of funds held for parishes, diocesan funds, and amounts from bequests and donations. The management of our investments has always prioritised maintaining the principle while ensuring slow and steady growth. This has meant that we have traditionally seen lower returns than other sorts of investments. Over the last three years that feedback from parishes has consistently been that the return is too low. We have taken steps to try and increase the returns and continuing that work. Always being mindful, however, of keeping the risk to the funds relatively low.

The Financials

The Diocese continued to manage well financially through the past three years. We face continued pressure on a number of fronts. That said, the generosity of the people of this Diocese means that we have not yet needed to make drastic changes. Diocesan Council and the diocesan staff work hard to be careful managers of our finances. We have taken steps in the last triennium to improve our financial controls and to find efficiencies in how we operate. We are mindful that the money we manage isn't ours and it belongs to God and God's people. The data in this report represents two years of audited statements and one year of unaudited statements as the 2020 financials have not yet been externally audited.

SYNOD REPORT

South Okanagan-Similkameen Region

The South Okanagan Similkameen Regional Council has continued to develop occasions for members of the region to meet together over this past triennium. Although COVID put a halt to many of our plans for in-person events we did have opportunity to hold two car rallies (one to Kelowna—2018 and one to Vernon—2019) as well as one Prayer Smorgasbord—2019 prior to the pandemic. These events were all well attended and gave us an opportunity to develop closer connections with one another. The Penticton Wise Elders (ecumenical) group also hosted two Forums led by Dr. Ross Lockhart—2019 and Dr. Jason Byassee—2020 which were attended by members of the region. The Associates of the Sisterhood of St John the Divine also hosted a regional quiet day in the Winter of 2019.

Unfortunately our region has seen the closure of one congregation this triennium, St John the Divine in Keremeos. This was the only congregation left fully within the Similkameen valley. Pastoral care for the remaining members of the congregation is currently being overseen by the parish of Penticton. One of our ongoing concerns is how to continue to provide Anglican ministry within the Similkameen valley to those for whom this is meaningful. Plans are in development to provide a funding base for small scale projects in the valley going forward.

A unique community partnership is being developed for the use of the building. More information on that will be available in the coming months.

Since Synod of 2018 the SOS region has welcomed new clergy into Naramata, Summerland and OK Falls, and Penticton.

Respectfully submitted,
The Rev. Canon Nick Pang – *Regional Dean*

Report of the Central Okanagan Region to Synod

Bishop Lynne McNaughton appointed the Rev'd Anne Privett as Regional Dean September 1 2020. The life of the region has been marked by many changes over and above those created by Covid 19.

Retirements, Resignations and Appointments:

The Ven. Chris Ross, St. Andrew's (retired November 2019)

The Rev'd Pam Wilson (appointed to St. Andrew's, July 2020)

Dean Nissa Basbaum (retired August 2020)

Amber Webster- Kotak, St. Michael's Faith Formation Coordinator (resigned September 2020)

The Ven. Trevor Freeman, St. Mary's (resigned December 31 2020)

The Rev'd Paul Martinson, St. Francis (appointed February 2021)

Regional Rep Bonnie Fulton (resigns with this Synod)

The Rev'd Roger Cooper, St. George's West Kelowna (retired May 1 2021)

The Rev'd Robin Graves, St. Margaret's Peachland (will retire July 1 2021)

We are grateful for the faithfulness of congregations through so much change and the interim ministries of the Rev'd Alan Akehurst, the Rt. Rev'd John Privett, the Rev'd Marcus Germaine and whoever else may be appointed by the time this report reaches Synod.

Lead by Canon Dr. Randall Fairey, Synod Delegates in the region met on Zoom in November to do a thorough review of the proposed canon revisions. Our Regional Council last met in 2018. The Regional Dean looks forward to recalling the Council in the fall of 2021 when a new Cathedral Dean is in place.

The region mourns with, and prays for, the Fisher family. Andrea Fisher, wife of the Rev'd Trevor Fisher, St. Francis Lake Country, died on February 23rd 2021.

The region celebrates with and welcomes the Rev'd Paul Martinson, ordained on February 14 2021 (Transfiguration) now serving the people of St. Francis Lake Country.

All of the parishes in the region have transitioned to either Zoom or live-streamed worship. St. Michael's Cathedral and St. Andrew's formed partnerships over 2020 sharing in Sunday School and Messy Church ministries. Representatives from St. Michaels, St. Andrew's and St. Mary's continue to participate in the interfaith Roundtable on Homelessness.

We express our thanks to the Cathedral leadership team, especially Andrew Fraser, for the many hours given to the creation of services for the wider Diocese.

Respectfully submitted,
The Rev'd Canon Anne Privett

Regional Okanagan

Report:

North

Regional Council

The North Okanagan Regional Council has remained active throughout the recent triennium. In addition to maintaining relationships and sharing parish news it devoted considerable time to topics such as:

- Regional strategic planning
- Proposed regional boundary changes
- Parish management best practices
- Diocesan financial policy and practice
- Regional retreats and education days
- Proposed canon revisions

The regional council was chaired by Chris Harwood-Jones until April 2019, at which point Marcus Germaine assumed the chair.

Regional Clergy

After spending this triennium with the North Okanagan as priest-in-charge of St. Mary's Sorrento, Marcus Germaine was appointed to the Central Okanagan region as of January 2021. We now welcome Sandy Stickney as priest-in-charge of St. Mary's Sorrento. The clericus continues to meet regularly via Zoom.

The Jeff Seaton was ordained to the transitional diaconate on September 14, 2019. We have had two ordination services in the region since the COVID-19 shutdown: Jeff Seaton and Cindy Corrigan were ordained to the priesthood on June 7th, 2020, and Helen Hall was ordained to the transitional diaconate on September 13, 2020.

Worship during COVID-19

Three strategies have been adopted within our region with regard to COVID-safe worship practices. Vernon, and Sorrento under Marcus Germaine, have live streamed on YouTube; Armstrong/Enderby and Salmon Arm, and now Sorrento under Sandy Stickney, have worshipped via Zoom videoconferencing; and the eight or so members of Christ Church, Falkland were gathering outdoors in person until the stricter orders and inclement weather made that practice less feasible.

Respectfully submitted,

The Rev. Canon Chris Harwood-Jones
Regional Dean, North Okanagan

EK Regional report Feb 3/21

The last regional meeting was on Nov 21/20, by Zoom.

Before and since then, CoVid has been dominating everything.

All parishes have been communicating differently.

Cranbrook:

Currently advertising for a new Incumbent.

Congregation being contacted by phone /email /snail mail.

Having a zoom service on Jan 31, presided by Bishop Lynne.

Plans in progress for AGM on Feb 15, by Zoom.

Fernie;

Continue to have Zoom services weekly. People also attend from other parishes in the region.

Kimberley:

Phone team continue to keep in contact with congregation.

Invermere:

Zoom services continue to keep congregation connected.

Creston:

Phone contacts cont.

Zoom services held.

Most parishes are struggling with no in-person services, but are hanging-in!

Next regional meeting to be held by Zoon on Mar 20/21

Anne McMichael, EK Regional rep.

West Kootenay Region report to diocesan synod 2021

West Kootenay Region is a group of four very similar rural Parishes. The four Parishes are Boundary Parish comprising congregations at Grand Forks, Greenwood and Rock Creek; Valhalla Parish comprising Castlegar, and New Denver ; Kokanee parish comprising Nelson and Kaslo; and Kootenay Summits parish comprising Trail, Rossland, Fruitvale and Salmo.

The list of congregations has changed significantly in this triennium. The church buildings at Nakusp, Balfour and Fruitvale have been de-consecrated and sold. In the cases of Nakusp and Balfour the congregations have moved to worship at the nearest existing Anglican church, when Covid allowed. St John's Fruitvale has continued to meet in members homes and back yards since the fall of 2019. This model of "home church" enabled St John's to maintain its small community through much of the Covid pandemic .

West Kootenay Region has a range of ministerial types and models. In three of our parishes we have traditional seminary trained incumbents. These are the Revs. Austin Spry (Boundary), Jeff Donnelly (Kookanee) and Neil Elliot (Kootenay Summits). In 2020 when the previous incumbent left, Valhalla was offered the ministry of Andrew Stephens-Rennie. Andrew is a lay person with exceptional knowledge of church planting and church growth. He has led Anglican congregations in Ottawa and at Vancouver cathedral. We are delighted to have Andrew as part of our clericus and hope to benefit widely from his experience.

West Kootenay Regional also benefits from the ministry of locally trained priests and deacons in almost every parish. These operate alongside retired priests and licenced lay ministers. The ministry undertaken by these ministers varies from parish to parish. In each location there is a strong sense of being a team rather than a hierarchy.

The Covid pandemic has affected our region in the same ways as other regions. Most of our congregations have shifted quickly to some form of online worship. These services have given us unexpected opportunities, like reaching the housebound or those who have left the area and not found a church home. There have also been a range of creative ways we are building and encouraging our community. We are looking forward to a return to in-person worship, but we also expect to maintain our online services.

Respectfully submitted, Canon Neil Elliot

SYNOD REPORT

Refugee Sponsorship

Welcoming the stranger in our midst continues to be a vital expression of the church's mission to "seek and serve Christ in all persons, loving our neighbours as ourselves."

The work of Refugee Sponsorship is still going strong in the Diocese of Kootenay and it is quite literally saving lives. Our Constituent Groups, connected to parishes across the diocese and beyond, are working tirelessly to provide vital care for some of the world's most vulnerable peoples. They are most deserving of recognition.

Since I took over coordinating responsibilities in June of 2019 we've begun work on updating our procedures for sponsorship. With a huge growth in the federal Private Sponsorship of Refugees (PSR) program in 2015 the work of sponsorship is becoming more and more formalized and professionalized every year and our accountability to the federal government is becoming increasingly strict. If we're to continue this work then we need strong management systems in place.

We now have a new fact sheet available for interested sponsoring bodies on the diocesan website. We've also updated our monitoring system with new reporting forms for the 1-month, 4-month, and 8-month marks post-arrival. We're currently developing a financial planning system as well to help mitigate financial liability on the part of the diocese.

A small cohort of deacons in the diocese have offered support for some of this work, especially in the monitoring realm. My thanks go out to them and I look forward to working with them more once we're able to receive newcomers into the country again.

Since the last diocesan synod in April of 2018 we've had:

- 17 arrivals
- 23 submissions

At the moment we are not currently monitoring any landed cases in Canada, largely because the pandemic has put a halt to travel. Currently though (Feb. 2021), we have:

- 19 individuals in overseas processing
- 7 constituent groups working throughout British Columbia

In March of 2020 the federal government put a halt to the issuance of visas for refugee resettlement because of the COVID pandemic. At the time of writing, one year later, that moratorium is still in place. While the halt in resettlement activities in the midst of a global pandemic is understandable, it nevertheless has augmented the vulnerability of an already marginalized community, and because IRCC has continued to accept applications through the PSR program, we've also seen a significant backlog in cases which will take years to untangle.

Locally, I'm always happy to hear from people who would like to get involved in the important, life-saving work of refugee resettlement. If you think you have skills to lend to this work, or if you have ideas about how to support it, or have an eligible family in mind who needs resettlement, or even have the most basic questions about what's involved in refugee resettlement, I'm always happy to speak. Please feel free to reach out to me at sahcoordinator@kootenay.info.

Respectfully submitted,
The Rev. Canon Nick Pang – *SAH Coordinator*

CANON PASTOR TO RETIRED CLERGY

Since the last meeting of Synod, and the following retirement of Archbishop John, Bishop Lynne has continued the pattern of gathering the retired clergy and spouses/partners resident in our Diocese for conversation and prayer, although the Covid-19 pandemic forced an adjustment to the normal scheduling of the gatherings.

In September of 2019 Bishop Lynne hosted a gathering of the retired clergy and spouses/partners at St. Andrew's in Okanagan Mission. This was the largest gathering since the programme was initiated some thirteen years ago. Over thirty were present. The gathering began with a celebration of the Holy Eucharist presided by our Bishop. Then followed a social time, lunch and conversation with Bishop Lynne. The gathering was well received by the retired clergy and spouses/partners.

After the pandemic restrictions came into force, Bishop Lynne offered two dates in October of 2020 for the gatherings with the group in the Western portion of the Diocese via Zoom. Also, in May of 2020 Bishop Lynne gathered the group, again via Zoom, in the Eastern portion of the Diocese.

The conversations are wonderfully wide in scope. It is clear, as well, that Bishop Lynne also values and enjoys these times. She invariably not only thanks those gathered for their past labours but offers thanks as well for the valuable on-going support in their parishes throughout the Diocese.

At each gathering those retired clergy who have died since our last gathering are remembered by name. When called upon, I have made contact with retired clergy who were seeking pastoral assistance.

These gatherings are a precious gift highly valued by the retired clergy and spouse/partner community. I am honoured to have exercised a small part of this ministry on behalf of our Bishop.

Respectfully submitted,
The Reverend Canon Michael Karabelas
Canon Pastor to the Retired Clergy
Diocese of Kootenay
Synod 2021

Continuing Education Committee
Synod 2021

The purpose and functioning of this committee has changed greatly in the last few years.

The purpose of this committee is to organize an annual clergy conference, normally held in Sorrento each October. This has been done with consultation with our Bishop.

This conference now is held in partnership with the bishop and clergy of "People of the Territory". With the resignation of Robin Graves, the Chair of this committee, the addition of two new Bishops, the combining of the two dioceses, the exact membership of this committee and the role of the committee members is currently in flux. We are learning how to work together as a committee, with people in both dioceses taking leadership in different areas.

During the conferences, we have time together with our guest presenter, worship, and meal times. There is some time when members of each diocese have our own time to discuss our local concerns and issues. Clergy from both areas enthusiastically agreed that having a shared conference enriches the experience for all of us. Costs are split, so it also saves both dioceses some money.

The guest presenters during the last three years include:

October 2018

Presenter: Bishop Terry Brown (Former Bishop of Malaita, Anglican Church of Melanesia,)

Topic: Christian Mission, Personhood, Healing and the future.

October 2019

Presenters: Archbishop Mark McDonald and Melanie Delva, Reconciliation Animator for the Anglican Church

Topic: History and Reconciliation

October 2020

Presenter: Primate Linda Nicholls

Topic: Leadership and Change

2020 was our first Clergy Conference to be held using Zoom instead of our usual face to face meeting in Sorrento. This resulted in new people, with more computer skills taking leadership, and the rest of us learning more about what is possible with Zoom. Our Primate, Linda could address the group without traveling to Sorrento from Toronto. We missed the face to face contact with each other, the informal visiting during breaks and meal time. The advantage of meeting using Zoom is that it made it possible for retired clergy to attend without increasing expenses.

Respectfully Submitted

Marcella Mugford (member of the committee)

REPORT OF THE DIACONAL COMMISSION OF THE DIOCESE OF KOOTENAY TO SYNOD 2021

Bishop McNaughton and Members of Synod

"At the heart of the Diaconate is a servant community living and proclaiming the Gospel in the world. The Deacon's presence, bringing the needs, concerns and hopes of the world to the church is a living reminder of the community's call to servanthood. The community of Deacons is to enable the church to be justice makers, truth tellers, advocates and reconcilers in the world." This is a quote from the Diaconal Programme of the Diocese of Kootenay. It sums up who a deacon is, and what a deacon does. It is the mandate of the Diaconal Commission to provide a programme that forms and trains persons who believe they are called to this ministry.

Sadly, we do not have candidates discerning a call to the diaconate at the moment; we hope that will change soon. In the meantime the Commission continues to work on updating various components of the Diocesan programme and to look at ways we can help the Diocese understand the Diaconate and the role of the Diaconate in this Diocese.

In addition, the Director of Deacons for the Diocese continues to be involved at the National and International level of Diaconal organizations. The diaconal programme in this Diocese has very few parallels when compared to other programmes for the formation of deacons around the Church. We can be justifiably proud of the work that has been done, both to form and train Deacons in Kootenay, and to be a forerunner in the movement to restore the diaconate in the Canadian Anglican Church. Recently, the Faith, Worship and Ministry Committee presented a report to General Synod about the formation and the training for the Diaconate. This Diocese responded with some helpful suggestions for further development and have been invited to help with the work on advancing the components of this important piece of work. That work is ongoing with input from both our Deacons and the Diaconal Commission.

The Deacons of the Diocese meet yearly with our Bishop for continuing education days, (in 2020 we met by Zoom, and we eagerly await the time when we can meet in person again). Although the Deacons arrange and provide for their own continuing education, the Commission offers help and support for those educational days, as is needed. Our time together at these events is rewarding, enriching and always fun. In 2020 we discussed and began planning some strategies regarding how we can recruit candidates and generate understanding and interest in ordination to our order.

I wish to thank The Rev. Deacon Elizabeth Lewis, Mrs. Alida Privett, and The Rev. Alan Akehurst, for the many hours of time and the energy they have given to the work of the Commission. Their skills are invaluable and I am grateful for all that they have done to make this programme a continuing reality. My personal thanks to Bishop Lynne for her support of our Deacons and for her trust and support of me as I chair this commission.

Respectfully Submitted
The Venerable Christine Ross
Archdeacon of Kootenay, Director of Deacons

Examining Chaplains Report

Bishop and Members of Synod:

The Bishop's Examining Chaplains of the Diocese of Kootenay are appointed by the Diocesan Bishop to assist in the Episcopal role of the discernment of candidates for ordination in the Diocese.

The Bishop's Examining Chaplains:

1. Discern with prospective diaconal and presbyteral candidates the nature of God's call and make recommendations to the Bishop as to whether they should attend an ACPO* or Diaconal Discernment weekend and subsequently be considered for ordination in the Diocese.
2. Make recommendations to the Bishop for support and training towards ordination.
3. Present ordinands to the Bishop at their ordinations and attest that they have met all the necessary requirements.

