

62ND SYNOD OF THE DIOCESE OF EDMONTON

October 15^h and 16th, 2010

Minutes of Proceedings

Friday, October 15th, 2010 All Saints' Cathedral, Edmonton

The 62nd Synod of the Diocese of Edmonton opened with the Eucharist, which included the Bishop's Charge. Following the service, the meeting was called to order and the Bishop opened in prayer.

Chair: The Right Reverend Jane Alexander, Bishop of Edmonton

1. **Singing of Silent Night**

In support of the Canadian Forces chaplaincy, the Synod sang "Silent Night", and collected free-will donations.

2. **Call to Order**

The meeting was called to order at 9:22 p.m. and opened in prayer, led by the Bishop.

3. **Appointment of Secretary of Synod**

The Chair appointed Canon Barbara Burrows to be Secretary of Synod.

4. **Election of Clerical and Lay Recorders for the 63rd Synod**

The chair announced that this election of recorders for the 63rd Synod would be combined with tomorrow's elections.

5. **Report of the Credentials Committee**

The Chair announced that the co-chairs of the Committee for Credentials and Registration were the Reverend Susan Oliver, a member of the Order of Clergy and Mrs. Sarah Kemp, a member of the Order of Laity. They presented the roll of clerical and the roll of lay members of Synod to the recorders.

6. **The Clerical Roll**

The Clerical Recorder certified that he had received the roll of the clerical members of Synod, and had determined who and how many were present and entitled to vote. There were 72 members of the clergy who were delegates to this Synod, with 64 registered and entitled to vote, as of the registrations that evening.

7. **The Lay Roll**

The Lay Recorder certified that he had received the roll of the lay members of Synod, and had determined who and how many were present and entitled to vote. There were 175 members of the laity who were delegates to this Synod, with 142 registered and entitled to vote, as of that evening.

8. **Motion to Accept the Rolls**

Moved by the Reverend Susan Oliver and seconded by Mrs. Sarah Kemp that the rolls be accepted as presented.
CARRIED.

9. **Quorum**

The Reverend Susan Oliver, Co-Chair of the Committee for Credentials and Registration, reported that there being at least one-third of the members of the House of Clergy and at least one-third of the members of the House of Laity present, there was a quorum for this Synod.

10. **Appointed Members of Synod**

The Chair affirmed her authority to appoint up to 10 lay members and 15 youth members of Synod and announced the following appointments:

Dennis Gushuliak	Cursillo
Paul Nahirney	Appreciative Inquiry
Chris Dowdeswell	Cathedral intern and Educational Chaplaincy
Margaret Marschall	Editor, Messenger
Arthur Dyck	Barnabas Initiative
Kathy Hutchinson	Parish evangelist at St. Peter's
June Miller	Education for Ministry (EFM)
John Matthews	Prayer Book Society
Geoff Strong	PWRDF

Two other appointees were mentioned on the following day of Synod, but are mentioned here as their appointments were effective from this point in time.

John Bloxham	Natural Church Development
Sara Middleton	Rural church

Youth Delegates

Lauren Milner	Dakota Tranter	Jeremy Reid
Terin Kinasewich	Emily Wold	Alyssa Steinwand
Jean Porter	Taylor Cromarty	Jemima Christian
Taryn Wycott	Devon Goldie	

11. **Courtesies of the House**

The Chair announced that courtesies of the House had been extended to the following people:

Reverend Roy Dickson
Reverend Nick Trussell
Chris Desjardins – Local Arrangements chair
Michael Harvey – guest of Synod – speaking on Back to Church Sunday

Reverend Professor Cam Harder – guest of Synod – speaking on A Celebration of Church
Ken Singleton – Scrutineer

12. Report of the Agenda Committee

Barbara Burrows, Chair of the Synod Agenda Committee, reported that the agenda had been provided in the Synod packages.

Moved by Barbara Burrows, **seconded** by David Jones, that the agenda for the 62nd Synod be adopted as printed and circulated.

CARRIED.

13. Minutes of the 61st Synod

Barbara Burrows announced the following corrections to the minutes of the 61st Synod.

At paragraphs 26, 29 and 35, the Anglican parish in St. Albert was mistakenly referred to as “Saint Matthias” rather than “Saint Matthew’s.”

At paragraph 26 the Bishop was reported as having asked confirmation candidates to produce a response to the question, “What does God want of me?” That question was actually asked by the priest who was performing confirmation preparation with those individuals.

Moved by Venerable Lee Bezanson and **seconded** by the Venerable Kathy Bowman that the minutes of the 61st Synod be accepted as corrected.