In addition to meeting to prepare for and carry out interviews, the Chaplains normally meet three times per year for planning and ongoing study in the area of vocation and ministry in the Church. However, due to the change in bishops, in 2018 we met only twice in 2018, including a farewell to Archbishop John in October and once in the fall of 2019 to welcome Bishop Lynne. We held no meetings in 2020.

From the time of the last meeting of the Synod, the Examining Chaplains have carried out only two interviews with candidates for ordination, both as seminary-trained Priests in the Church. Of those, one has completed his training and one has begun his studies since they were interviewed.

Since the last Synod, Archbishop Privett accepted the resignation of Ms. Gail Braem as an Examining Chaplain and appointed Mr. Darin Anonby and Mr. David Harris as Examining Chaplains.

The current Examining Chaplains of the Diocese are:

The Rev. Alan Akehurst, Chair

Mr. Darin Anonby

The Rev. Jane Bourcet

Ms. Joanne Forsythe

Mr. David Harris

The Ven. Chris Ross

Respectfully submitted,

The Reverend Alan Akehurst, Chair

*ACPO - Assessment Committee on Postulants for Ordination

KOOTENAY SCHOOL OF MINISTRY REPORT TO SYNOD 2021

The Kootenay School of Ministry was established in 2009 primarily to provide training for Locally Trained Deacons and Priests, who were to complete nine core courses in order to earn a certificate. These courses are also open to those studying for general interest, and may be taken for credit or audit. Up until 2017, the courses were offered in an intensive three-day weekend format. Since 2018, the Principal of KSM is the Revd Dr Stuart Brown; until December 2020, the Registrar was Kathryn Lockhart, and the diocese and the School owe her an incalculable debt of gratitude for her organization and engagement.

Between 2010 and 2017, KSM offered 26 courses to 230 students, taught by 16 different instructors in eight different parishes. A large part of the success of KSM was due to the generosity of the church venues, caterers and billet hosts. Their contributions kept the tuition costs as affordable as possible.

KSM experienced a gradual decline in enrollment, making the “in-person” course model impossible to sustain. In 2017-2018, KSM offered three courses using ZOOM. This platform has been well-received by students and instructors, and makes the courses more accessible and economical. Currently, normal practice is to offer a course for sixteen hours of class time on Zoom, as well as reading, assignments and examinations. During autumn 2018, one course on parish management was offered to nine students; during autumn 2019, one course was offered to nine students on ‘Being Anglican’; most of the students were from other dioceses in western Canada; during November 2020, one course was offered on preaching, again to about nine students, of whom several were from other dioceses.

The Diocese of Kootenay is not alone in facing a shortage of trained clergy. KSM has joined with representatives from nine other dioceses to form the Western Educational Collaborative Anglican Network (WECAN). WECAN is a group of educators, program administrators, program designers and judicatory leaders with a passion for training disciples to take on leadership in the Church. WECAN came into being following a national consultation and in recognition of the regional needs in education.

To recapitulate, WECAN seeks to promote the following:

- the development of effective leaders in the Anglican Church in western and northern Canada;
- the learning and spiritual formation of disciples who will be or are licensed or ordained;
- an effective response to the Church’s need to educate and form disciples in our current contexts;
- an effective response within education to the indigenous realities of western and northern Canada;
- the coordination of educational resources (personnel, materials, programs) in western and northern Canada;

- the exploration of core curricula, credentialing, licensing, models of ministry and models of learning.

This group first met in Saskatoon, June 6-9, 2017 at the College of Emmanuel & St Chad to explore prayerfully how they might collaborate in local theological education in western Canada, and continues to meet regularly online, and once a year in person [except in Covid times]. In December 2020, WECAN submitted its proposal for a program leading to a Licentiate in Theology to the governing board of the College of Emmanuel and Saint Chad. Once we have an approved L.Th. Program we will have to coordinate the KSM courses with this program.

Respectfully submitted,
Stuart E. Brown

LICENSED LAY MINISTRY REPORT
FOR SYNOD 2021

The Lay Ministry Commission is part of the Bishop's Committee on Ministry. This commission role is to assist in the continued development of the Licensed Lay Ministry in the Diocese of Kootenay, provide a support group for the Licensed Lay Ministers (LLM) in the Diocese and be a channel of communication for LLM's in the diocese

The main purposes of this commission is assisting in the continued development of the licensed lay ministry within the diocese and provide a central group to co-ordinate such things as the ongoing Licensed Lay Ministry instruction programs, a yearly gathering of Licensed Lay Ministers, the promotion of the different areas of licensed lay ministry, and opportunities for continuing education of Licensed Lay Ministers.

Lay Ministers, for those who don't know assist in various area's of church life both in the church and outside. This last year was very hard on LLM's as Covid prevented us from carrying out our ministry. Especially hard hit were the LLM's who visit care homes taking church to the people there. Other LLM's have had to work to bring morning prayer to their communities, when the buildings have been closed and zoom is a learning experience..

I am please to report that even with Covid, the LLM's from East Kootenay, West Kootenay and the Okanagan(north, central and south met as one group) were able to meet in late May, early June with the Bishop via Zoom for a day of discussion and learning.

Out of these meetings came a list of resources that are approved by Bishop Lynne, that can be used by Lay Ministers, to help with prayers, music, services and personal meditation.

Respectfully submitted

Pam Harris
Licensed Lay Minister
Chair LLM Commission.

Locally-Trained Priest Commission
Report for Diocesan Synod 2021

Since the 2018 Diocesan Synod, the Locally-Trained Priest (LTP) Commission was involved with three persons in their discernment to locally-trained priestly ministry.

In 2017, Bishop John Privett informed the LTP Commission that Cindy Corrigan, (formerly from Fernie) was resuming her discernment process, but was transferring her ministry to the Diocese of BC. We were informed that Bishop Logan McMenamie would license her after being ordained in the Diocese of Kootenay. The LTP Commission was not involved in the discernment process at that point. Bishop John Privett oversaw the discernment process, and Cindy was ordained to the transitional diaconate on July 25, 2018, by retired Bishop James Cowen. She was then ordained priest on June 7, 2020.

Helen Hall has been in the discernment process to the locally-trained priest ministry at St. James, Armstrong, and St. George's Enderby since 2015. The LTP Commission has helped support Helen and the parish throughout the process, but there were several delays. Bishop John Privett's retirement in 2018, and the transition to Bishop Lynn McNaughton's episcopal ministry in 2019, put her ordination process on hold for that year. 2020 brought new challenges with the COVID pandemic. Thanks to ZOOM technology, the LTP Commission was able to meet with Helen for her final interview on June 25, 2020, and recommend her for ordination. Bishop Lynne ordained Helen to the transitional diaconate on Sunday, September 13, 2020, via livestream video.

In 2016, the LTP Commission guided the parish of St. Mary's East Kelowna in discerning their call for a locally-trained priest. Pam Wilson identified her call to locally-trained priestly ministry at St. Mary's East Kelowna, and we guided her and the parish throughout the discernment process. Pam was ordained as transitional deacon in January, 2018, and as priest for St. Mary's in April, 2018, by Bishop John Privett.

In 2019, newly-elected Bishop Lynne McNaughton received a request from Pam Wilson to transfer her ministry from St. Mary's to St. Andrew's, Kelowna. In February, 2020, Bishop Lynne sent a letter to the LTP Commission and the Incumbent of St. Andrew's, Anne Privett, and the parish wardens, asking them to begin a parish discernment process for calling a locally-trained priest, and specifically for calling Pam Wilson from St. Mary's to St. Andrew's parish. The LTP Commission was asked to guide St. Andrew's through the discernment process. On June 23, 2020, Marcella Mugford led the parish in a one-hour workshop on locally-trained priest ministry. Bishop Lynne transferred Pam's license from St. Mary's to St. Andrew's shortly afterward.

Since locally-trained priest ministry has been understood as a call to a particular local parish, the question about moving a locally-trained priest from one parish to another has been raised in a situation like this. Does the original parish who called the locally-trained priest recognize there is a need to transfer the priest to another parish? What is the process for discerning a new call for the priest and the other parish? These are questions that Bishop Lynne McNaughton and the LTP Commission are looking into.

On December 5, 2019, I spoke with Robin Graves, who has been a long-time member of the LTP Commission. He expressed his intentions to step down from the LTP Commission as of the end of 2019. We are so thankful to Robin for his many years of support for the LTP Commission. He will be greatly missed. We asked Annette Cowan to join the LTP Commission, which she accepted, and we are so glad to welcome her.

The LTP Commission is now represented by The Rev. Suzanne Basek (locally-trained priest at St. Saviour's Pro-Cathedral in Nelson), The Rev. Heather Karabelas (deacon at St. Mary's East Kelowna), Annette Cowan (Armstrong), and myself.

Respectfully submitted,

The Rev. Jeff Donnelly

Incumbent of the Parish of Kokanee

Synod 2021

Bishop's Advisory Committee on Ministry (Ministry Committee)

This committee continues to meet and evolve.

Current members include:

- Bishop Lynne, who also represents WeCan (A group with members from several dioceses who are developing educational opportunities for people discerning a call to ordained ministry who cannot attend traditional seminary programs.)
- Archdeacon Chris Ross – Deacon Commission (See Deacon Commission report for details)
- Jeff Donnelly – Locally Trained Priest Commission (See LTP Commission report for detail)
- Alan Akehurst – Examining Chaplains (See Examining Chaplains lines report for detail)
- Pam Harris – Licensed Lay Ministers Commission (See LLM Commission report for details)
- Stuart Brown – Kootenay School of Ministry Principal (See KSM report for details)
- Marcella Mugford - Chair

Vacant positions: KSM Registrar, Pathways. Secretary

Membership changes since the last report include:

Bishop John Privett retired, Bishop Lynne joining the Diocese, and this committee

Kathryn Lockhart – KSM registrar and she also took the minutes – retired

Re, Dr. Stuart Brown took over as KSM Principal

Rev. Anne Privett – took on new responsibilities in her region, and resigned from this committee

This committee functions as a think tank, a place where ideas can be brought forward and discussed confidentially, with some leaders in the diocese. Most of our discussions focus on Licensed Lay Ministers and Locally Trained Clergy. It is an advisory committee for our Bishop, a place where Bishop Lynne and other committee members can bring ideas and questions knowing they will be discussed in confidence. The conversation helps our Bishop make decisions.

Members of this committee exchange ideas and experiences with each other, and in this way we learn what worked and what did not work. This helps new programs and changes go more smoothly. We examine challenges that have come up, and try to find better ways to respond to the challenges. It also functions as a support group for its members.

We continue to meet about 8 times a year, using Zoom.

We start and end each meeting with prayer, and always have some laughter in between. This is a fun, and productive committee. I feel privileged to be on it.

Respectfully submitted

Marcella Mugford (Chair)



2021 EXECUTIVE SUMMARY of REAL ESTATE

“By the Numbers” – a snapshot of all real property owned by the Diocese. This information comes largely from BC Assessment’s records, supplemented by mapping & photos from other sources. *This information is provided as a tool for all congregants to better understand all our Diocese’s physical assets, how individual parish assets fit into the larger picture, & where opportunities for positive change might exist.* The full April 6th 2021 update of the Summary of Real Estate – all 184 pages, including maps & photos, is available at the discretion of Diocesan officers.

- **55** – properties owned by the Diocese (4 less than 2020, without #'s 43, 44, 47 & 48 at Fruitvale & Nakusp, following deconsecrations & sales), including:
 - **39** churches, including **4** with rectories on the same property (Keremeos, New Denver, Fernie & Invermere); **6** DoK-owned churches shared with other denominations (**Keremeos, Kelowna Rutland, Sorrento, Invermere, Windermere & Edgewater**).
 - **4** rectories on their own lots: Sorrento, Castlegar, Trail & Creston.
 - **2** vacant lots (Greenwood & Windermere) which should be either consolidated or sold.
 - **5** cemeteries (Blind Bay, Kokanee Creek, Lister (Creston), Edgewater & Westwold)
 - **1** each: Abbeyfield care home on leased land in Golden; Camp Owaissi, water lot & wharf on Okanagan Lake’s Westside; & the Enderby parish hall on its own lot.
- **20,544,200** - BC Assessment’s land value for the 55 properties, as of 1 July 2020, an increase of 1.28%,
- **21,542,400** - BC Assessment’s building value for the 55 properties, as of 1 July 2020, a decrease of 1.1%,
- **42,086,600** - BC Assessment’s total value for the 55 properties, as of 1 July 2020, an increase of 0.05%, net of the sale of the four properties noted above.
- **2,526,300** - BC Assessment’s taxable value for the 55 properties, as of 1 July 2020, up 5.4%. This includes (parts of) properties not used directly or as an ancillary use to “worship,” including rectories, vacant land, retail components, etc. The increase results mostly from a justified loss of the exemption for Vernon All Saint’s leased daycare.
- **5,406,000** – BC Assessment’s highest total value among the church properties – for the Kelowna Cathedral. This is followed by All Saints Vernon at 4,612,000.
- **4,373,200** – BC Assessment’s total value for Camp Owaissi – of this, 763,500 is assigned to buildings. This might make sense in terms of “value to the owner,” but value to the market would assign little or no value to these mostly old buildings. The value of the land is likely over \$10m for development purposes.
- **9** – properties of the 55 are valued at over \$1m by BC Assessment.
- **45 - 50,000,000** – a more realistic July 2020 value for the 55 properties.
- **3,422,647** – square feet of land area, attributable to the 55 properties. This translates to 78.57 acres (or 31.8 hectares) of which +/-50 acres are Camp Owaissi.
- **206,512** square feet of building area, attributable to the 55 properties. This includes known basement finish at 33% of actual area (recognizing a contribution at a lesser rate than above-ground area), but does not include garages, carports, decks, covered entries, or any unheated areas.
- **6** -- in addition to these 55 properties, the full Summary of Real Estate displays **four** more churches owned by other denominations, shared with our Diocese (Princeton, Salmo, Riondel & Westwold), plus the Anglican Church of Canada’s Sorrento Centre’s **two** parcels). They aren’t our Diocese’s assets, & aren’t included in the figures above, but because we share in their use, it’s useful to know how they fit in.

ACTIONS for CONSIDERATION by the DIOCESAN COUNCIL

To protect the Diocese of Kootenay from risks associated with real property, these suggestions are offered:

Primary Use – as noted under Taxation Risk in the full report, churches & ancillary structures enjoy combinations of both statutory & permissive exemptions from property taxation, but these exemptions come under scrutiny & may be lost where BC Assessment witnesses either no use, or uses other than worship. So long as the primary occupancy & use remains worship, the likelihood of problems is minimal, but as other uses, or facility rentals increase, risk will increase. If the other uses are of “demonstrable benefit” to the community, & are open to the public, an Assessor or a municipal council is more likely to be lenient, but if other uses become too “commercial,” or openly compete with taxable properties, an exemption is more likely to be lost. There are several churches which currently, or in the future, may offer only seasonal or periodic worship services. These should be monitored to ensure tax exemptions aren’t compromised. They may include:

- #51 Harrison Memorial at Crawford Bay,
- #53 St Anselm’s at Boswell,
- #62 St Peter at Windermere, &
- #63 All Saints at Edgewater.

Check or Monitor Taxation Status – there are currently three or four properties with taxable portions, other than rectories, which may or may not be justified. If the occupancy & use of these facilities is indeed not (ancillary to) worship, the taxable portion is understandable, but if use reverts to (ancillary to) worship, an appeal may be warranted.

- #17 St Francis at Lake Country – 191,200 taxable for a leased daycare space in the church basement,
- #27 All Saints at Vernon – 276,000 taxable for a leased daycare space, newly taxable for 2021,
- #42 Christ Church at Creston – 3,100 taxable for an unknown use, likely a small shop,
- #58 St Paul’s at Golden – 48,600 taxable – see detailed notes on pages 26 & 27,
- #60 Christ Church Trinity at Invermere – may include a thrift shop? along with the taxable rectory.

To Sell, or to Consolidate – choices to be made:

- #3 St Jude’s at Greenwood – vacant lot beside the church – consolidate or sell,
- #50 Longbeach Cemetery – a small private cemetery where the six graves encroach on the neighbouring property – discussions are underway, with a view to divesting the property.
- #61 St Peter at Windermere – vacant lot behind the church – consolidate or sell.

Ownership – according to Land Title & Survey Authority of BC (LTSA) records, most Diocese of Kootenay properties are registered in the name of “Synod of the Diocese of Kootenay.” There are several with variations, including two registered to the Diocese of New Westminster. Changing the ownership of the variants, particularly those attributed to DoNW, would be good housekeeping. One never knows when differing legal ownership could arise as a problem. It should be noted that BC Assessment uses a “Bulk Mail Code” (109S) to identify all DoK properties, including the variants, for mailing of their Assessment Notices. This BMC may also be used to produce custom reports, for a fee.

- #2 St Jude’s at Greenwood – Anglican Church,
- #3 St Jude’s at Greenwood – Anglican Church,
- #19 Camp Owaissi, main parcel only – Anglican Synod of Diocese of Kootenay,
- #45 St Mark’s at Kaslo – Bishop of New Westminster,
- #49 St Michael’s at Balfour – Lord Bishop of New Westminster, &
- #56 All Saints at Kimberley – Anglican Church.

Other – the Map of the Diocese, under “Find A Church” on the DoK website, is seriously out-of-date, continuing to show churches where none exist, in Chase, Falkland, Fruitvale, Nakusp & Revelstoke, & omitting the church in Edgewater.

PWRDF REPORT TO DIOCESAN COUNCIL FEB 2021

Thank you to everyone who used the World of Gifts as a Christmas gift option. It is great to give gifts that have such a positive impact on peoples lives. World of Gifts is available all year and can be used to celebrate birthdays etc.

We had a Zoom Parish Rep. Gathering at the end of November. Bishop Lynne and a dozen parish reps heard from five of the National office staff. Lots of information was shared and it was a great opportunity for reps to meet each other, exchange ideas and interact with the staff from the National office.

Think about taking up Will Postma, Executive Director invitation to all parishes to have him speak at your virtual church service.

We have till the end of March to raise \$323,000 as part of our 6 to 1 match government grant of 1.9 million. These funds will go to help our partners in the All Mothers & Children Count program respond to the Covid 19 pandemic, with things like PPE supplies and covid educutions.

PWRDF new educational focus is Creation care/Climate action. Visit the website pwrdf.org for information, stories & videos of PWRDF incitatives. Signing up for the monthly email newsletter is a great way to stay informed. Also Lenten resources will be out soon. PWRDF is having bi-weekly zoom prayer services with different speakers giving a short reflections. Email Kim kumbach@pwrdf.org if you would like the link for these services.

With AGM's coming up, I encourage all parishes no matter how small to have a PWRDF Rep. so that through this contact person the parish can stay updated and support the important work of transforming lives and building sustainable communities.

Please continue to hold the work of the Primates World Relief and Development Fund in your prayers.

Respectfully submitted.

Ruth Simpson, Diocese of Kootenay PWRDF Representative.

SPIRITUAL DEVELOPMENT COMMITTEE

Report to Synod 2021

Diocese of Kootenay

The Spiritual Development Committee's main purpose is to enhance the ministry of prayer and to encourage spiritual growth within the Diocese. We do that through providing opportunities for people to learn more about, and experience, prayer. We have been excited to see positive results from the support and programs we have offered, and a growth in the ministry of prayer and spiritual development throughout the Diocese of Kootenay.

In the 3 years since the last Synod, we have been involved in a number of initiatives that have contributed to those positive results. We have updated our list of resources (books, retreat centres, etc.), and are happy to share these with interested congregations. We have also updated the list of qualified Spiritual Directors, which can be found on the Diocesan website.

We were asked to get involved in the discernment process for the Episcopal Electoral Synod held on January 19, 2019. We developed a Diocesan prayer, which was to be read by every congregation whenever they gathered. We also wrote 4 monthly articles for The HighWay on topics of discernment through prayer, and sponsored a Diocese-wide Day of Prayer & Fasting a week before the Synod. Throughout the actual Synod we held a prayer vigil offsite.

On March 7, 2020, we sponsored a Rule of Life workshop, held on Zoom, and led by Bishop Lynne and the Rev. Leon Rogers. It was well attended and feedback was very positive. This experiment with delivering workshops and having prayer events on Zoom was very timely – just 4 days later a pandemic was declared and safety restraints were put in place.

As so many others have no doubt expressed, this year has been totally unpredictable. In trying to discern suitable resources or programs to support us all during the stress of the pandemic and subsequent ever-changing restrictions was like trying to nail jello to the wall. We discussed and began work on many ideas that seemed like a fit, only to find that within weeks things had shifted such that they were no longer relevant or appropriate.

However, we have accomplished a few things during this time. Bishop Lynne led an Advent series on Zoom, with two different time slots per week for 4 weeks. There were 15 people attending each of the sessions, totaling 30 attendees each week. And each month, as in the past, various committee members continued to contribute an article to The HighWay on some aspect of prayer and spiritual life.

In late November, when the pandemic numbers were rapidly rising, we headed into a second wave. In the midst of the increased anxiety, unease and stricter safety protocols, we held an all day Diocesan Prayer Vigil via Zoom on December 5, with various committee members and other clergy taking turns 'hosting' throughout the day. This was favourably received and well attended.

The Spiritual Development Committee met 15 times since the last Synod, all via Zoom.

On the Spiritual Development Committee, we strive to have at least 2 representatives from each Region, and aim for a balance of clergy and laity. We continue to seek more

reps for the North, Central and South Okanagan, to ensure those Regions are sufficiently resourced. I would like to thank the very dedicated committee members, who work hard in the background and in collaboration with other groups throughout the Diocese. They are:

North Okanagan: The Rev. Jane Bourcet

Central Okanagan: The Rev. Pam Wilson

South Okanagan: Joanne Simpson, Chair

West Kootenay: The Rev. Marcella Mugford & the Rev. Martha Fish

East Kootenay: Karen Archibald & The Rev. Leon Rogers

Ex Officio: The Rt. Rev. Lynne McNaughton

If you would like to know more about this Committee, or if we can be of service to you and/or your congregation, please contact one of our members.

Respectfully submitted

Joanne Simpson, Chair

May 2021

The HighWay Report 2021

The HighWay has undergone a number of changes since the last Synod. The Publisher is the Rev. Dr. Lynne McNaughton who is also a columnist. The editor is John Lavender with editorial assistance from Micahel Lavender. Bishop Lynn's column is generally a reflection on the season we are entering at the time of publication. She has also provided many quality photographs, as she travels around the diocese and beyond. The editor, John Lavender writes an editorial covering the contents of the newspaper and current concerns. The HighWay has had a number of retirements; however, Yme Woensdregt continues to write on a regular basis. His column is well received and is often requested by other diocesan newspapers for reprint. Nissa Basbaum has provided an insightful column for many years; her retirement is a great loss to the paper. The Spiritual Development Group is a regular contributor. There are two representatives in each region who provide articles on a rotational basis. The column "Servants' Heart" is a regular contributor from the deacons of our diocese. In addition, we receive occasional articles from the Kootenay School of Ministry, the Sorrento Centre and Camp Owaissi. Priests and lay people have written articles, and this is an area open to all. It is our hope to begin scheduling two parishes per edition on a rotation basis to provide a report on local parish activities. Other columns include "Around the Dioceses" which is a collection of articles published the previous month from other diocesan newspapers that were not included in the Anglican Journal. The Anglican Foundation and PWRDF submit articles as well.

In addition to regular columnists, our policy is to print local news and feature articles. For its content *The HighWay* relies on contributions from the parishes, congregations, worshipping communities and individuals; all of which give testimony to the lives of Anglicans and an important historical record of their activities in the Diocese of Kootenay. Photography is an important element and we ask congregations to send pictures documenting the life of their parish.

A copy of each issue of *The HighWay* is kept in the National Archives in Ottawa.

The HighWay is read by the following groups:

- * All diocesan editors
- * Anglican Journal staff
- * All current bishops and archbishops and several former bishops/archbishops
- * The Primate
- * The International Anglican Communion office
- * Staff and visitors to the General Synod office

In addition, the College of Emmanuel & St Chad is a subscriber, and several individuals continue to receive *The HighWay* who live out-of-province.

DEADLINE FOR SUBMISSIONS

All submissions should be sent by email to anghighway@gmail.com. Monthly deadline is always the first of the month prior to the following month's publications (ie deadline for June edition would be May 1). There are ten editions each year (no publication in July and August).

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DISTRIBUTION

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is that subscriptions have begun to increase this year. Currently there are approximately 800 copies printed each edition. Anyone wishing to receive a copy should sign up for a subscription online at <http://www.anglicanjournal.com/subscribe> or, if they do not have the means to subscribe online, to contact their local parish.

The Anglican Journal appeal takes place each year beginning in September.

ONLINE PUBLISHING

An online version of The HighWay is available on the Diocesan Website and back issues at <http://issuu.com/jonlavinder/docs>. Parishes link The HighWay online version on their Facebook pages.

Respectfully submitted John Lavender, Editor

March 2021

Report to Synod from EfM Canada

Education for Ministry is a program of theological Education for Lay people. It offers educational materials and a variety of integrative components to enable lay people to think and reflect theologically. The goal is that they should be effective lay ministers and leaders in their homes, their workplaces, in volunteer settings in the community, and in the churches they attend. There are some EfM students who take the course as part of their preparation for Licensed Lay Ministries or as part of their preparation for ordained ministry when training in local ordination programs.

EfM has been offered in Canada since 1977 when the Very Rev Jack Greenhalgh became the first mentor. In 1985 EfM Canada was formed by the Diocese of Kootenay and EfM began to operate out of the Cathedral offices. We moved to the Diocesan Centre when that building was completed. In Canada we have 14 sponsoring dioceses and we are in conversation with two more. We currently have about 300 students meeting in groups around Canada, four groups are EfM Online groups. One of the challenges we have faced in that there is a perception that EfM is an expense to the Diocese of Kootenay. In fact, EfM pays its own way, running on a break-even budget. We pay rent to the synod office and pay for the costs of printing, postage, and accounting services.

This past year has brought special challenges to EfM Canada as it has to many. Last March we moved into isolation along with the rest of the Church. Robin Graves takes care of administration and has been working from home. I work at home as a rule, but with visits to Kelowna from time to time, and I have conducted all of my work as Director from home since March as well. These arrangements have worked well for us and zoom conferences have met our needs for meetings and planning sessions.

It was more difficult for students and mentors in small groups across Canada. Most moved to zoom meetings and we facilitated that by allowing our zoom account to be used for the first few months. Some of the less technically able made other arrangements that suited them, including one group that met by telephone, and one that met by email. Many students returned in September but efforts to recruit new students were hampered by the ongoing necessity of zoom meetings and, in some cases, financial challenges for those whose work was affected.

We also needed to take the entire training network onto a zoom platform. This was challenging because even some of our Canadian trainers needed support in using zoom as leaders; but with trainers working in pairs we managed that well. Our post training reflection among trainers concluded that this method isn't first choice for training, but it does work well. We are glad because we will conduct all of the trainings in 2021 online because of COVID and we also expect to do the same next year to spare dioceses the expenses of bringing in trainers and as part of an ongoing conversation about the environmental costs of such travel.

We found it necessary to find a method for online registration and payment and joined with the diocesan Camp OAC in using their payment portal, sharing their costs as a result. This means that in some ways our administrative load is lighter. We think we have become somewhat nimbler during this time. There are ongoing conversations about how we will face the future for EfM in Canada; we know that EfM will continue to be important, but we are also aware that we must develop new ways of communication to reach out to the wider church community.

This June we will have our Canadian Training of Trainers. This is a biennial event for those who train mentors across Canada. This year we will gather on zoom for 5 days of reflection and learning. Our focus this year is learning about gender diversity and some anti-racism trainings. But in zoom there are few geographic concerns so our trainers will come from across Canada and our guest will include the Primate, the Director of the American EfM program, Karen Meridith, Archbishop Lynne, and a gender diversity educator from Calgary, - so far. This kind of training will also be a first for us but we look forward in expectation to see what God will be doing among as we continue our stewardship of this program.

Respectfully submitted,

The Rev. Dr. Catherine Dafoe Hall

Director, EfM Canada

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Diocesan Council Report - February 3rd 2021

Summer Camp

Camp Owaissi has opened up registration for the summer of 2021. The format has been adjusted due to the uncertainty surrounding the covid-19 pandemic.

- Registration is open with campers being registered for the week that they would like to attend.
- The plan is to operate as either an overnight camp or day camp depending on the restrictions and guidelines that are available. If we aren't permitted to operate in either format then Owaissi will be shut for the summer.
- Campers are registered at no upfront cost and the fees will only be due once a decision has been made on how the camp will operate.
- There are no cancellation penalties until the fees are due which won't happen until the format has been determined.
- The plan is to operate 7 weeks of camp from early July till the middle of August.
- When campers are registered they will be asked whether they are interested in day camp or overnight camp or both. In the event that we have the choice of operating format, we will look at this data to help make a decision.
- We are starting the hiring process for our staff team in anticipation of operating.
- We are also going to start the process of recruiting volunteers. The hope is that we can utilize volunteers this summer even if we operate as a day camp.
- Our goal is to have a decision by May 1st however this will be dependent on the recommendations and guidelines from the Ministry of Health.

Financials

- The camp is projecting a loss of \$32,000 in 2021. This is based on cautious planning in our group rentals and the same numbers as last year for everything else.
 - Group rentals are booked in at approximately \$75,000 however we have estimated \$25,000 in the budget
- We are proceeding with the construction of the new craft hut for approximately \$210,000
- The family site redevelopment project is underway and is estimated to cost approximately \$50,000.
- Owaissi's year end has been adjusted from September to December to align with the diocese.
- Owaissi has approximately \$225,000 in cash available. This does not include the money in the Telus account which is approximately \$90,000. This leaves the camp with approximately \$315,000.
- Owaissi might experience a temporary cash shortfall in May based on the delayed revenue from registration however this is expected to be temporary.

Email – director@campoac.com Phone – 778 803 7719

www.campoac.com

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Anglican Community Sites

Camp Owaissi is planning on creating the Anglican community camping sites on the south portion of the property (formally known as the family sites). There would be approximately 8 to 10 sites that would be available to rent for a maximum duration of 28 days. The sites would be rented exclusively by the diocese to parishioners from congregations in the diocese of Kootenay. Each site would have access to beach space dedicated to the area with fire pits and tables also available. There is a dedicated bathroom building with shower facilities and freshwater. All bookings will be coordinated by the Camp Director with sites available for rent from April to October. Each site can be rented for a minimum duration of 2 nights with a maximum of 28 days. Bookings for the sites will open on March 1st and will be on a first come-first serve basis. The sites will be of different sizes and pricing will reflect this. Each renter must be able to fit within the space allocated for the site. The renters can choose to bring a tent or RV/Trailer however we would encourage them to limit the in/out movement of these vehicles to reduce the impact on our community. The nightly cost per site will range from \$20 to \$50 based on the site and time. A dedicated chapel space will be available for the renters and they will have access to a weekly worship when a chaplain is onsite. Payment will be required at the time of booking and there is a 100% non-refundable policy in place. The camp reserves the right to cancel or remove guests if they don't follow the rules or they pose a safety hazard to the camp. Guests are not permitted to leave anything at the camp outside of their rental. The camp will immediately remove anything left behind and may be denied future rental opportunities.

All guests would need to agree to the following requirements:

- Quiet hours between 10pm to 8am with no partying or loud noise permitted at any time.
- No access to the main camp area. This will be defined in writing and with signage.
- Alcohol is to be kept to a minimum and should not be noticeable.
- A criminal record check and similar through Armatus.
- A maximum of 4 guests per site at any time. (Might change depending on site size/space)
- Sign a waiver which includes agreeing to the following terms.

*Covid-19 measures will be in place based on the current restrictions and guidelines from the Ministry of Health/Public Health Office *

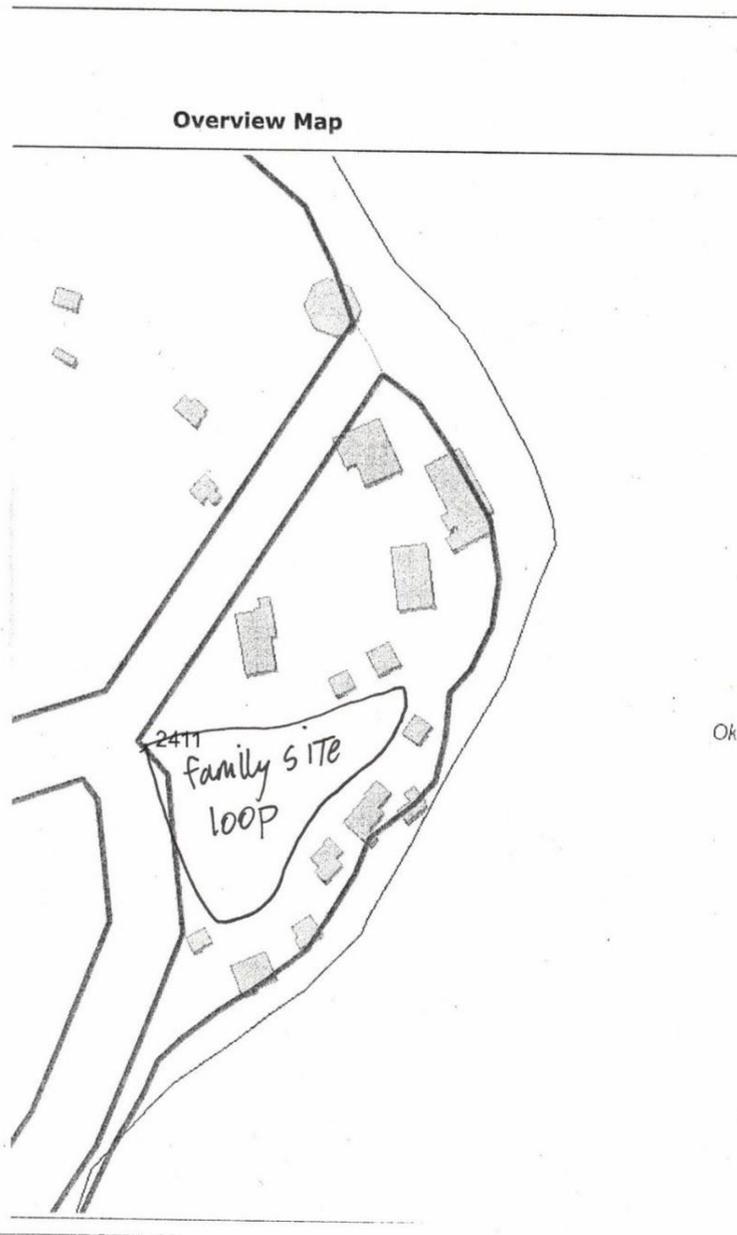
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Figure 1



Camp Address
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Office Address
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Camp Owaissi Update

- We have recently formed a grant committee that is focusing on researching and applying for grant funding. This will hopefully help to increase the funds available to the camp and reduce the budgeted loss.
- We are proceeding without a property manager/caretaker at the moment. Shea McLean continues to rent the residence at the camp and it's anticipated that we won't rehire the position until 2022 due to the current operating uncertainty. We will be hiring a seasonal maintenance person that will take care of the camp over the summer.
- We are continuing to focus on upgrading and renovating the camp. The new craft hut will help this process however we are also hoping to accomplish the following this year:
 - The purchase of 14 beds and side tables for the Dick Birch building which is also known as the staff building and one of the most used buildings by renters. This will help to give the building a much needed upgrade.
 - We are continuing to paint the inside of the camper cabins and the bathroom buildings.
 - We are replacing part of the dining hall deck which will help to revitalize the building.
- We have started or are starting the following fundraisers to help support the camp:
 - A firewood selling fundraiser that started in 2020 and raised over \$5,000 for the camp. This will continue into 2021 with the hope of raising closer to \$10,000 this year. This is a joint fundraiser with a local rotary club.
 - We have launched a bottle recycling fundraiser through the express return it depots. This will be an ongoing fundraiser.
 - The adopt-a-cabin fundraiser that allows families to adopt a cabin and provide care to the cabin in the form of painting and basic upgrades/repairs.