CARRIED.

14. Appointment of Election Officer and Scrutineers

The Chair appointed Tom Snyder as Elections Officer and Ken Singleton, Rick Theroux and Lynda Phillips as Scrutineers.

15. Receiving of Printed Reports

The Chair announced that the reports included in the Circular are presented for reception by the delegates with questions to be entertained during Saturday’s session.

Moved by the Very Reverend Neil Gordon and **seconded** by the Reverend Tim Chesterton that the reports be received as printed and distributed.

CARRIED.

16. Presentation of the 2009 Audited Financial Report

Brian Popp, Executive Officer of the Diocese, presented the audited financial reports.

Moved by Brian Popp, and **seconded** by Jeremy Webster, that the Auditor’s Report for the 2009 fiscal period be received.

CARRIED.

17. Appointment of Accounts Examiner

Jeremy Webster, Chair of the Administration and Finance Committee, reported on behalf of the Audit Sub-Committee. He referred to sections C120 and C122 of the Constitution with regard to the appointment of a chartered accountant.

Moved by Jeremy Webster and **seconded** by Brian Popp, that the firm of Grant Thornton, Chartered Accountants of Edmonton, Alberta, be elected to serve as Diocesan Accountants.

CARRIED.

18. Report of the Resolutions Committee

David Jones, Chair of the Resolutions Committee, announced that the Resolutions Committee had received no resolutions for consideration at the 62nd Synod, apart from the report of the Legislative Committee. He noted that the Report of the Legislative Committee was included in the Convening Circular and would be presented during the Saturday business session.

19. Report of the Nominating Committee

The Reverend Joanne Webster reported that the Nominating Committee report was included with the registration packages. At the time of the deadline for nominations, October 1, the slate was incomplete, but has subsequently been filled. Under item C44 of the Constitution this Synod decided, by a majority of members present, to accept the late nominations. The names added to the report since October 1st were:

Chelsy Stevens	– Executive Council (Battle River, Clergy), Clerical Recorder
Myron Penner	– Executive Council (Yellowhead, Clergy)
Suzanne Brown	– Executive Council (Cold lake, Laity)
Mary-Lou Cleveland	– Executive Council (Cold Lake, Laity)
Ian MacDonald	– Executive Council (Cold Lake, Laity)
Judy Kesanko	– Executive Council (Yellowhead, Laity)
Dan McCosh	– Executive Council (Battle River, Laity)
Mary-Lou Cleveland	– Diocesan Court (Laity)
Travis Enright	– General Synod (Clergy), Provincial Synod (Clergy)
Suzanne Brown	– General Synod (Laity)
Ian MacDonald	– General Synod (Laity), Provincial Synod (Laity)
Devon Goldie	– General Synod (Youth), Provincial Synod (Youth)
Chelsy Stevens	– Clerical Recorder, 63 rd Synod

Moved by the Reverend Joanne Webster, **seconded** by the Reverend Kevin Kraglund, that the late nominations be accepted as presented.

CARRIED.

Moved by the Reverend Joanne Webster, **seconded** by the Reverend Ron Horst, that the final report of the Nominating Committee be accepted.

CARRIED.

20. Announcements

Canon Barbara Burrows made the following announcements:

Copies of the Bishop's Charge were made available. A team had been assigned to prepare the response to the Bishop's charge for presentation tomorrow. They are **Rev. Sue Oliver, Rev. Ron Horst, Rev. Jacques Vaillancourt, Jemima Christian, and Ian MacDonald.**

Baskets had been placed at the doors to collect "toonies" or donations for the Silent Night project to support the ministry of the Anglican military chaplains.

Parking – The Synod thanked and acknowledged Impark for extending free parking for this evening.

Synod would reconvene at St. Matthias Saturday – coffee and muffins at 8:00; please be there for Morning Prayer at 8:30; call to order at 9:00. Synod delegates' name tags were marked by a coloured dot. Delegates were invited to sit anywhere, endeavouring to ensure only one colour of dot at each table.

Billets – Thanks of Synod were extended to all who had offered billets.

21. Closing Prayers & Recess for the Day

The Chair closed the session in prayer, and the Synod recessed at 9:40 p.m.

Saturday, October 16, 2010, St. Matthias Anglican Church Edmonton

Morning Prayer was led by Bishop Jane, with music led by Grant Kemp.

22. Call to Order

The Chair called the meeting to order at 9:11 a.m.

23. Report of the Credentials Committee

The Reverend Susan Oliver and Mrs. Sarah Kemp announced the number of members of the Synod registered: 66 of 72 members of the House of Clergy; and 161 of 175 members of the House of Laity were present.