February 2021

Transformation + renewal in a pandemic: Sorrento Centre at 58!

Dynamic change through transformation and renewal has been a constant at the Sorrento Centre since our founding in 1963. We seek to live deeply into our vision as a “holy place of transformation for learning, healing and belonging” and to fully realize our mission as a “gathering place for all”. In recent years, we have served as a retreat centre, hosting our own programming, and welcoming diverse groups from fibre artists to banjo players, yoga practitioners to family reunions. The pandemic forced us to put a “pause” on in-person events from March to June of 2020. Our “safe, slow, small” re-opening for five months in 2020 was successful. We entered a second “pause” with new restrictions in November 2020.

Check out our video showcase ...growing number of videos: <https://vimeo.com/showcase/8174290>

Committed and loving community engagement and service:

In early pandemic days, we helped convene the Shuswap Coalition (50+ organizations with local and BC health, housing and social services agencies). Early on, we learned many of our neighbours were hungry as food charities had to close due to health rules. We opened our commercial kitchen under strict health rules. Our three-person kitchen team has worked seven days a week since April to safely prepare 24,000+ tasty and nutritious meals (as of late February). Half a dozen staff are volunteer drivers – delivering food every day at 7 am. We secured funding from BC Housing and others to cover most meal costs, generating \$255,396 in 2020. The Sorrento Centre also convened the South Shuswap Coalition. We head the South Shuswap Housing Society with South Shuswap Chamber of Commerce, South Shuswap Health Services Society, Sorrento Foodbank and St Mary’s Church. We are developing seniors’ affordable housing. We are founders of Newsome Creek Watershed Action Group and Shuswap Anti-Racism Committee. We’ve strengthened our commitment to be a good and loving neighbour.

Sign of hope: Many practical initiatives are emerging from our enhanced community engagement.

Good stewardship of people and place

When the pandemic hit, the Sorrento Centre put a priority on protecting our skilled and dedicated core team. We didn’t want our staff to be without income during the pandemic. We are grateful for a federal wage subsidy of \$295,520 during 2020. Our staff has launched many small projects, including:

1. Conversion to permaculture on our natural farm;
2. Upgrading of internal systems, including on-line booking platform;
3. Renovation of structures around our campus, including the A-frame and cabana 7;
4. Small upgrades to spaces, including Spes Bona lounge and library, Richardson conference;
5. Upgrading of camping and RV sites;
6. Better management of our fruit trees.

We added 32 solar panels to our existing 19 panels with donated funding. The enhanced array went live on November 1. In the first three months, the array generated 901.7kWh – up three and one-half times from 263.5kWh from the previous year. On sunny days, the panels power our main admin building and surplus flows into the grid. We are offsetting energy costs and gaining new revenue. We are planning new capital projects for our lands and buildings. These will proceed as funding is secured.

Major challenge: Earned income funds most capital work, but pandemic losses have cost us revenues.

Connecting to the world with our virtual community hub

The Sorrento Centre created a virtual hub with smart technology in 2020 – a first for our area. The hub, with enhanced video-conference capacity, connects us with the world. We offer educational, spiritual and environmental programming – from a five-week series on Francis of Assisi and Buddhist meditation to an upcoming three-part symposium on home-making, as well as body movement with JourneyDance. Our winter youth program uses the hub to connect globally. We host on-line worship for St Mary’s Church. The hub can be booked by private groups. Our hub is available to community neighbours at no charge. We host Shuswap and South Shuswap Coalition meetings, and other groups. We co-hosted with the South Shuswap Chamber of Commerce an all-candidates’ debate during the BC election.

Number of on-line events:

	2019	2020	2021 (to date + planned)
Sorrento programming	0	7	21
Community events	0	14	18
Admin (staff, board)	0	36	24
Total	0	57	63

Sign of hope: More people widely dispersed engaged in more on-line events and activities.

Major challenge: Anemic earned income has limited revenues to invest in on-line ventures.

Dedicated and dynamic youth programming

The Sorrento Centre has welcomed children, youth and young adults from our early days. Our first winter youth residential course was in 1965. We offer winter and summer youth retreats, special programming for teens and recruit youth for our summer staff. In September 2020, we welcomed six young adults to our new Winter Youth Leadership Development (WYLD) program. The small, COVID-compliant group will be on campus until May to learn, grow, live and develop spiritually together and engage in community-building. Half their time is a curriculum ranging from climate change to gender studies, and more. They engage in work projects, outdoor learning, faith-based activities and more.

Sign of hope: Launch of WYLD extends our dynamic youth programming to young adults.

Spirited and engaging programming

The Sorrento Centre hosts one of the largest banjo festivals in Canada (when health rules permit), as well as yoga, music and creative events. We are a hub for the fibre and fabric arts – including quilt-makers. Most of our events including learning and performing showcases. Our programming draws on our Anglican, we embrace our Secwepemc (First Nations) neighbours, celebrate multi-faith dialogue and

embrace the beauty of the natural world. We welcome bicycle touring groups, hikers, snowshoers and cross-country skiers. Although our Centre is currently closed due to health rules, we are planning events for the summer and beyond. Registration is open for these events, and more are added regularly. Scroll down from our home page at www.sorrentocentre.ca for upcoming events. Click on “course offerings” in main menu for events by theme. Use the “calendar” in top menu for all events by date.

Number of guests at multi-day events (2021 = advance registrations as of February):

	2018	2019	2020	2021
Sorrento programming	704	744	301	159
Private events	2551	2744	284	99
Total	3255	3488	585	258

Sign of hope: Strong booking sheet with new and returning events in 2021 and 2022.

Major challenge: Major investment in outreach / marketing required.

Major challenge: Major investment in new programming required.

Generous and inclusive hospitality

We welcome “private stays” for a day, a week or longer. We had a major increase during 2020 after we re-opened with a WorkSafeBC-approved public health plan in place. From campers staying in our fully-, partially- and no-service RV and tenting sites, to guests in our lodge rooms or suites, a growing number of “first-time” guests came to experience the beautiful, comfortable, affordable Sorrento Centre.

Sign of hope: More private stays in 2020 equals new revenue stream.

By the numbers: Weathering a harsh financial storm

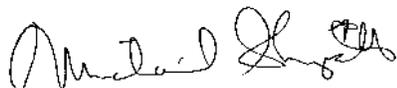
- Loss in earned income from 2019 to 2020 due to pandemic-related losses: **-78%**
(Down from \$885,590 in 2019 to \$191,243 in 2020 – a loss of **-\$694,347**)
- New revenues generated in 2020 (including emergency meals + wage subsidy): **+\$550,916**
- Increase in small donor campaign giving: **+14%**
(Up from \$113,108 in 2019 to \$128,808 in 2020 – a gain of **+\$15,700**)
- Cash position at the end of January 2021: **-\$178,308**

Sign of hope: Effective financial management significantly mitigated pandemic losses.

Sign of hope: New revenue streams have significantly (but not completely) offset pandemic losses.

Major challenge: Operating costs up due to public health requirements.

Please contact me with any questions, suggestions for programming, or comments,

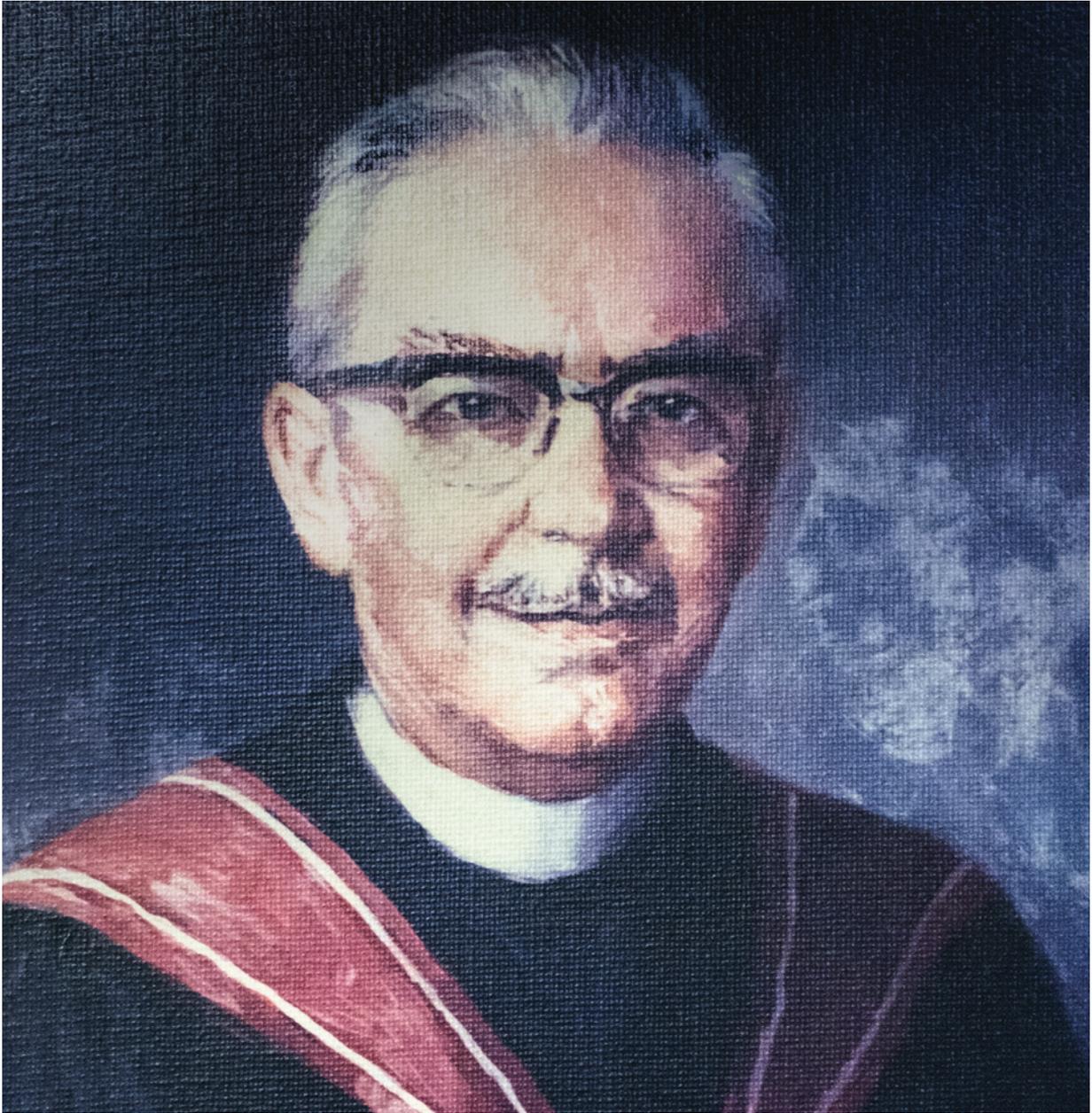


Michael Shapcott, Executive Director, Sorrento Centre

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perspectives

CONTEMPORARY THEOLOGICAL EDUCATION



DECOLONIZING THE CHURCH
MICHAEL BLAIR

HERITAGE OF
VANCOUVER SCHOOL
OF THEOLOGY

SHADIA QUBTI
STUDENT PROFILE

075

perspectives

CONTEMPORARY THEOLOGICAL EDUCATION

ISSUE 075 (Fall 2020)

Published bi-annually by the Vancouver School of Theology, *Perspectives* explores contemporary issues in theological education, and challenges the frontiers of new thought.

Please share your thoughts and inspirations from reading Perspectives.

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VST VANCOUVER
SCHOOL OF
THEOLOGY

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Cover

The Rev. Dr. William Stephens Taylor was the first principal of the Vancouver School of Theology (1971-1972). Dr. Taylor was a professor of Philosophy and Psychology (1930-1947) at Indore Christian College, a college maintained by the United Church of Canada as a unit of the University of Agra (India). He served as Acting Principal of the College from 1944-1946. Dr. Taylor returned to Canada in 1947 and, in 1948, he accepted the position of Principal at Union College of British Columbia. He was instrumental in the joining of Union College with the Anglican Theological College in 1971, to form the Vancouver School of Theology.

Contributors

Joas Adiprasetya
Ray Aldred
Michael Blair
Charles Demers
Brenda Fawkes
Gloria Lita D. Mapangdol
Shadia Qubti
Grant Rodgers
Elizabeth Ruder-Celiz

forward

BY RICHARD TOPPING



Advent greetings to you all. Never have the candles, **A**e-v-e-r-y s-i-n-g-l-e o-n-e, been so meaningful. Hope, peace, joy and love. The words are like food to our souls. We are looking forward to the whole linguistic cluster to arrive. For Christians each word becomes concrete in the baby born in a manger. He is our hope, our peace, our joy - love incarnate. The downwardly mobile God got mixed up in the messiness of our world. God knows our fragility, our fear, our condition from the inside out in Christ. God comes alongside in Jesus and so the church in the power of the Holy Spirit does the same. Bearing witness to the incarnation means the church bothers and engages, gets involved in what R.S. Thomas called this world of “muck and phlegm.” Mission continues in this time in this holy season because it is ingredient to baptism and Christian discipleship; it is what the church (and its agencies) are for. Students learn such things in theological college so they can trace out what they learn in real-life ministry in the world God loves.

In this issue of *Perspectives*, we move between the worlds of learning and mission. This issue looks straight at mission and ministry in the context of anti-black racism. What does it mean to come alongside with incarnate love where there is racism and exclusion? Michael Blair, the new General Secretary of the United Church of Canada, helps us think and act about it. We get the perspectives of two new students at VST about how faith matters to their experience in Palestine and in comedy! We hear from Prof. Ray Aldred about Indigenous identity and respectful dialogue where space is made for coming alongside to listen and envision a better future together. We also hear from two new partner schools in the Philippines and Indonesia about how they carry out their mission during COVID-19, and the amazing resilience of the students and faculty. Two VST instructors, The Rev. Grant Rodgers and The Rev. Brenda Fawkes, share how VST goes about its work of forming students for ministry that is related to the world God loves so they correspond to God’s love in the work of ministry.

2021 marks the 50th anniversary of Vancouver School of Theology. We recognize in this issue that we have inherited the thoughtful, engaged, and generous work of those who have gone before us in this place. In previous generations brave people saw what was not yet – an ecumenical school where institutional unity would bear witness to the reconciling work of Jesus Christ. You can

see some great pictures of predecessor buildings and people who did such amazing work, including the first women graduates of Anglican Theological College and Union College. They went on to do faithful and relevant ministry in the world as witnesses to incarnate love come in a manger.

We count on your generous support for preparing students for various forms of ministry, all of them still bearing witness to divine love that refuses to stay abstract and always looks to be born in the world. Our students have shown such creativity and flexibility in this time, as have staff and professors. We hope that you will help us for the present and for the future. We have plans in this anniversary year to renew our facilities. We need more space. We anticipate that we will be back in our buildings, and they no longer contain the student body we have. An architect is already looking at some solutions. We will need your help making those plans incarnate, or at least concrete. Student support needs to increase with increasing numbers and less work available due to COVID-19. It costs about \$8,000.00 a year for tuition for a full-time student. Our new Project for Congregational Vitality will open in January. This project takes seriously our commitment to congregational life, health, and growth. For the sake of the world God loves, we want to contribute leadership and resources to them for their flourishing in mission. And we welcome your inquiries and support!

I wish all of you who celebrate Christmas, a very Merry one.

“To be a Christian is to live every day of our lives in solidarity with those who sit in darkness and in the shadow of death, but to live in the unshakable hope of those who expect the dawn.”

Fleming Rutledge, Advent: *The Once & Future Coming of Jesus Christ*.

A handwritten signature in blue ink that reads "Richard Topping". The signature is stylized and includes a large, sweeping flourish at the end.

decolonizing the church

INTERVIEW WITH MICHAEL BLAIR

Richard Topping: Recent issues here in Canada around anti-black racism, in addition to anti-Asian racism and the long-standing anti-Indigenous racism that we've experienced in the churches and in our culture more generally. How is the church responding to anti-black racism?

Michael Blair: I think the church, like society, is all of a sudden woken up to the reality of anti-black racism. In many ways the circumstances around black lives is not new, but for some reason there is a new appreciation of the struggle. I think there is a sense of how can we do something? how can we fix this? what is it that we need to say? I feel like there's a busyness to try and respond to a reality that is, as some would say, over 400 years old. Now seems to be a time that folks are saying, "okay we got to do something." It's interesting that all [of a] sudden it's become a major focus. I think there are a number of ways in which churches are trying to respond. There is initially, what I call, a kind of liberal white guilt. People are feeling guilty, "how did we not know or how could we?" There's an initial beating up on ourselves to say, "what's going on?" Folks are now trying to find a way beyond that liberal guilt to say, "what can we practically do?"

RT: You've been involved with other denominations in statements on anti-black racism. Why is it valuable for the church to make common statements on racism at this moment?

MB: [Lets] back up. In 2015, the United Nations established the International Decade for People of

African Descent. The United Nations identified the fact that there are over 200 million people who self-identify as African descent in the Americas. Among those 200 million folks in the Americas, there are systemic barriers and issues to their lives. The UN declared this period of time to say we need to focus on what is going on in the lives [and] for the lives of people of African descent in the Americas. It is not insensitive to the reality of people of African descent beyond the Americas, but this particular focus is around the Americas that has created a framework to begin some conversation. The UN has certainly given strong leadership to it. One of the things that the UN keeps saying is the voices of the religious communities are absent.

Through [the United Church of Canada's] relationship with the World Council of Churches, we've begun to engage with the UN instruments to begin to address some of the issues of the cause of people of African descent. You may or may not know, through this decade period there is a UN rapporteur looking at anti-black racism and in fact, has done two reports on anti-black racism in Canada. The UN decade has given us a framework to begin conversations among the churches. Initially, the United Church of Canada has been working with our full communion partner, the United Church of Christ in the US. A joint staff team has been working at identifying resources, finding ways to engage in the decade, and to engage our communities of faith in that decade. One of the hopes of the joint work between the United Church of Christ and the United Church of Canada is a possibility that there may be an apology offered by both





the churches for our complicity in the issues of exclusion of people of African descent. In doing that work, we recognize that we also needed to do it within the context of Canada and the US. The conversation in the US is more rife than it is in the Canadian context, so we approached the Anglican Church of Canada and the Evangelical Lutheran Church in Canada about the possibility of doing some joint work together around the International Decade. This led to a joint statement that came out in March [2020] on the day of the International Day for the Elimination of Racial Discrimination. I think that got lost within the COVID challenges and when the anti-black racism conversation started, we came together again and said it was important for us to engage collectively in response.

I don't think any one of us can do the heavy lifting that needs to be done. All of us need to do it together in the sense that the Christian Church has been one of the places

where racism lives in our system. When you think about the fact that a number of our established black churches started because black folks weren't welcomed within the confines of white churches here in Canada. Union United Church in Montreal, that's part of its story, was not welcomed so it created a space for itself. And other black churches across the country were not welcomed and so they had to find a place, [that's part of its history]. You may remember a time when it was considered sinful for a black man and a white woman to be married, the church frowned on that and excluded that. The church has a history. A lot of the church wealth comes from its role within slavery, transatlantic slavery, and it was important for the churches, these churches who have some history, to come together and make a statement.

Our starting point in the statement was to own the fact that anti-black racism was a challenge within the Canadian context, within the

churches in Canada. We will talk about racism as if it's not related to people, and because of our work in right relations with the Indigenous peoples we tend to think about racism in the context of the Indigenous community. We don't think about racism within the context of other marginalized groups. It was important as a starting point for us to say something about the reality of anti-black racism and that gave us a framework and foundation to say, "what are we going to do about anti-black racism?" That's a starting point.

RT: How can the church be a leader in addressing racism that brings real change for the future, as it accepts its responsibility for its role in our present reality?

MB: I think there are a couple of things and I think it goes both for local churches, and for church as an institution, and church in terms of the theological schools. I would say that the first starting point is that we need to lament. We need to come

to terms with the fact that we have been complicit in shortening the lives of black folks in this country and across the globe. In many ways we want to fix something without lamenting. Lamenting is not just about confession, although confession is part of it. We need to sit with the discomfort and the pain that we have contributed to, not always necessarily as individuals, but part of a system. Part of the way in which we've contributed to it is our inability to see exclusion and oppression, and our silence in seeing it. I think lament is an incredible starting point.

The second thing we need to do is we need to name anti-black racism. In a way we are struggling because there's a moment in time where we have to say in order to resolve this particular challenge we need to name and focus on anti-black racism. It doesn't mean that we don't acknowledge and recognize that racism exists in other ways, but we need to name it and say for this moment we're not talking about racism as a kind of abstract principle, we're talking about anti-black racism with all the implications of that, so that's an important starting point.

The third thing we need to do is begin to look at our policies. We need to keep in mind that racism is structural; it's not all individual. There is individual racism, but there's a structural reality to anti-black racism. What is in our policies and our procedures that enable us to continue systemic exclusion. If I may use the United Church as an example, Toronto is one of the largest communities of black folks. Subtract [Toronto's] migrant church ministry; we have a Uganda, a Guyana, [and] a couple of Zimbabwean groups. Subtract those groups and take the core [of Toronto], not the fringes of the GTA, there are no black ministers serving in any congregations within the City of Toronto. You look at Montreal, and again, Union United is the only black church that existed in Montreal. You

go across the country, in pockets of areas where there is a significant population of black folks, black folks don't see themselves in leadership in the life of the church. It creates a problem where we don't have black folks in the pews because they don't see themselves. Look across most of the denominations, the Anglicans probably are a wee bit better in some sense, but you look across our churches, we don't see a model of black folks in leadership that says to black folks there's a place for you in the church. It's [the] system of how we call ministers that creates that [sic].

Part of it is, how do we think missionally? The way in which we do church we are not sensitive to who is in our community, we don't ask the question, "do the folks who live in the community, where the church is, need to see themselves reflected in the church to be part of that church?" If we're not thinking missionally around that, that's a problem.

Just to begin to kind of tease out one of our policies [as] a good example. I came here after having completed high school from Jamaica. I was automatically put back a year because the system said that my education in Jamaica was not as good as my education here in Canada. I had to do an extra year because I came from outside of the country. It's built into the system and we do that when we welcome ministers from overseas. We do that in all kinds of ways, how does the church look at some of those policies? We have a different set of requirements for somebody who is trained outside of the country, who is trained in a different system, than we do [for] somebody who comes from the UK or from the US. That's how, in our system, there is this kind of racism that exists.

For both theological schools and the church as a whole, we need to decolonize our theology. The whole theological enterprise, it seems to me, is very white-centered. Folks

It creates a problem where we don't have black folks in the pews because they don't see themselves.

don't get exposed to writers from other traditions. I think of Anthony Ready who writes a journal on black theology in the UK, very prolific, and most folks don't know him. They're not exposed to people like Peter Paris who is a Canadian from Nova Scotia. When Peter completed his theological training, no school in Canada would touch him with a ten-foot pole. He's done most of his theological imagination in the US, not because that is where he wanted to be, but he needed to be employed and none of the [Canadian] schools would have [him]. A woman like Mitzi Smith who is black feminist New Testament scholar in the US, is she part of any of our curriculum? Are folks invited to read her? There's a centering of what shapes our theological imagination that is very white. Even as we train leadership for the church, they're trained in a context of whiteness. It's not surprising they can't see the reality of what's happening to black folks.

RT: In addition to the sources you have already mentioned, what references do you recommend that will help resource the church to be astute as it responds to this cultural moment?

MB: That's a good question. I think partly, reading some of the black writers. One of the things that's important to think about is, there's no such thing as a black community, there are black communities. In some ways the folks in the Caribbean are writing stuff. The folks in the US, we tend to be more familiar with the James Caan's and those folks from the US. The folks in the UK are writing quite prolifically. In some ways part of it is that we need to be attentive to the fact that we [need to] read in other contexts,

as they help us read the scripture. I think that's something important.

Part of the other theme is that our classic understanding of mission is, we go from a place of richness to places of poverty, we go from places of light to places of "darkness." This is a challenge because our notion of church is rooted in a colonial enterprise. That sense of our history, the colonial project, is still what shapes our understanding about how we do church. How do we begin to help each other think about a different way of being church?

The other thing to keep in mind is that the center of global Christianity has shifted. It's no longer in the white Anglo frame, it's elsewhere. The places where the center of the church is, those folks are coming into a Canadian context. But we tend to see these folks as less than us. We don't value the leadership skill, wisdom, experience, and understanding that they bring. They are not seen. The critical thing of de-centering whiteness, decolonizing our imagination, and how we begin to do that, is important.

I think a second piece I find lacking [from] theological formation, is a piece around community development. How do we help folks understand and discern the community and what's going in their community? We need to be introducing not just pure theology in our formation of people who serve the church, but we need to be integrating social analysis, that is a critical piece. How do you read community? What's going on in community?

When I worked in Regent Park, a neighbourhood in Toronto — one of the poorest neighborhoods

in the country at the time — we discovered that 57% of the kids in that community never completed high school. There was a whole host of factors about them not completing high school. You could blame and say, the kids were lazy, or their parents weren't encouraging, but when we stripped that away, we began to see a whole bunch of systemic things that [stood] in the way of these kids achieving. We had to address those systemic issues in order for kids to achieve.

It is not the Church of God as a mission in the world, but the God of Mission as a church in the world.

A critical part of the conversation [is] reading the signs of the time. Where is God at work in our world now? And how do we get close to what God is doing and to partner with God? Out of the work that was done in the UK a statement was [formed], "it is not the Church of God as a mission in the world, but the God of Mission as a church in the world." How do we help folks understand that God is about what God is doing in the world, and God is inviting us as church to be part of [it]. To begin to think around those missiological themes of God's activity in God's world, and with God's inviting and prompting us to do. One of those

places is for us to create [a] space of welcome for folks who are coming from the places where Christianity is growing, who come formed as leaders and want to offer their gifts and abilities in the church, and we need to find ways to celebrate that.

RT: As the Vancouver School of Theology is becoming an increasingly international school, as we discuss the narrative of the church in decline, we realize that there is also flourishing of the church. To understand our differences, we see that decolonization helps us ask questions which enable new understanding without being assimilated into history, yet keeping the gift of learning and discovery together. Have you experienced this as well?

MB: We have ministers serving in communities that don't look like the community. There's something about the gift of diversity, but there's also something to say that seeing somebody that looks like me, helps me understand that there's a place for me. I remember as a thirteen-year-old sitting in church, I grew up in the Anglican tradition, the bishop arrived for confirmation. In that particular moment, seeing the bishop all dressed up, I remember saying to myself, "one day, that's me." Now that's in Jamaica and everybody looks like me. But in some ways, seeing somebody at a moment when I was conscious, seeing somebody who looked like me gave me the sense to say, "ya, I could be."

Another quick story. When I first came to Canada I was part of a particular congregation. When I was finished [school], I went to Ontario Bible College and I did a Bachelor in Theology. Then I went on to University of Waterloo and did a BA

in Psychology. When I was finished, my eyes weren't quite as open as I had thought, I remember going to the leadership of the church saying, "I've completed my studies, I'm looking for opportunities to serve in this church." I was told there was no place in the church for me because I was black. Two things happened for me. Initially there was a sense of the-penny-dropped and I realized that in all my years of being part of the church I hadn't seen anybody in leadership that looked like me. I hung in there because I'd seen somebody in the past who looked like me, I knew that I could be. I realized, and to-date in this particular congregation, there's only one white minister. The other interesting thing was this minister who told me that, pastored a congregation that was 99.9 percent black. In the back of my mind was, in all these years that you have pastored this particular congregation, what have you said to the young people in that congregation about God's call in their lives and the possibility of them serving in ministry? We send a loud message when we aren't able to think about who is in leadership and how those people in leadership inspire others to hear and respond to the call. If I didn't have that experience of seeing somebody who looked like me in significant leadership, I might not be in the church today.

We can't diminish that. We're not necessarily creating those people, then when these people come to us, we need to honor and respect that it's a gift that God has given upon us. God [is] still sending us gifts of people who can assist in our leadership.

To come back to the theological schools, when I think about most

of the theological schools in this country, there are very few of them, if any, that have a full-time black faculty member. What do we communicate when I come to a theological institution and I don't see anybody that looks like me offering leadership in that context. When I look at what I'm invited to read, I don't see anybody who reflects me. I have to negotiate with a faculty member to add somebody that I think I should be reading and reflecting on.

I think that's the work of the church today. It's not to wring its hands, it is to say, "okay we have not been attentive, now we need to be attentive." It has to be practical. It can't just be a matter statements; it has to be more practical to receive the diversity that God actually is giving us as a gift.

Rev. Michael Blair is a member of the Order of Ministry in the United Church of Canada and currently serves the General Council of the United Church of Canada as the General Secretary a role he began, November 1, 2020.



In his time at the General Council Office, he has served as Executive Minister for Ethnic Ministry; Executive Minister of Communities in Ministry and Executive Minister, Church in Mission. Before joining the General Council staff, Michael served as the Executive Director of the Toronto Christian Resource Center (CRC), which was a ministry of the then Toronto South Presbytery, now Shining Waters Region. Michael was admitted to the Order of Ministry in 2010 and has previously served as a congregational minister of a number of Baptist churches in Toronto and St. Catherine's, Ontario; a staff member with Intersarsity Christian Fellowship at the University of Toronto, and as a community chaplain with the Ontario Multifaith Council's Reintegration Program.

things they do teach

BY BRENDA FAWKES

REFLECTIONS ON THEOLOGICAL FIELD EDUCATION

When I first began as Director of Theological Field Education at VST I came across a social media site called: Things They Didn't Teach Us In Seminary. I decided to follow the group, believing it would become a valuable source of insight for me, and other faculty, as we attempted a responsive and relevant curriculum. What I soon discovered were prolific posts suggesting that newly minted ministers felt inadequately prepared for all kinds of ministry and leadership situations. Given their self-identified deficiencies, I quickly concluded that there was no possible way to cover everything they were missing. It would be impossible to cover all ground and check off a laundry list of skills in one degree—especially with pressure to decrease credit hours and shorten degrees.

The temptation in the church and theological formation is to come up with lists of skills and characteristics to answer the question: how do we prepare leadership for the exercise of ministry?

Professional Leadership

My experience of students over the years is that some look forward to field education as part of their theological school formation. Others dread it. If we were keeping the dichotomy perpetuated and separating systematic or academic learning from practice, it would make sense for a student to feel more comfortable on one side of the divide.

What Makes It Practical?

In its simplest form Field Education or Ministry Practice can be defined as: providing skill development, ministerial reflection, discernment of vocation (testing or affirming one's call), forming mentor relationships, and allowing one to live into the transformation of self and leader. Field Education is the constant art of dialogue between theory and practice.

In an examination of graduate level professional education and related pedagogy, it was found that “professionals train people in what William Sullivan calls the three apprentices: the cognitive apprenticeship which focuses on developing knowledge and cultivating habits of mind; the practical apprenticeship which focuses on habits of practice, and the moral apprenticeship, which focuses on learning the values, ethical commitments and personal responsibilities of the profession.”¹

In theological field education these same foci are often termed as knowing, doing, and being. In my work with students, I use the three components of formation: Knowledge, Skill, and Identity.

Contextual

A minister becomes a minister in and through the practice of ministry. They receive a tradition of practice, they study the meaning of the practice, but it is neither in repeating what others have done nor memorizing



Affirmation and dissonance recreate one's map or legend for their leadership perspective. It calls forth an openness and generosity in learning.

theories of practice that they become a minister. It is in the practice combined with knowledge of the received tradition and contemporary insights and critiques, repeated over time in which the practices become integrated in the life and vocation.²

Early field workers cued faculty to the importance of field-based learning when they returned to seminary or theological schools after the summer with good questions or mindful of what they didn't know and wanted to develop more.

Affirmation and dissonance recreate one's map or legend for their leadership perspective. It calls forth an openness and generosity in learning.

Theological Reflection

The reflective practice of field education is further deepened in that it is not simply analysis, but rather theological reflection. Barbara Blodgett and Matthew Flooding

trace the roots of this methodology back to an example from scripture. In the story of Pentecost, when those gathered bear witness to God's deeds of power in their respective languages, they ask the question, "What does this mean?" (Acts 2:12 NRSV).³ Theological Reflection is meaning-making and informs our faith, leadership, spiritual lives, and ministry. Like the Pentecost reflectors, it is intentional in drawing out meaning. Some field educators suggest that theological reflection in ministry can be boiled down to the questions: What? So What? Now What?⁴

Grace of Learning

Another core value of field education involves what I call the grace of learning.

I was fortunate to do my ministry practice and formation at a time in the United Church of Canada when there was opportunity to do overseas internships. One of my learning goals was to understand

the nature of Christianity in dominant culture. So I asked to learn in a country where other religions formed a tighter relationship with “the state.” I landed the opportunity to spend five months in various places in Northern India working with the Church of North India. Seven weeks of that time was spent in Calcutta at a seminary. Daily I travelled with students who were on field placements in various churches and agencies in the city. This led to a great diversity of experiences from orphanages, brothels, schools, and slums. One day I followed a female student who worked in a local church. She essentially was not permitted to do anything except observe male supervisors and teachers undertake ministries of education, preaching, and pastoral care. She explained that in the tradition of the denomination she was part of, she was not permitted to lead as a woman.

When we returned to the college, I spoke with the Director of Field Placement on faculty. He had already taken me under his wing and provided this foreigner with hospitality and care. He explained that he had sent this young woman to that particular placement so that she could learn that women were subordinate in her tradition and she would not be welcomed easily into leadership. I wondered about this wisdom with him. I suggested that perhaps she did not need to learn her oppression—she already had that competency. What she needed was an environment that could fan the flames of her call and increase her sense of competency and hope to exercise leadership in response to the call of discipleship. To my surprise, the Director returned to me a few days later and presented me

with a gift of a tapestry of women working in the field to show me that he had learned from my challenge. It still hangs in my home as a sign of our mutual transformation. We often don’t learn best from failure and discrimination, but rather from encouragement, hope, imagination, and support.

Studio The Art of Leadership⁵

The definitive course relating to field education at VST is known as the Leadership Studio. The name of the course is always a puzzling one—what is a studio class at theological school? The studio is precisely positioned to respond to the adaptive challenges of today. Ron Hefetz, Founding Director of the Center for Public Leadership at the John F. Kennedy School of Government, says that “if the global commons where those who offer leadership must contend with a myriad of significant challenges is complex, diverse and fraught with ambiguity, then the space devoted to learning effective leadership for such a world might be usefully similar...”⁶

In other words, the classroom can’t set up a false container of easy answers for leadership. Reconstruction of the learner into leader involves a sturdy holding environment so that upon leaving seminary or school, we don’t have all the answers, but an attentive response and presence to the art of ongoing leadership. The studio is set up as a combination of theory and familiar classroom parameters as well as experience and reflection to hone one’s adaptive abilities. The raw material students work with is a combination of knowledge and theory plus both positive and confounding experiences from real time leadership situations. These

materials draw the learner out at the edge of their identity, and require continual analysis and interpretation of their context as well as acute theological reflection. The studio or lab is messy and yet a crucible for transformation. It is a place for practice, trial, reshaping, imagination, and continual feedback.