24. Balloting Procedures

Tom Snyder explained the election process. Completed ballots were to be placed in ballot boxes no later than 12:30 p.m.

The ballots were to be amended with the addition of one lay name to the ballot for both General Synod and Provincial Synod (Youth Delegate Devon Goldie). A correction to the ballot for Provincial Synod was noted, with only one youth delegate being voted for. An addition to the Diocesan Executive Council was noted, (Battle River, laity Dan McCosh), elected by acclamation.

Both tick marks and 'X' marks were deemed acceptable. Dr. Snyder noted that a number of positions were acclaimed, and did not require delegates to vote for those positions.

27. Presentation: Michael Harvey

Michael Harvey is the founder of the Back to Church invitational movement. He started the Diocese on its own Back To Church Sunday for September 26, 2010, and he now returned to the Diocese for a followup to that.

The speaker was introduced and thanked by the Reverend Nick Trussell. Michael Harvey spoke to Synod about the next phase of church growth, following on from the recent **Back to Church Sunday**. His challenge to the delegates was to move to three focused Back to Church invitation events per year. He reframed our experience and challenged us to recognize what constitutes success (the issuing of an invitation) and that God often speaks to us most powerfully in our failures. We were asked to set our goals as high as possible, reflecting our acknowledgement of God's place in all church growth. A summary of his presentation is found in Appendix 1.

28. **Edmonton Ecumenical Peace Network** (announcement)

The Reverend Stephen London announced the creation of a new group – the Edmonton Ecumenical Peace Network. The organization came out of a conversation initiated by the Reverend Tim Chesterton, including Mennonites, evangelicals, and Anglicans, to discuss Jesus' teaching on peace. The organization has three foci: 1) education; 2) dialogue within various Christian and other faith groups; 3) training Christians to advocate. A website has been set up: www.eepeacenet.org. Those interested were invited to participate.

29. **Matters arising from General Synod 2010**

Three matters arising from General Synod 2010, held in Halifax in June 2010, were discussed.

Vision 2019: Bishop Jane spoke about Vision 2019, which asked the question, how is the Anglican Church of Canada to be guided by adopting the five marks of mission? A video '**Catch the buzz**' was shown (this was also shown at General Synod 2010). The Bishop suggested that our challenge was to say how the five marks of mission will help shape what we do, commending the Vision 2019 document to the Synod members for their study (an internet link was included in the Bishop's charge).

The Anglican Covenant: Bishop Jane described the present status of The Anglican Covenant – and the request to the global church to study the document in more depth. The Covenant was prepared by the entire Communion and contains a series of affirmations offered with the intention of strengthening the bonds between the international churches. Various dioceses and parishes have been "signing on" to the Covenant, but this is not the intent, as the Anglican Communion office has asked provinces of the Communion to sign on (ie. The Anglican Church of Canada).

Over the next three years the Anglican Church of Canada is putting together study materials on the covenant to allow study and discussion. In Edmonton, the Reverend Maddie Urion has been asked to chair a committee to consider how best to use those materials in our Diocese, and how to best distribute and collect responses. This will not be immediate, but will be started prior to the next Synod.

General Synod 2010 Discussions on Sexuality: Dean Neil Gordon described the discussions at General Synod concerning human sexuality. He presented the **“Sexuality Discernment Statement”** prepared at General Synod 2010. As background, he recalled that prior General Synods had attempted to legislate but this had resulted in division and bitterness. At General Synod 2010, delegates had met for four or five days to discuss other issues, leaving discussion on sexuality until later in the Synod.

Delegates broke off into 19 person focus groups to discuss the House of Bishops’ 2008 pastoral letter, which called for a moratorium on same-sex blessings and “further investigation and discernment.” Each person within these focus groups had 1-2 minutes to speak, with all other members listening, rather than responding. Most interesting was that delegates had spent the prior four or five days getting to know each other before discussing the issue of sexuality. This changed the way their personal reflections were received, as it put relationships before positions.

Synod heard from the entire Canadian Church, from the Diocese of the Arctic to the Diocese of Ottawa. Dean Neil’s experience was that there was little hostility and acrimony and much respectful listening. The discernment statement provided to our Diocesan Synod was produced, and accepted as a resolution and was passed by a healthy majority. People were happy that discussion had occurred without hostility and that something had been achieved. In his experience, this was the first time in any church meeting where people listened and dialogued in a respectful manner on the topic of sexuality.

In the statement itself, each of the seven paragraphs reflects one thing. One – a spirit of process. Two – Canada is a diverse group. Three – limits, not prepared for legislative action. Four – lack of diocesan dialogues and breaching of moratoria (there is no nice way around this). There are also dioceses that have not engaged in serious dialogue, so all have fallen short – all have sinned equally in the sight of God. Five – need to continue to talk. We may not be able to make legislative changes, but talk is needed. Six – There is an acknowledgement of hurt. People’s lives have been impacted in a real and intimate sense. Seven – acknowledgement and thanks for the wonderful discussion, a gift from God, perhaps the real gift from God at that Synod.

The Synod delegates were asked to read the discernment statement in advance of the discussion that afternoon.

Conclusion: Bishop Jane made some concluding comments on the great time commitment involved in attending General Synod. While it is an incredible experience with many activities and very little sleep, it does require a large time commitment. The Diocese owes a debt to our General Synod delegates, who were asked to stand and be acknowledged by the Synod.

Edmonton Diocese has representatives serving on national committees. Jonathan Sinnatamby is serving on the Council of General Synod. Reverend Travis Enright is a member of the Faith, Worship and Ministry Committee. Chancellor David Jones, is

continuing as chair of Governance Working Group. The Synod offers thanks to all for their service.

30. Mid-day prayers

Mid-day worship was led by Bishop Jane, with music led by Grant Kemp. Prayers were led by Rev. Emma Vickery and Rev. Jon Crane.

31. Close of Ballots

At 12:30 p.m. balloting was closed.

32. Legislative Committee Report

David Jones – Chair of the Legislative Committee presented their report, with three matters to address.

1) Part C of the report deals with non-material changes or alterations to Canons since last Synod, and none have been made.

2) At last Synod an issue was raised about membership of retired clergy, who presently remain members of Synod. There are a variety of different approaches across Canada. Comments were invited after last Synod, and one comment was received, that there should be no change made. As a result, the Legislative Committee recommends that there be no change.

3) A proposed amendment to Canon 10A, concerning the Diocesan Development Fund (DDF). David Jones reviewed the development of the DDF from the original trust fund. The DDF contained about \$1.7M in fund as of December 31, 2009. Of that total, about \$800,000 was on loan to parishes with about \$900,000 invested. Our Bishop had noted that the Diocese does not need that amount of money to support “bricks and mortar”. The result was this amendment to expand the focus of the DDF so that it can be used not only for “bricks and mortar” but also for the development of ministry.

The amendment establishes a minimum reserve of \$750,000 that will be available as of December 31 each year. Anything over that and the existing allocations could be used for ministry purposes. If the amendment is passed, \$750,000 of the \$900,000 would be held, which would create up to \$150,000 available for ministry.

Over the years A&F is confident that the numbers work. The amendments add another category of allocation to the existing category for “bricks and mortar” and to add ministry. Many of the changes flow from those two conceptual changes.

Moved by David Jones, **seconded** by the Very Reverend Neil Gordon that the amendment to Canon 10A be accepted.

Question: Is the term “capital purpose” defined?

Answer: Yes. Canon 10.20 defines the scope of “capital purpose”: to retire indebtedness relating to past capital projects; to pay costs of construction, furnishings

or tenant improvements; to pay the cost of repair to real property. The fund is not to be used for operating expenses.

Question: What was the \$800,000 mentioned?

Answer: The DDF contained about \$1.7M in the fund as of December 31, 2009. Of that total, about \$800,000 was on loan to parishes with about \$900,000 invested.

Question: Does the amendment provide consideration of changing the reserve value for inflation?

Answer: No. The Legislative Committee could have provided a formula, but have not done so. Inflation could be addressed through periodic amendment to the Canon as required.

Question: Does the Synod realize that parishes are able to obtain DDF loans at only 3%?

Answer: Loan interest rates vary slightly, but are always at a favourable rate. The DDF is not intended to be a money-making deal. The DDF particularly benefits parishes that have been unable to obtain inexpensive commercial financing.

Question: Are funds always repayable, or is a grant possible?

Answer: Funds provided for capital purposes are always repaid.

Question: How does it work in terms of a ministry? Can it be used for youth ministry?

Answer: Yes. The ministry funds are not considered to be repayable, as these may go to support salary.

Question: Was there consideration to use percentages in the Canon instead of dollar values?

Answer: No. The Committee wanted to ensure there would be a fixed amount in absolute dollars and that this would be enough in any given year, and percentages would not necessarily provide this.

Question: Could a parish apply for a ministry grant from the DDF?

Answer: Yes. The amendment does not define the ministry purpose or who is performing it. The application must be approved by the bishop, but there is nothing that would preclude a parish applying for a ministry purpose.