I remain convinced that no degree, list of competencies, or intention could satisfy the deficiencies named in the Things They Didn’t Teach Us In Seminary group. In her book on Shaping Spiritual Leaders, Abigail Johnson describes ministerial and pastoral leadership as comparable to white-water canoeing. We don’t just develop skills to implement, but need to learn to navigate in the rapid waters of social, technological, and demographic change.⁷ The list of skills and tools required would change as quickly as the time it would take to identify them. Instead we need a healthy balance of skill (paddling), knowledge of the river (context), and the ability to discern correct leadership in certain situations. Do you go with the current or challenge it?

At the Vancouver School of Theology, our currency is not one of checklists. It is, rather, equipping students to feel competent in whatever waters they will paddle. It is what is learned in seminary.

Rev. Brenda Fawkes is the United Church of Canada Officer of Vocation Ministry for B.C., Yukon and Southern Alberta. Brenda was the Director of Theological Field Education at VST from 2011 - 2019.



This article is part of the upcoming book by VST faculty, *Theological 10%*.

¹ Kathleen A. Cahalan, *Introducing The Practice of Ministry* (Collegeville: Liturgical Press, 2010), 118.

² Cahalan, *Introducing The Practice of Ministry*, chp 5, Kindle.

³ Barbara J. Blodgett and Mathew Flooding, “The Role of Theological Reflection Within Field Education,” *Journal of Reflective Practice* Vol 34(Mill Valley 2014): 269

⁴ Barbara J. Blodgett and Mathew Flooding, eds. *Brimming With God: Reflecting Theologically on Cases in Ministry* (Eugene: Wipf & Stock, 2015), 13.

⁵ The original vision and imagination for the course, *The Studio For Strategic Leadership*, belongs to Rev Dr. Keith Howard. The leadership matrix involving the intersection of four stories and a curriculum using adaptive leadership methodology

was inherited from his teaching in the first years of the course.

⁶ Sharon Daloz-Parks, *Leadership Can Be Taught: A Bold Approach For A Complex World* (Boston: Harvard Business School Press, 2005), 48.

⁷ Abigail Johnson, *Shaping Spiritual Leaders: Supervision and Formation in Congregations* (Herndon: The Alban Institute, 2007), 15.



Shadia Qubti

VST MAIIS STUDENT

My spirituality has emerged from the margins of my society. As a Palestinian among majority Israeli population. As a Palestinian Christian among a majority Palestinian Muslim minority. And as an evangelical among a predominantly traditional Christian community. And lastly, as a committed peacemaker in an intractable conflict setting. As a minority member, my faith is my source of hope and resilience – despite or because of our circumstances, God is with us. It is only fitting that I would enroll in the Masters in Indigenous and Interreligious Studies program in Vancouver School of Theology. On one hand, I wanted to study theology and on the other hand, I want to learn from other minority contexts. VST offered me the best combination of both of my desires - the richness of its theological content as well as the diversity of fellow students who come from different ethnic, religious, and theological backgrounds than myself.

I hope to utilize my education at VST to seek possibilities to further my academic career. I also hope to use this time to shape my own process theological convictions. My experience working in peacemaking in Israel and

Palestine evokes existential questions: namely what is our hope for the future, or where is God in the midst of our suffering. My lived experience was consumed by survival and reaction, and I feel this is an opportunity to contemplate, reflect, and respond. As an example, here is a podcast episode I co-produced that highlights the impact of COVID-19 on Palestinian men and women living under occupation, or as we called the podcast, Women Behind the Wall.

Find Shadia's podcast at www.womenbehindthewall.com.

Shadia Qubti is a Palestinian Christian who has worked in peace building and advocacy initiatives for 15 years. She is particularly focused on amplifying the voices and perspectives of women and other minorities in a variety of ways, one of which was in the Women Behind the Wall podcast. Shadia was born and raised in Nazareth. She studied International Relations and English Language at the Hebrew University in Jerusalem, and Conflict Resolution and Nonviolent Action at Trinity Dublin College in Ireland.

Indigenous thought

BY RAY ALDRED

I am the Indigenous element. A purveyor of exotic raw data sent here to illuminate and beguile, to be faithful yet a bit treacherous, a singer of songs, a teller of stories, a hunter and a traveler.

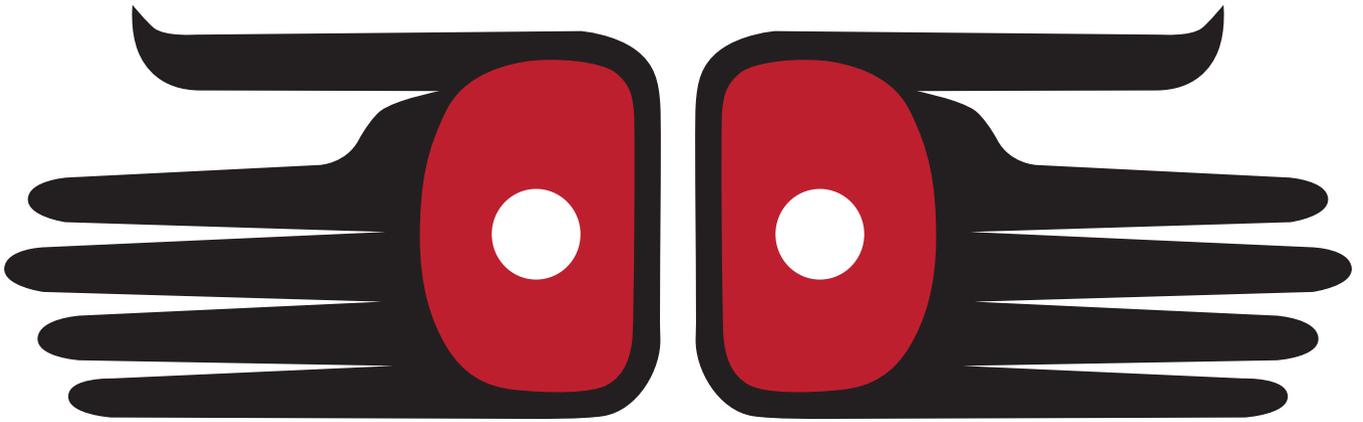
Indigenous identity in Canada has meant that the Vancouver School of Theology has adopted the Indigenous value of making room for people to be who the Creator made us to be. Indigenous people in Canada and the United States have all experienced trauma¹ and it has been our companion and told us tales in the dark that shaped us and helped us to see some things clearer and at other times distorted our vision. In the Indigenous Studies program, we are attempting to see and work on our distortions. The eschaton reminds us that we see only partially, and we need a community to see a bit clearer. So, listening to the voices of Indigenous people, Vancouver School of Theology, through the Indigenous Studies Program, gives back space to try and hold these two stories beside each other: Indigenous identity and Christian faith, until they can be told together.² So, all of you will, I hope by the end of your time at VST be familiar with at least two Indigenous spiritualities so you can be an ally as we work to build our home on Indigenous Land.

As I write this piece, and the Indigenous program operates at the Vancouver School of Theology, we are mindful that we are all on the unceded territory of

the Musqueam people. They have welcomed us here and we are living as guests, according to their way of understanding things. We respect one another so we will not fight about our different religions, but we will behave and make room for one another to be who we were created to be.

You will notice that the first statement is taken up by the preliminary comments, this is protocol. Protocol is how we hold and care for one another in a respectful manner. For the Indigenous world, the preliminaries or the protocol is always important. Put another way by my friend Adrian Jacobs, for Indigenous people the preamble is as important as the rest of the proceedings. The preamble includes giving introductions and reminding ourselves of all our relatives and the land. Relationships are what is most important for Indigenous people and for Indigenous Studies. Now that we have done the work of protocol or preamble, we can move on to the question of how do we talk about Indigenous Studies?

The late Vine Deloria asks, “how do we talk about [Indigenous Identity] intelligently?” In light of the colonial legacy, how do you have a conversation about Indigenous theology and identity without quickly becoming polarized and politized in thinking about Indigenous life and identity. What is needed is to think in terms of a respectful dialogue with Indigenous thought and people. Deloria suggest that there are at least three things necessary to begin to understand Indigenous thought. First, an Indigenous approach to life and ultimately theology is different from modern Western thought, but equal.³ Indigenous studies should not be approached as gleaning raw data for one’s own ideas,



but as entering into relationship with Indigenous people in order to understand.

Second, in order to enter into an Indigenous way of proceeding in theology, new-comers must adopt or respect Indigenous boundaries in specific situations. For example, Indigenous scholars, because of their focus on relationship related stories from relatives and elders, which means the research paper is often in the form of a first person narrative. This has rubbed the enlightenment thought the wrong way, particularly researchers who claim objectivity rules supreme. Narrative forms of discourse seem to show a greater level of respect for Indigenous people by not reducing a people into a set of principles for use by the world. Indigenous Studies does not exist so that scholars can collect and refine “exotic raw data” for their project. You cannot reduce Indigenous peoples to one group; therefore, we engage in culture specific examples in our teaching. There is, as well, a greater

attention given to the oral nature of Indigenous wisdom that requires a narrative approach that honours the communities' approach to keeping wisdom. This has included research projects that took on alternative forms other than written papers. Honouring Indigenous boundaries also means that some things are out of bounds to speak about. The researcher must respect communities' rules about recording information and guard against cultural appropriation.

Finally, Deloria suggests that one must embrace an Indigenous communal identity to understand Indigenous philosophy. For example, acknowledging whose traditional territory we are standing is a beginning of this process. We must understand that we are responsible to all our relationships, to live in a respective way toward all our relatives. I have found that Indigenous people can teach the enlightened autonomous individual about communal relationship. The modern world is consumed with

individual rights, but in Indigenous country, we want to make choices that honor our relatives, relatives that includes those who have passed on and those who will arrive in the future. It requires that new-comers listen more than talk. For other newcomer individuals, entering an Indigenous learning space will mean they must give up their perceived “right” to verbalize their thoughts. Communal identity means learning to see the web of relationships all around and acting responsibly in that context.

Rev. Dr. Ray Aldred is the Interim Academic Dean (2020-2021) and Director of Indigenous Studies at the Vancouver School of Theology. He is status Cree from Swan River Band, Treaty 8. Ray was ordained with the Christian and Missionary Alliance in Canada.



This article is part of the upcoming book by VST faculty, *Theological 10%*.

¹ Martin Brokenleg, “The Spirituality of Self-Determination” (Anglican Indigenous Sacred Circle, Prince George, British Columbia, August 7, 2018).

² Andrew Wesley, “Traditional Aboriginal Spirituality” (paper presented at the Consultation on First Nations Theological Education, Thornloe University, Sudbury, Ontario, May 21, 2009).

³ in Jr. Deloria, “Philosophy and the Tribal Peoples,” in “American Indian Thought”, ed. Anne Waters (Malden, MA: Blackwell Publishing, 2004), 5-9.

heritage of Vancouver School of Theology

(1893 - 1971)

1893



COLUMBIAN COLLEGE

Columbian College (Methodist), located in New Westminster, was incorporated in 1893 and was the first institution of higher education in B.C. In 1923, the new Ryerson College took over its theological training curriculum, and Columbian College continued to operate as a residential secondary school and general arts institution. Columbian College was closed in 1936.

1907



WESTMINSTER HALL &
RYERSON COLLEGE

Westminster Hall was a Presbyterian theological college founded in 1907 to meet the growing demand for ministers in the mission fields of B.C. Until 1923, when the college entered into affiliation with the Anglican and Methodist theological colleges, it operated only during the summer months. The principals of Westminster Hall were John MacKay (1908-1919) and W.H. Smith (1919-1927).

Ryerson College, a theological college established by the B.C. Methodist Conference, received its charter in 1912. Consultations with other denominations resulted in plans for a coordinated complex of buildings on the campus of UBC to house Ryerson College, Westminster Hall (Presbyterian) and a proposed Congregational college. Ryerson began offering courses in 1923, students and staff being accommodated in Westminster Hall.

In 1927, Ryerson and Westminster were amalgamated to form Union College.

1910



LATIMER HALL &
ST. MARK'S HALL

Latimer Hall was officially opened in 1910 at 1548 Haro Street, Vancouver, as one of the two training schools that were an integral part of the Anglican Theological College of British Columbia. It was incorporated in 1911.

In 1920 Latimer Hall merged with St. Mark's Hall to form the Anglican Theological College of British Columbia.

1927



LAYING OF CORNERSTONE
UNION COLLEGE

Rev. Dr. J.G. Brown
Principal of Ryerson College
Rev. Dr. A.M. Sanford
Principal of Columbian College
May 21st, 1927

1948



UNION COLLEGE
GRADUATION

1957



UNION COLLEGE
STUDENTS' THEOLOGICAL
SOCIETY DANCE

In Spring, 1927, on the newly occupied site of the fledgling University of British Columbia, the groundbreaking ceremonies took place for the two theological colleges that would in 1971 become the founders of the Vancouver School of Theology. On April 13th, Lord Willingdon, Governor-General of Canada, turned the first sod for the Anglican Theological College of British Columbia; five weeks later it was a national leader of the recently created United Church of Canada, the Reverend Dr. S.D. Chown, who laid the cornerstone of Union College of British Columbia. Some six months later both institutions formally opened their doors to the future clergy of British Columbia.

The years immediately preceding the Great War saw the opening of two Anglican Colleges, Latimer Hall and St. Mark's Hall, both in the downtown westend of Vancouver, while Presbyterians and Methodists trained their ministerial candidates at Westminster Hall and Ryerson Hall respectively, each founded in the same pre-War decade.

R. Gerald Hobbs, *The Journey Continues* (Vancouver School of Theology, 1988)

1927



OPENING OF ANGLICAN THEOLOGICAL COLLEGE ON UBC CAMPUS

The Most Rev. S.P Matheson, Archbishop of Ruperts Land & Primate of Canada. November 9th, 1927

1928



MISS. H. HELLABY FIRST FEMALE GRADUATE CLASS OF 1928

Anglican Theological College

1930



UNION COLLEGE GRADS & FACULTY SESSION 1929-1930

Rev. J. Carruthers, W.E. Fullerton, R.G. Dunbar, F.H. Stevens, R.E. Stedman, Rev. D.A. MacMillian, Rev. Prof. R.B.Y. Scott, Rev. Prof. A.M. Stanford, Rev. Principal J.G. Brown, Rev. Prof. W.H. Smith, Rev. S.S. Osterhout.

1940



REV. NORAH HUGHES FIRST WOMAN TO BE ORDAINED BY BC CONFERENCE

Graduate of Union College

1958



JOAN MITCHELL FIRST LIBRARIAN OF UNION COLLEGE

1963



ANGLICAN THEOLOGICAL COLLEGE LIFE IN RESIDENCE

1964



ANGLICAN THEOLOGICAL COLLEGE FACULTY IN FRONT OF EPIPHANY CHAPEL

W.R.K. Crockett, J. Blewett, D. Somerville, T. Bailey, B.H.Cooper

1971



OPENING OF VANCOUVER SCHOOL OF THEOLOGY

The amalgamation of the Anglican Theological College and Union College to form the Vancouver School of Theology.

in a time like this

STORIES BY

GLORIA LITA D. MAPANGDOL

JOAS ADIPRASETYA

ELIZABETH RUDER-CELIZ

resilience in the face of COVID-19

BY GLORIA LITA D. MAPANGDOL

MANILA, PHILIPPINES

It was mid-March when the Covid outbreak in Manila started. We were certainly not prepared for this. We had been looking forward to the joyous occasion in May when our 7 Myanmar students would finally graduate, together with other local students. This was the highest number of foreign student graduates in the history of Saint Andrew's Theological Seminary (SATS). Alas, as the end of May approached (graduation day), we were still under Enhanced Community Quarantine as Manila had become the center of this pandemic in the Philippines. In the end, it was still a memorable graduation as it was the first time no guests were invited. We had to keep social distancing, wear masks, and avoid physical contact so much so that Diplomas were not handed, but instead were picked up by students from a table.

From March to June, seminarians were literally locked down at the SATS dormitories. For some, living here may have felt like living in a barracks. They could not go out

to play, to shop outside, or visit friends. They could not even go home to their families because of strict travel restrictions. They had no choice but to stay at SATS and strictly observe lockdown protocols to prevent an outbreak. In fact, those who had flu were quarantined at separate quarters for close monitoring. Since this was the first time something like this happened, there was fear and anxiety, but we encouraged each other to surrender everything to God in prayer. Part of God's response was a very supportive community who not only helped with the needs of the seminarians, but also served as frontliners by serving as marketers and doing errands for seminarians.

So many things happened in a short time and we thought it would go away soon. However, Covid is still here and judging by the numbers of new cases each day, this may take longer than expected. From Enhanced Community Quarantine, Manila is now under General Community Quarantine, but nothing changed at SATS. For our protection, students are not yet allowed to go out except for exercises, work details, and other community-related activities. We have started our regular chapel services too, observing health protocols. However, with this unfortunate situation, worship at the SATS chapel is exclusively for us. Members of the community are advised to worship at the nearby cathedral.

One of the many important lessons taught to us by this pandemic is resilience. We were shocked by its impact, but we need to move on. Fear and panic has no place in



Saint Andrew's Theological Seminary

**COVID has not been successful
in scaring and stopping those whom
God called for the ministry.**

a situation where so many people are depending on what should be done next. It encouraged us to assess our situation (financial, mental, spiritual) and remedy things in order to survive. In building our resilience, we have discovered hidden talents and creative ideas we had not imagined before the pandemic. Since more than 95% of the students are from the Indigenous Peoples of the north and south, we were reminded of our relationship with the land. While we do not have the gift of seas and oceans, we do have parcels of land we can till and turn into gardens. As a result, what used to be flower gardens or fields of grass were turned into beautiful vegetable gardens. We even have a small duck farm now. We never thought about these possibilities before Covid. Indeed, when the land is tilled and cared for, it produces fruit. Aside from harvesting for their food, students shared their produce to those who were in need in the community or were sold for fertilizers. This has, in fact, created a ripple effect that most households and tenants in the same compound started their own garden plots.

We at SATS also learned new skills and polished old ones. It was surprising to learn, for instance, that some students worked as bakers and chefs before they came to SATS. Others are almost professional barbers and nail cleaners. Some are good at playing the piano and the guitar. Others are into construction work, housekeeping, taekwondo, and more. We made use of these skills during the lockdown to serve the whole community at SATS. Again, the community was always there to help encourage and patronize what we offered and we were



Saint Andrew's Theological Seminary

able to raise an amount to add to their food supply. All these activities have helped keep everyone happy and healthy (physically, mentally, spiritually, and socially).

Unplanned things do happen in life, whether these come in the form of calamities, tragedies, pandemic, etc. We may not have been prepared at all for this, but we never gave up learning and discovering how we could survive and cope with the new situation as a community. Everyone participated, despite the fear of getting infected. Students followed the rules and helped monitor violators. SATS, though it was also struggling financially, extended help to stranded college students living with us and fed them for the duration of the lockdown. This pandemic truly taught us to value what we have and share them with others.

In times of crisis, God raises up brave men and women to help. This is Biblical and is true in our Covid experience. Volunteers from among us became front-liners during Covid. They went to market. They visited drug stores to buy medicines. They bought vegetables and fruits for those who couldn't go out to buy. Going out was very risky, yet they did it for us. We can only pray for their safety.

To top it all, Covid has not been successful in scaring and stopping those whom God called for the ministry. In July, Manila was still the center of this pandemic

(it still is). Difficult travel restrictions and quarantine measures resulted in the cancellation of all international applicants: 1 from Bangladesh and 3 from Myanmar. We have accepted 35 local applicants, but one by one, they started changing plans. We prayed hard for God's intervention because the old students were already here and we need to start classes soon. And lo and behold, with God's grace, we welcomed 20 new students this year.

This school year (August 2020-May 2021), we have a total of 55 students who are all stay-ins here at SATS. Since they had been living here together, we decided to do blended learning, a combination of face-to-face learning (60%), online learning, and research. This is the best we can do for their training and formation as we await better days for more learning opportunities and activities outside. Life at SATS is not easy, but as long as we follow health protocols and trust in God's grace and mercy, we consider ourselves blessed. May God continue to protect and provide for us! To God be the Glory!

The Very Rev. Dr. Gloria Lita D. Mapangdol is the President and Dean of Saint Andrew's Seminary in Manila, Philippines.

Vancouver School of Theology and Saint Andrew's Seminary have initiated a partnership agreement beginning January 1, 2021. We are already learning, teaching, writing, and researching together in the service of the global church.



a story from Jakarta Theological Seminary

BY JOAS ADIPRASETYA
JAKARTA, INDONESIA



Jakarta Theological Seminary

The pandemic has badly affected every organization in Indonesia. Jakarta Theological Seminary is no exception. We have to unlearn our old life and relearn new habits. As a faculty member, I am very grateful for the leadership team's adaptive responses to such an unprecedented situation. Allow me to tell you what we have been doing in the last seven months. Of course, the first thing that we did was change our learning process from classroom to online platform, right in the middle of the last Spring semester. Such a switch has been challenging for most of us: students, lecturers, and staff members. As people who have a face-to-face culture, it is not easy to relate with others using a new screen-to-screen platform. Some of our community members have been hit hard financially by the prolonged pandemic. We cooperate with our supporting churches to provide daily necessities, distribute financial assistance, additional tuition grants, and internet connection vouchers to some students and staff members. Our seminary also provides an in-house psychologist and two counselors to help our students and staff deal with their mental health; in the last seven months, 35 people have benefited from this ministry.

We have also practiced several measures to make sure that the seminary complex can maintain its spirit as a life-giving ecology for everybody: building a hand-washing station at the front gate for everybody

**We have to unlearn our old life
and relearn new habits.**



Vancouver School of Theology

entering the seminary, using a thermometer gun at the entrance to measure body temperature, implementing a mask mandate and physical distance for everybody, promoting awareness through posters at several spots, and performing a daily disinfectant spray throughout the campus. In cooperation with a local Christian hospital, we also educated our staff, faculty, and students using the Zoom platform to live healthily during the pandemic. The same hospital also provided free Covid-19 tests for all family members of our lecturers and staff members. As our guesthouse has been vacant for months, we used the rooms to accommodate some staff members and alums who needed to self-isolate after contracting Covid-19. We provided food and vitamins for them every day to build their immune system. Our students and staff members also made 5,000 face shields and distributed them to medical workers in some remote areas in our country.

The pandemic has certainly pushed us to adapt to such a new situation in many ways, but we refuse to give up our values as a community of love and solidarity. A seminary is not only a place where theology is taught and learned academically. It is also a place where we have to live out our theology spiritually, though brokenly. And we also pray for the Vancouver School of Theology that you will receive all grace and strength from God to continue your journey in such troubled times.

Rev. Dr. Joas Adiprasetya is the President and Lecturer in Systematic Theology at Jakarta Theological Seminary and Pastor at Pondok Indah Indonesian Christian Church, Jakarta.

Vancouver School of Theology and Jakarta Theological Seminary have initiated a partnership agreement beginning January 1, 2021. We are already learning, teaching, writing, and researching together in the service of the global church.



finding community in the midst of a pandemic

BY ELIZABETH RUDER-CELIZ
VANCOUVER, CANADA

One of the last face to face interactions I had at VST in early March was in the hallway by my office, as one student commented that, “after all the things going on in the World, it was going to be this pandemic that brings everything down, “ (or words to that effect!). In truth, I didn’t really believe it... then, slowly and quickly I changed my mind, and within two weeks of that conversation we were at home.

One of the strengths of VST has always been the community gathered. Students, faculty, and staff gathered together to support each other; because life is always happening in our midst. The World does not stop because we come to school — births, deaths, relationships beginning and ending, sickness — all continue, and the community is formed, and reformed, as we support each other through all of life. I’ve seen this community carry people through the best and worst times of their lives. The challenge for VST during Covid has been to keep the community healthy, while online.

From my observation as the School Chaplain; VST shifted quickly to online study, and online worship, aided by the fact that whole community of online students already

**The pandemic isn't new any longer,
it's not exciting — it's just a slog,
and it's normal.**

existed; classes shifted, worship happened, people gathered. It wasn't the same, but in the early days of this pandemic there was something so comforting in seeing each other's faces and being together — the Community formed and re-formed.

Students took the initiative and started worshipping and meeting together on Zoom, supporting each other, and in fact worship patterns, like Anglican Morning Prayer that usually end with the term continued through the summer. It became apparent quickly, too, that some students were feeling very isolated, and often fearful. Many of our students live alone, and that was very hard, as people weren't able to be together, to hug, to touch, and to be close to others. As well, 'zoom fatigue' started to creep in as students spent hours and hours in front of screens, not to mention the Faculty and the Staff!

The question for me (and for many others in the school) is how to maintain the sense of community; how to be together, without physically being together, how to keep the Community forming and re-forming. This has presented challenges and opportunities for the school. Distance students seem to be much more fully

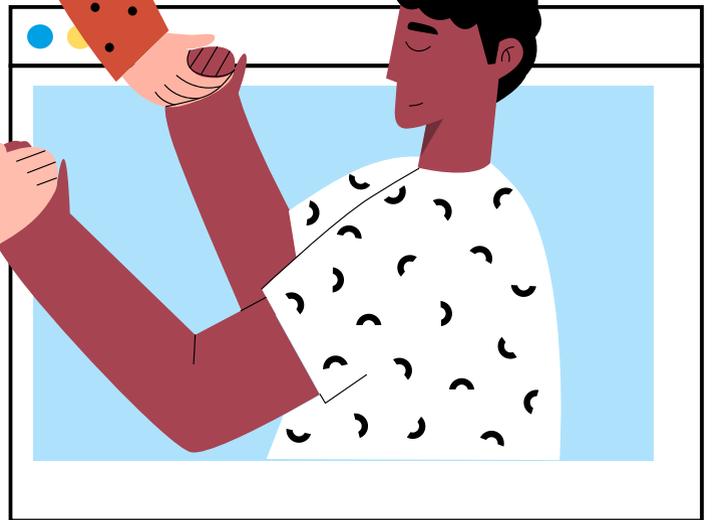
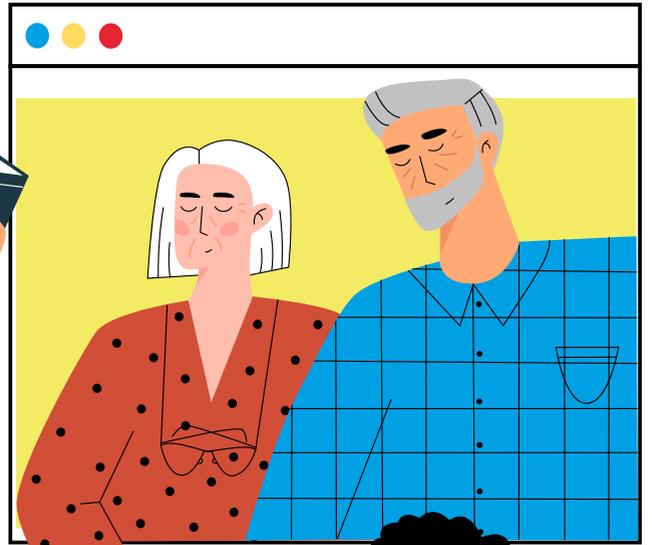
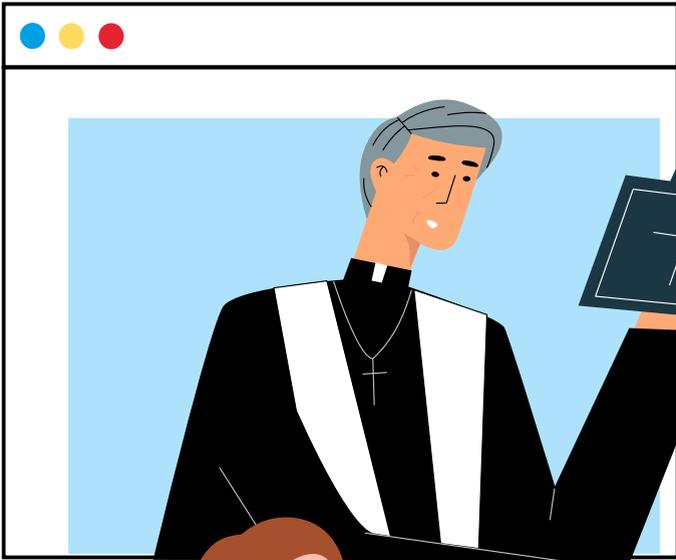
incorporated into the life of the community this year. We have record enrollment as people are home, and more able to come because they do not have to throw their whole lives into chaos to transplant themselves. This fall Orientation was entirely done online: students gathered to hear about classes, and to meet each other, to find their denominational groups and program groups. What I missed was the in-between time, the time between hearing about classes, the time spent milling around, when people really got to know each other, and when I got to know students, and that remains a challenge.

Denominational worship also seems to be more accessible this year as more and more students are able to attend, and I've observed a strengthening of the denominational communities. Community Worship is one of the few times that students are all invited to gather together, and it's been a bit of a learning curve; as we figure out how to worship together, how to sing together, how many voices should be unmuted at any time, and how we hold the holy space. There have been moments where things went sideways and there have been some really holy moments that I will remember with joy.

The pandemic isn't new any longer, it's not exciting — it's just a slog, and it's normal. The challenge and the opportunity for VST is, as always, how to be the community together, how to form and re-form the community of faithful people on a journey supporting each other. Community living out in action faith in God. That ultimately is what roots us, following Jesus by ministering to others — because that has not changed. I'm looking forward to next term when we're going to "Linger" bringing back the time after Community worship when we eat together — no agenda, just fellowship. I'm so proud of the way that everyone has tried to support each other, to be together in new ways, and I look forward to the day when we gather in person and embrace.

The Rev. Elizabeth Ruder-Celiz has been the school chaplain at VST since August 2019, she also serves as Associate Priest at St. John's Shaughnessy Anglican Church in Vancouver. She has been an ordained Anglican Priest for over 15 years and has served in a wide variety of contexts; rural urban, big small within British Columbia, and has learned so much from every community she's been in. Elizabeth has a passion for supporting people in ministry, and helping them develop as leaders in their communities.





formation for ministry: a work in progress

BY GRANT RODGERS

The Facebook page “Things They Didn’t Teach Us In Seminary” describes itself as “a group for those who have graduated from an accredited seminary who want to share the things that we have experienced in the Church that were not necessarily covered in seminary...” The page is fascinating and often amusing because (as I know from over 35 years experience as a pastor of the Church) there are countless scenarios clergy face for which there is no preparation, not even a warning.

As I have discovered by experience, I was as equipped as I needed to be to face situations of marital conflict, theological disagreement, management issues, programming priorities, liturgical innovations, cattle herding, and countless more. Thankfully, as our tradition so wisely teaches us, we are redeemed not by our acquired competencies, but by the grace of God, and thanks in good part to my theological education, I knew that too.

What is Formation?

Ministry is never a matter of merely imparting information, or telling people what to do; it is never simply a matter of techniques and formulas or having a script. Ministry is never done in isolation, and it is not something done to people, but among people, with people, for people.

Formation involves exploring the relationship between theory and action, reflection and practice, being and

doing. It is learning about oneself and about oneself in context, in relationship, in leadership.

Formation is not and probably never can be a fixed format, as the word formation could suggest, i.e. some existing and ideal pattern into which we mould people for some well-defined purpose or role, or a program by which we train people toward a desired end, with the Church (and perhaps society) understood as a kind of constant.

It is about developing attitudes and approaches which are rooted in concepts like the Body of Christ and the image of God in all human beings, and the belief that God is love.

As we continue to seek to come to terms with the legacy of colonial domination and the suppression of Indigenous wisdom and cultures, we are also doing our best to integrate emerging insights relating to gender, sexuality, trauma, ecology, racism, and socio-economic injustice.

Aware of the damage that has been done to people in the context of the Church, and the resulting reaction against both institutional church and religion, the idea of leadership itself and the kinds of images or metaphors we have used to describe or define ministry have had to be re-examined, and educational content and processes adapted to new experience and awareness of needs. We

are seeking new kinds of leaders for a different kind of church. With all that has gone on in our time, it is almost a matter of training people how not to be clergy.

Formation more than ever needs to be fluid and responsive, as more variety and new challenges continue to emerge. We are training people not just to take up the torch handed on from the past, but to prepare them for the future and, in a sense, there is no program for that. Certainly, faith becomes an essential part of this process at an early stage!

Vocation & Context

In my class on Vocation, I have typically asked the question “Whose calling is it?” A person’s vocation is not simply between themselves and God (or their idea of God); it has to do with how that calling may serve God’s people. Training for ministry should have in mind the needs of the Church as a whole, so formation necessarily involves an active dialogue and relationship between the seminary/theological college and the Church. It requires faculty who are “up to speed” on what is going on in the faith community.

There is a real need for people with the capacity to learn and also keep on learning, not simply persisting in imposing increasingly dated ideas and information, but responding faithfully and creatively to what they encounter and experience in specific ministry contexts.

Relating to people and motivating and leading people requires a very high level of ability and social intelligence. Competency for ministry requirements from many churches suggest the importance of passion,

deep spirituality, excellent relational and leadership skills, imagination, humility, compassion, and (it should go without saying) faith.

Candidates for ministry should be able to “translate” scripture and the richness of church tradition “into the real life of the actual communities and contexts where we minister.”¹

The Summons of the Future

It may be that when we no longer know what to do we have come to our real work, and that when we no longer know which way to go we have come to our real journey.

The mind that is not baffled is not employed.

The impeded stream is the one that sings.

Wendell Berry - *Our Real Work*²

Once, clergy of historic mainline churches could expect to be included and consulted as important partners of the professional and cultural establishment. Though that may still occur, it is on an individual, ad hoc basis, and people training toward ministry need to expect to occupy a different kind of place in society, one more on the margins and, in many cases, at odds with the values and power of the elites. Clergy today often feel like pariahs, not prelates, and it can be very deflating to the ego. Leaders today must truly be people foolish enough to believe in the truth of the Gospel, and to recognize that God’s power is actually perfected in our weakness.³

Future clergy are going to have to know how to balance expertise in traditional ways with being change agents, and develop skills in goal-

setting, consultation, collaborative, and inclusive approaches to decision-making, rather than simply finding effective ways to impose their own agenda. Clergy will need to be able to discern between merely institutional self-preservation and the larger mission of the Church, so their time and energy (and training) are not expended on things of very little consequence. Future clergy will need to be adaptable and creative, allowing new models to emerge rather than trying to replicate old ones.

Rilke’s phrase “live the questions” has become almost cliché. What we might ask is: Are we living the right questions? Are we prepared to discern the *Missio Dei* for our time?

With all that has gone on in the Church and is going on in the world around us, a key dimension required for those discerning toward ministry is a deep sense of hope, rooted less in their confidence or ability to fix the problems than in the redemptive, gracious and compassionate nature of the God whom we seek and serve.