The Question was called. **CARRIED.**

33. **Social Justice Committee**

The Reverend Bob Peel introduced the committee and spoke about their involvement with the City of Edmonton's ten-year program to end homelessness. Part of the committee's mandate was to equip parishes to work towards that end. A video was presented, which is the City of Edmonton's first year report, "A Place to Call Home: One year report of City of Edmonton Homelessness Commission."

Parishes should see some resources coming out in time for Advent, to permit a focus on the issue of homelessness through the four Sundays in Advent. The Reverend

Peel emphasized that we all have a part to play as our brothers and sisters are calling out for us to walk with them. Social justice is not about doing things for them, but about answering God's call to minister with them.

34. **Human Sexuality Discussion from General Synod 2010**

The Very Reverend Neil Gordon provided instruction for discussions in table groups. Each group was to consider the question "*What would discussion of the sexuality discernment statement mean for you personally, for your parish, for the diocese?*" Each table was asked to appoint a recorder who would provide notes to Dean Neil, after the discussion. These notes would be reviewed, organized, and then used by the Diocese to guide the on-going discussion and work around this topic.

Dean Neil asked that the table groups follow a process similar to that used at General Synod – where each person is allowed to speak for a short time, and that person's presentation is not commented upon or critiqued by the group until everyone has spoken. Dean Neil emphasized that the Diocese needed to know the mind of Synod on this question. The mind of Synod, he emphasized, was neither the loudest nor the smartest person at each table, but an actual assessment of the mind of Synod. It was presented as an exercise in disciplined listening. The discussion focus was to be on how we should do the process, not on staking out a position.

Question: Please clarify what you mean by 'sexuality discernment'?

Answer: The discernment statement from General Synod 2010, titled "Sexuality Discernment Statement".

Question: Going around the table, we are to focus on your question?

Answer: Yes. The question was repeated. *What would discussion of the sexuality discernment statement mean for you personally, for your parish, for the diocese?*

Question: We are discussing what we think of the position statement?

Answer: Yes.

Question: Should we go paragraph by paragraph?

Answer: No. Focus instead on what one thing jumps out of the statement.

Question: The goal is to focus on process over content?

Answer: Yes.

Question: Should we ensure we include each person's perspective?

Answer: Yes, but no attribution is necessary.

The Very Reverend Neil Gordon opened in prayer to begin the discussion process. The discussion took about 50 minutes, with statements collected for subsequent analysis.

35. **Presentation – "Apocalypse Now: Hope for the Canadian Church"**

The Reverend Chelsy Stevens introduced and thanked the Reverend Professor Cam Harder of the Lutheran Theological Seminary, Saskatoon, and Director of the Centre

for Rural Community Leadership and Ministry (CiRCLe M Program) – focus on equipping leaders in rural parishes to develop their parishes.

Reverend Harder spoke about the present “apocalypse” being experienced by the church in Canada, and how this was a good place to be. Apocalypse shows us what is wrong but also opens up our awareness to God’s creative activities in our midst. Our call now was a return to the early church model of disciple-making, small communities focused on building disciples. This was a fundamental shift from the Constantinian model we still held in our minds, of large churches and communities. A summary of Reverend Harder’s talk is included with these minutes in Appendix 2.

36. Presentation from Youth Delegates

The Youth Delegates presented their comments and thoughts about Synod. They had enjoyed their time participating, and found it an honour to be allowed to participate in the works of the church. They offered their thanks for welcoming them and helping them to see what it means to be men and women of the faith.

The Youth Delegates had several points that were important for the church to hear.

Emily (Holy Trinity Riverbend): The church needs to focus on converting members to disciples and engaging mission work. These are things that the youth can do to help the church grow. We also do not want to just be led, but to lead: we need to be heard a bit more. We do have an opportunity to speak, but are we really being listened to? We are members of the church. Mission work can be done in a third world country, but there is so much more that can be done locally. Starting with local mission such as picking up trash downtown, or volunteering at the Hope Mission or the Bissell Centre, and using that to work up to overseas missions. This would allow us to learn what it means to be a disciple.

Devon (St Thomas, Sherwood Park): We wish to be disciples, but not just disciples within the Anglican Church. Being Anglican does not mean we can’t work with people in the United Church and elsewhere as denominations should not hold us apart. This includes engaging others such as homosexuals, to become one true body. It is important to consider all the blocks that people put up to hold us apart. It is a challenge to be a ‘religious’ person in high school, where people marginalize you because of being a ‘bible thumper’. There is the added challenge of only small numbers of youth in each parish. They would like to create a Diocesan youth network to allow connections between us.

Jemima (St. Augustine’s, Parkland): Youth represent all believers, and we are in the same place that people in different stages of faith are. We could be a help to the church in learning how to relate to people where they are. As set out in Romans 12:2 we are to present our bodies as a living sacrifice, and not to be conformed to the world but to be transformed. This transformation should be our greatest struggle, and our greatest joy. Our focus in this journey is that we are the hands of Christ in the world. It is our job to be our saviour’s hands and feet in the world. We ask that you would give us challenges to be able to bring this about.

37. Elections Committee Report

Dr. Tom Snyder presented the report of the election ballot.

Total Ballots Cast: 212

Number of Spoiled Ballots: 0

In the report below, * indicates persons elected by acclamation.

Diocesan Executive Council (one clergy and two laity from each region)

Region	Clergy	Laity
Battle River	Chelsy Stevens	Dan McCosh * Don Robertson *
Cold Lake	Rick Chapman	Suzanne Brown Ian MacDonald
Edmonton West	Donna Willer *	Gerry McFarlane * Jonathan Sinnatamby *
Whitemud	Tim Chesterton	Lorne Halabisky Ian Thomas
Yellowhead	Myron Penner	Diann Bowes * Judy Kesanko *

Provincial Synod (four clergy, four laity, one youth)

Clergy: Tim Chesterton Kevin Kraglund Stephen London Michael Rolph 1 st Alternate: Travis Enright 2 nd Alternate: Bill Patterson	Laity: David Connell * Sally Harrison * Ian MacDonald *	Youth: Jeremy Reid 1 st Alternate: Devon Goldie
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General Synod (four clergy, four laity, one youth)

Clergy: Rick Chapman Travis Enright Neil Gordon Chelsy Stevens 1 st Alternate: Michael Williamson 2 nd Alternate: Elizabeth Metcalfe	Laity: Suzanne Brown Ian MacDonald Tom Snyder Ruth Wasylyshyn 1 st Alternate: Jonathan Sinnatamby
Youth: Alyssa Steinwand Alternate: Devon Goldie	

Synod Recorders (one clergy, one lay)

Clergy: Chelsy Stevens *	Laity: Ian Thomas *
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Diocesan Court (2 clergy, 2 laity – one a member of the Law Society of Alberta)

Clergy: Martin Hattersley
Neil Gordon

Laity: Mary Lou Cleveland *
Ken Holmstrom * (Law Society Member)

Moved by Tom Snyder, **seconded** by David Jones, that the election results be accepted and the ballots destroyed.

CARRIED.

38. **Response to the Bishop's Charge**

The Reverend Susan Oliver gave the Committee's response to the Bishop's Charge. First, the Bishop has encouraged us by outlining what we're doing and affirming the good things that are going on. She highlighted successes and some of the new things we're trying as we try to be church.

The Bishop also made reference to her charge of two years ago, which some bishops do not do. Thanks were afforded for the consistent approach, and keeping to the journey, and informing delegates on the progress of the various elements within that charge.

Appreciation was expressed of the 13 points for personal parish use, and how we might carry this to our communities as we seek to spread the good news.

Thanks and acknowledgement of reminding us that we do not stand alone as individual churches, and that if one suffers we all suffer. There is appreciation for your enthusiasm, your hope, your sense of vision and excitement around our sense of mission and our capabilities. We particularly heard from the laity who were excited to hear all the things that they, as God's people, could be doing in their parishes. We were left with a real sense of encouragement.

There was recognition that all were encouraged, but also challenged. Many were grateful for the homework and the challenge to consider how each of us can demonstrate God's love in their communities. We liked the tangible real points as to how we can keep going.

We were pleased to note that we are challenged in that we are not 'doing' church, but joining with God in what He is already doing in the church. You have challenged us to join in with what God is doing.

Overall, thanks offered for the encouragement and challenge provided us.

A few talked about wanting more, and that there were places of silence. Some were looking for a filling of the silence around same-sex blessings, including personal thoughts and where the church is going in these turbulent times. We wanted to hear more.

Young people were looking for guidance on how to engage the issue and how to live together well with people who are struggling with their sexuality in high school. They seek leadership from the church.

It was noted that some wanted to know more about the Bishop's own faith journey (not that we are worried) but want to know more about her faith life and how she has lived that life out before God as this encourages us greatly.

Some felt we were tired at the end of the charge as we're already at full capacity, as we could not add one more item to the vestry meeting before Advent. There is a question around time and a desire to be cared for and help on managing this limited resource. We need to talk about time a little bit more.