Rev. Grant Rodgers has brought extensive and recent pastoral experience to his role as Director of Anglican Formation at Vancouver School of Theology. In his sixth year at VST, Grant’s role includes teaching, mentoring, liturgical leadership, serving as liaison with students’ dioceses, and serving as part of the faculty team on a variety of committees including Admissions, Worship, Financial Aid, Faculty Student Review, etc. He has a lot of experience in mentoring curates, the newly ordained, postulants, and student interns, development of ministries, and serving in other pastoral and supervisory roles in the Anglican Church of Canada in three dioceses.



This article is part of the upcoming book by VST faculty, *Theological 10%*.

¹ The General Synod of the Anglican Church of Canada, *Competencies for Ordination to the Priesthood in the Anglican Church of Canada* (<https://www.anglican.ca/faith/ministry/education/competencies-priesthood/>), 2013, p.7.

² Wendell Berry, *Our Real Work* (<https://writersalmanac.publicradio.org/index.php%3Fdate=2012%252F08%252F04.html>)

³ II Corinthians 12: 9



Charles Demers

VST DADS STUDENT

So many of us know what it's like to be inside of an imperfect, too-human institution that we believe in so deeply, even when our friends and loved ones can't understand it. We know what it means to imagine our only possible futures within a body that other people can't even fathom has survived into the 21st century. We know what it means to say that, however wrong things have gone before this, *we will hold faith* — but hey, enough about my time with the CBC; let's talk about church!

I don't really think of myself as a "Christian comedian" — that label, the compound of the two terms, seems to me to fit better to someone like my very funny friend Leland Klassen. It describes not only an incidental combination of faith and profession, but a certain style of comedy and a tour circuit, a world that I'm not, and likely won't ever be, plugged into. I am, instead, a big city left-wing comedian, reliant occasionally on profanity, who has

at mid-life and mid-career found himself very seriously, and very unexpectedly, engaged with the Anglican faith of his upbringing.

My very first time onstage was aged six months, as Jesus Christ, in the Christmas pageant at All Saints Church in Burnaby, BC. I performed in one of 1980's finest removable forward-facing front-passenger baby seats, so though this wasn't an Easter show it did nevertheless mark a victory of sorts by life over death. But by my teenage years, I began a drift from the church. In my second-ever appearance on CBC radio's *The Debaters*, in my mid-twenties, I argued *for* the existence of God — but from the perspective of an atheist who wished he *could* believe. One of the clichés about comedy is that there is some truth to every joke; I don't know if that's always the case, but it was that time.

Supplementing my stand-up comedian's income in those days with some freelance book review work (the combination rocketed me into the ninth decile of Canadian income taxation, much to my accountant's chagrin), I wrote a positive notice for Richard Dawkins's polemic *The God Delusion*. In my review, I expressed my bewilderment about a very critical essay on the

book written by a Marxist writer whom I greatly admired, Terry Eagleton. But as the years wore on, the superficiality and categorical confusion of Dawkins's arguments became clearer as Eagleton's ideas, now expanded to book-length in his *Reason, Faith, & Revolution: Reflections on the God Debate*, found their way under my skin.

Today, I'm in discernment for the diaconate — an unpaid ministry that will therefore save my accountant another shock. I'm honoured to be among the first handful of students enrolled in VST's Diploma in Anglican Diaconal Studies (whose acronym, DADS, is a lovely tribute to the Church fathers). Though 2020 has been a year of banned crowds and consequently idle comedians, my time at VST has felt like anything but a project to stay busy or pass the time, or an indulgence while 'real life' is on pause. The teachers and students at VST have been welcoming, challenging, and gracious. That, and there are almost no hecklers. A comic could get used to this.

Charles Demers is a Vancouver-based comedian, author, and voice actor who has been nominated for the BC Bookprize for Non-Fiction & the Juno Award for Best Comedy Album. He worships at Christ Church Cathedral in Downtown Vancouver.

spring course calendar 2021

Explore the range of online courses VST has to offer!

Registration for Spring 2021 courses is still open. And what a huge variety of offerings! Please canvas the courses below and see if there is a course you might find interesting and helpful. This spring, courses from faculty who are experts in the field are open to you. All of the courses are online and we send you a link once you register. You can learn from your own home. You will find people in these classes who are taking them for degree and certificate credit, and those

who are auditing, just enjoying the learning for interest sake without taking on the assignments. The rich mix of students from across the world – four continents in some classes – gives variety and diversity to the discussion. We would love to welcome you into our community of learning. You can find more information about all these courses on the VST website with instructions for how to register.

We hope to see you in class!

FOR MORE INFORMATION OR TO REGISTER VISIT [VST.EDU/COURSES](https://vst.edu/courses)



GOSPEL OF JOHN

January 4th - 15th, 9am - 12pm

Instructor: Harry Maier

Introduction to the major themes of the Gospel of John and issues entailed in the critical study of it.



INDIGENOUS SPIRITUALITY & THE CHRISTIAN FAITH

January 4th - 15th, 9am - 12pm

Instructor: Ray Aldred

Indigenous people take seriously their Indigenous and Christian heritage. Investigate the historical relationship between the two.



UNITED CHURCH OF CANADA HISTORY & ETHOS

January 6th - 8th, 2pm - 5:30pm

Instructor: Brian Thorpe

Explore the ninety year history of The United Church of Canada through the accounts of major events and controversies.



UNITED CHURCH OF CANADA WORSHIP

January 11th - 13th, 2pm - 5:30pm

Instructor: Cari Copeman-Haynes

Understand the foundations of liturgy by exploring worship traditions and practice within the United Church of Canada.



THE ART OF CHILDREN & YOUTH MINISTRY

January 28th - 30th

Instructors: Mary Nichol & Cathy Cryder

Explore practices of children and youth ministry in a Christian context with a focus on faith formation, worship, spiritual practice, and community building.



A SECULAR AGE

January 18th - April 9th
Tuesdays 9am - 12pm

Instructor: Richard Topping

Read and discuss Charles Taylor's Templeton Prize Winning book, *A Secular Age*, in this seminar.



PRESBYTERIAN CHURCH IN CANADA HERITAGE, POLITY & PRACTICE

January 18th - April 9th

Tuesdays 9am - 12pm

Instructor: Ross Lockhart

Explore Presbyterian heritage in Canada and the unique nature of Presbyterian governance.



REFORMATION HISTORY

January 18th - April 9th

Tuesdays 6 - 9pm

Instructor: Axel Schoeber

Explore the work of major personalities and movements of the Protestant Reformation.



ECO-JUSTICE & SPIRITUALITY

JANUARY 18TH - APRIL 9TH

WEDNESDAYS 9AM - 12PM

INSTRUCTOR: PETER ELLIOTT

Explore how spirituality intersects with eco-justice in the context of the pandemic crisis.



CHRISTIANITY & JUDAISM IN ANTIQUITY

JANUARY 18TH - APRIL 9TH

WEDNESDAYS 9AM - 12PM

INSTRUCTOR: HARRY MAIER

Experience the joy and rewards of historical study through a living encounter with a seminal period of Jewish and Christian tradition.



CHRISTIAN ETHICS

JANUARY 18TH - APRIL 9TH

THURSDAYS 9AM - 12PM

INSTRUCTOR: ASHLEY MOYSE

Consider the foundations of ethical thought and behaviour, stressing the importance of well-informed ways in which Christian life, thought, and action can serve the wider community.



NORTH AMERICAN CHURCH HISTORY

JANUARY 18TH - APRIL 9TH

THURSDAYS 9AM - 12PM

Instructor: Brian Thorpe

Explore the history of Christian churches in North America.



PAUL

JANUARY 18TH - APRIL 9TH

THURSDAYS 2 - 5PM

Instructor: Harry Maier

Explore major themes of Pauline theologies represented by New Testament texts.



SACRED TEXTS & ORAL TRADITIONS

JANUARY 18TH - APRIL 9TH

THURSDAYS 2 - 5PM

Instructor: Laura Duhan-Kaplan

Sacred scripture and oral narrative in four traditions: Tanakh in Judaism, New Testament in Christianity, Qur'an in Islam, and Oral Stories in Indigenous Traditions.



PREACHING & ESCHATOLOGY

January 18th - April 9th

Thursdays 6 - 9pm

Instructor: Jason Byassee

Explore eschatology and preaching. What do we do with these cumbersome teachings around our faith?



Principal Topping reappointed for third term at VST

The Rev. Dr. Richard Topping has been reappointed to a five-year term by The Vancouver School of Theology. Dr. Topping's third term will begin on July 1, 2021. Topping has been Principal of VST for over 7 years, and the St. Andrew's Hall Professor of Reformed Studies for over 11 years.

Board Chair Michael Francis made the news public following a recent meeting of the school's board of directors. Mr. Francis noted that *"Professor Topping has provided exemplary leadership during a challenging time for the Vancouver School of Theology. The Board of Governors is thrilled that he has agreed to continue in his role as Principal for another five years. Richard's intelligence, diligence, and generosity are at the heart of the school's success. I'm sure all our stakeholders will celebrate this extremely positive development."*

In acknowledging the reappointment, Dr. Topping says he *"considers it a privilege to work with the outstanding team of the board, faculty and staff whose hard work*

and commitment make VST thrive in the service of the Gospel. I look forward to us making the most of the challenges and opportunities for theological education with such outstanding students in this time that requires transformative and imaginative change in the service of God's reconciling work."

During Topping's principalship, the Vancouver School of Theology team has led a time of renewal with new thresholds set in student enrollment, donor commitment, innovative programming, strategic partnerships, and recruitment of outstanding faculty and staff. Vancouver School of Theology has recently been acknowledged for bold transformative change (In Trust), significant innovation in its Studio for Entrepreneurial Leadership (Association of Theological Schools), and as one of the ten most improved theological schools by QS university ranking.

Recent grants from the Henry Luce Foundation, the Fellowship of the Maple Leaf, The United Church of Canada, The

Anglican Foundation, the MJ Murdock Charitable Trust, and The Hager family support initiatives in preparing Indigenous Leaders for the Indigenous Church, the new Congregational Flourishing through Community Engagement project, and endow programs like the Certificate for Leadership Excellence through the Sauder Business School. VST is closely aligned with the Anglican Church of Canada, Presbyterian Church in Canada, and the United Church of Canada, representing over 5000 churches nation-wide.

VST has also strategically expanded its theological partnerships with institutions around the world – including Durham University in the U.K. for a Ph.D. program, the Sauder School of Business at UBC, St Mark's College for an undergraduate program, Huron College at the University of Western Ontario, and a number of theological schools in Asia – to further its reach, influence, and capacity to innovate and respond to how leaders are prepared for the church in our changing world. VST attracts growing numbers of students across the span of ecumenical traditions.

graduating class of 2020

FREDERICK AMETEPE

Diploma in Theological Studies

SAMUEL ANDRI

Master of Arts in Theological Studies

LESLIE BUERSCHAPER

Master of Arts in Public & Pastoral Leadership

STEPHEN BELL

Master of Divinity

ALEXANDRA CARROTHERS

Master of Divinity

JANET EASTWOOD

Master of Arts in Theological Studies

ANITA FAST

Graduate Diploma in Theological Studies

ALISHA FUNG

Master of Arts in Public & Pastoral Leadership

KATHERINE FISHER

Master of Arts in Indigenous & Inter-Religious Studies

IRENE GRIFFITHS

Certificate in Theological Studies

GABRIELLE HEIDINGER

Master of Divinity

SHIN HWANG

Diploma in Denominational Studies

SHIHWA HWANG-MEZA

Master of Arts in Theological Studies

ANDRIA IRWIN

Master of Divinity

HWIKYUNG KIM

Master of Divinity

SHAUNA KUBOSSEK

Master of Arts in Theological Studies

CHANIL LEE

Diploma in Denominational Studies

Master of Theology

SEUNGHO LEE

Diploma in Denominational Studies

JAMES MCDEVITT

Master of Arts in Theological Studies

JAEEUN MOON

Diploma in Theological Studies

PAM MARTIN

Master of Arts in Public & Pastoral Leadership

HOKANI PAUL

Diploma in Theological Studies

MARIE PAUL

Master of Divinity

JONATHAN PINKNEY

Master of Divinity

MURRAY PRUDEN

Master of Divinity by Extension
Indigenous Studies Program

CARA PRYOR

Master of Arts in Public & Pastoral Leadership
Specialization in Spiritual Care

LYDIA RUENZEL

Master of Divinity

LAUREN SANDERS

Diploma in Indigenous & Inter-Religious Studies
Master of Theology

HAN JOON SHIN

Master of Theology

TRACY TOBIN

Certificate in Theological Studies

KATHERINE WALKER

Master of Divinity (Honours)

RANDY WILLIAMS

Master of Theology

new strategic academic leaders

At its most recent meeting of its Board of Governors, the Vancouver School of Theology has confirmed the appointment of three new academic leaders, adding more depth, diversity, and creativity to its outstanding team.

Principal Richard Topping said, “*We are delighted at the strengths that these new appointments bring to the school. Our commitment to our denominational partners, to vital congregations, and thoughtful practitioners is signaled in the addition of these gifted, accomplished and experienced leaders. We anticipate renewed energy for the pursuit of our calling. VST is called to educate and form thoughtful, engaged, and generous Christian leaders.*”



Dr. Mari Joerstad has been appointed as the **Dean of the Vancouver School of Theology**, effective July 1, 2021.

Dr. Joerstad is a biblical scholar, whose research focuses on ecology, land, migration and belonging in the Hebrew Bible. She received her BA from the University of Toronto, a Master of Religion from the Toronto School of Theology (Wycliffe College), and a PhD from Duke University, where she studied with Ellen Davis. A revised version of her dissertation, entitled *The Hebrew Bible and Environmental Ethics: Humans, Nonhumans, and the Living Landscape*, was published by Cambridge University Press in 2019. She has also published

articles in journals like *The Journal of Biblical Literature*, *Horizons in Biblical Theology*, and *The Journal for the Study of Religion, Nature, and Culture*. More recently, she has been a Research Associate at the Kenan Institute for Ethics at Duke University, where she has provided support for the grant *Facing the Anthropocene*, lead by Norman Wirzba and Jedediah Purdy, and funded by the Henry Luce Foundation.



Mr. Chris Pullenayegem has been appointed as the inaugural director of the **Congregational Vitality Through Community Engagement Project** at VST, effective January 1, 2021.

Chris is a ministry practitioner committed to a holistic approach to ministry, integrating faith, justice, and compassion in contextualized, incarnational ways. He has decades of experience working in the areas of church renewal, new ministry and migrant church development, and discipleship/faith formation. Thriving in challenges, he is familiar with leading start-ups/new initiatives and brings passion, innovation, people skills, and sound strategy to help them grow. As a kingdom strategist, he believes that the future expansion of the Church is directly linked to how well we equip, empower, and mobilize the body of Christ to be the Church in the world. He was Faith Formation and Mission Program Coordinator for

the United Church of Canada, where he facilitated discipleship and mission with established and immigrant faith communities (2013-2020).



Rev. Rebecca Simpson will assume the role of **Presbyterian Director of Denominational Formation** and Assistant Professor at the Vancouver School of Theology, also effective January 1, 2021.

Rebecca is a graduate of Simon Fraser University where she earned a Bachelor of Education with a focus on educational psychology and a major in biology. Her early teaching years were spent in secondary science labs in Maple Ridge, BC and an adult education program in Swan River, Manitoba. Rebecca continued her studies at Vancouver School of Theology and subsequently served as Camp Douglas Director for the Presbytery of Westminster. She is now the Minister of St. Paul's Presbyterian Church in Mission, BC, where she lives with her husband and three nearly grown children. With a wide variety of experiences within the Presbyterian Church in Canada, she is poised to share in the spiritual formation of future Ministers of Word and Sacraments. Rebecca is passionate about teaching and learning and looks forward to working with students at VST.

in memoriam

Dr. Joseph Arthur Gosnell, Sr

Dr. Gosnell served as the Distinguished Scholar-in-Residence in 2012 as part of the Indigenous Studies Program at the Vancouver School of Theology. He was the chief Nisga'a representative in negotiations with both the federal and provincial government that led to the 1998 signing of the Nisga'a Treaty, the first modern treaty in Canada. Dr. Gosnell was named to the Order of British Columbia in 1999, received the Lifetime Achievement Award from the National Aboriginal Achievement Foundation in 2001, made a Companion to the Order of Canada in 2006, and named chancellor of the University of Northern British Columbia in 2019.

The Rev. Cecil Corbett

The Rev. Cecil Corbett, a member of the Nez Perce Tribe, was a founding member of the Native American Theological Education Consortium, which later became the Native American Consulting Committee. He served as a member of the Presbyterian Mission Agency Board and as an itinerant preacher. Rev. Corbett was a member of the Presbytery of the Inland Northwest's Committee on Ministry and vice-chair of the Native Missions Consortium and Program Committee of the Vancouver School of Theology in Vancouver, British Columbia, Canada.

The Rev. James Erb

Union Theological College Alumni
The Rev. James Erb graduated from UBC in 1955 and then studied at Union Theological College. He was ordained by the United Church in 1959 and served several parishes in British Columbia over the next 50 years. He served as Minister of the Vancouver Fire Department and later as Padre of the Powell River Royal Canadian Legion.

The Rev. Blake Field

VST Alumni (MDiv 2006)

The Rev. Blake Field was ordained to Wilson Heights United Church in Vancouver, where he served as minister for the last fourteen years. Throughout his time in ministry he exercised leadership in the presbytery and in the surrounding communities of faith, and adored the strength, resilience, and faith of his beloved Wilson Heights.



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For more information, please contact:
Tom Berekoff, MA, CFRE
Director of Advancement & Strategic Advisor
Email: tberekoff@vst.edu

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*may the
God of Peace
be with You*