Definition of mission? We are starting to discuss mission and there is a historic definition of mission which is not always good. We need some clearer understanding around the Bishop's meaning of the word to help understand what we must do.

Some were looking for more targets, such as a 10% goal as to how to care for our churches and the environment.

We are grateful for the reduction in apportionment. We wonder if that money will disappear into maintenance and operations if we do not have a line item in each parish budget that focuses on mission. We need some guidance to ensure the money is spent on mission.

Finally, delight was expressed that the bishop has invited us into this process of mission. The invitation has been shared with us, and delegates were honoured and delighted with this invitation. The charge left delegates refreshed and excited and able to see that those fields are ready for harvest.

Reverend Oliver acknowledged that the bishop's job was one not without elements of stress, much unknown by the community, so it was suggested a prayer for the Bishop was in order.

At this point, the Synod stood, laid hands on the Bishop, and prayed for her.

Bishop Jane responded briefly. The charge is turned into her own mission action plan (MAP) which is shared with Executive Council and put up on the website. She heard what was said, will consider the areas of the silence and address those in her own plan, which will be made available for all to see.

39. Motions of Thanks

The Chair offered her sincere thanks to all those who made the Synod possible, the Planning Committee, the Synod staff, choir and members of the Cathedral, staff and members of St. Matthias, all who let their names stand for election, and for all the members of Synod for attending and enthusiastically participating.

All were elected by their communities to represent them, and thanks to all for being the representatives of your communities. The Bishop reminded delegates that they should not worry if they couldn't remember all that has been done, given that so much ground has been covered. God does not want to grind us down. God will reveal what

has been laid on to each of our hearts from this Synod, and then it is up to us to carry this out.

Particular thanks to Barbara Burrows, Sarah Kemp, Brian Popp, David Connell, David Jones, Margaret Marschall and Jeannette Madill who brought this all about while still being a “lean diocesan structure”.

Thanks were offered to Chris Desjardins and other parishioners at Saint Matthias for all of the set up and support work.

40. Acts of Synod and Bishop’s Assent

The Bishop declared her assent to the Acts of the 62nd Synod.

41. Prorogation

All business was concluded, and the Bishop prorogued Synod at 4:29 p.m. closing with prayer.

Appendix 1

Summary of Back to Church presentation by Michael Harvey

This was the second stage presentation following the previous presentation on church growth. Michael noted he did not believe in church growth, but rather that growth was the result of God's activity in the community and our call was to participate in God's growth. We had opportunity to develop through trouble and failure. Can we accept that we may be responsible for "locking down" the growth of God?

We need to begin to accept that failure is alright, as we need to set a high vision of what God is trying to do in our generation. The experience of Back to Church Sunday in Edmonton – 51% increase in attendance across 43 parishes – is not a measure of success. The success was the issuing of the invitations themselves. We need to focus on what is success, and even an invitation that was declined was a success.

A survey showed six months after the invitation, 10% of the invited stayed, 90% did not. The next step is to move from one to three focused invitation Sundays per year. Let's concentrate on the 90% who came, saw and did not stay. The process is: invitation → membership → discipleship. How do you move your first-time visitors into members?

Why do people not come back? One parish allowed a "mystery worshiper" to come in and assess them, and then provided that person's report as to why they did not come back: * The service did not come up to the standard of the lovely building. * The service was just like when I attended with my gran. * This parish does not like children. * Vicar blessed new hymn books while people were muttering disapproval about the new hymn books. * Choir were so old, I thought they would need resuscitation – a church for old people. * We ended up laughing at the music. * Sermon, lost after three minutes. * Lady at the door was nice, and checked up on us, but no one else spoke to us except the Vicar when we were leaving. * Only toys for babies, nothing for older children. * If I wanted to become an atheist attending this church was the motivation I needed.

We have no idea why these 90% do not return. We make assumptions, but really don't know. Not sure we've bothered to find out why – important to raise this issue. If it was God that sent them in the first place, do we not have some responsibility to follow-up? What stops people from coming back to your congregation? When was the last time the vestry considered the question of invitation and why people were not returning? Is adding to the church even on the agenda of the vestry?

In our management meetings watch for these seven phrases that turn people away, and the Scriptural antidotes.

Phrase that turns people away	The Scriptural counter
7. We've never done it that way before	Behold He is doing a new thing
6. We're not ready for that	We can do all things through Christ who

	strengthens us
5. We're doing alright without it	We need to be about our Father's business
4. We tried it once before	We will reap a harvest if we do not give up
3. It costs too much	Our needs are supplied by God according to the riches of His grace
2. That's not our responsibility	We are God's ambassadors
1. It just won't work	We are more than conquerors through Christ

Our locks are ungodly bondages against Christ.

God speaks more clearly when things go wrong. When things go wrong, there is a chance of seeing God in the mess. Thomas Edison said – if I find 10,000 ways something won't work, I'm not discouraged, because every wrong attempt discarded is another step forward. Our failure is an opportunity to grow and develop.

Because we do not embrace failure, we have lost an understanding of lament. Consider the psalms, and the lament. When we accept failure the deeper part of that is lament...a part of repentance that turns us in a new direction to find the path that God wants for us. Are we a church into feedback, or one that veers away from failure? In failure there is an opportunity to grow.

Simon Peter experienced lots of failure (sinking out of the boat), and ultimately who achieved great things, but was it not his failure that allowed God to use him so boldly? The experiential part of our walk with him begins with failure (an admission that we can't do it on our own).

If we're not into unlocking growth we turn inward and start to look at all the maintenance things, and then parish positions become important. We have become a volunteer-mad church. Why? Is there a "lock" in endless searches for volunteers? Do we not know who is in our congregation and what their gifts are? Should we not be focused on unlocking the gifts which God has already placed in our communities?

Each of us has the Holy Spirit inside of us, but we also have locks inside of us that prevent the Holy Spirit from being free to act. Look at individuals, to know them, to focus them, to inspire them, to discover the God-given potential is an area to explore in more detail. Look at our calling, not just in terms of ministry, but the whole body of Christ in terms of vocations. Everyone has been given a vocation.

How are we going to win this area for Christ? Bring together all the teachers and discuss how we can reach our schools. Bring together entrepreneurial businessmen to ask how the church could become cutting edge. All the resources we need to win this area for Christ have already been placed here by God. For a few weeks live as if this stuff is really

true. Read the bible as if it is true; pray as if God is really listening; live as if it is really true. People look at us and know that we do not really believe – live as if it is really true.

Twelve-step learning tool, doubling your congregation in a day. Not about numbers – but, why is there a record that 153 fish were caught in the net? Why were these counted? It isn't about the numbers, but about what the numbers can tell us. We need to discipline our disappointments. The sower goes out to sow, most of the seed is lost, but the sowing continues. We need to discipline our disappointments. Twelve questions for your parish to consider:

1. Did the church leader manage to get the vision of the doubling of the congregation across as a compelling vision?
2. Did the church leader model invitation by inviting someone themselves?
3. Did every member of the congregation get a personal invitation from the team?
4. Did we explain the spirituality of friendship? (go not because of desire to attend, but because a friend asked me).
5. Did we use the power of story? Rare in an Anglican context – Bible is full of them.
6. Did we ask God who we might invite?
7. Did we practice the invitation?
8. Did we pray as a church?
9. Did the congregation courageously make invitations?
10. Did we walk or drive with our guests that day?
11. Did we introduce our invited guests to our friends at the church?
12. Did we invite our friends the next Sunday?

Examining these questions will demonstrate where our present locks might be.

Next step: Experience Easter. Gloucester innovated in this area. Churches set up six prayer stations/stages where people can engage in a multi-sensory activity. One station – Hopes and Dreams, story of Palm Sunday. People told the story and then ability to engage the story. Put hopes and dreams on a flat stone and then place them at the foot of the cross. Station two – servant king. Last supper, six people only at a time. Gethsemane – ask, 'have you ever felt alone?' Crucifixion, look at the sorrows of life, chance to pray about what is not good in life. Final station, resurrection, bring whole group together to experience the new life. Important for us to widen the fringes of our churches to make them more inviting.

Ten keys to keeping those new people within your community.

1. God sent you his precious people. Not to another church, but your community – if you knew God sent them to you, how would this change your behaviour?
2. Church leaders should spend more time with newcomers than with regulars.
3. Manage first impressions – the first 30 seconds are critical.
4. Greeted, treated, directed, seated. Feed them. Anxiety – where do I sit? Appreciate – how can you show appreciation that God has sent you his precious people? How would you show this if this is your only encounter? The power of the unexpected bonus, the baker's dozen. Meet – exceed – delight – amaze.
5. Would you mind filling in this card?

6. Follow-up contact people in the first week, if not in the first 36 hours, to show your appreciation of their visit.
7. Go and visit them in their home. An ancient practice made modern.
8. Send three invitations to do something fun with the church, where they can get to know other church members. Dinner, film night, walk, anything to get them into the life of the community.
9. Introduce them into a small group, whatever that group happens to be. A “keeping group”. Youth group, young couples, full nest, empty nest. Group people in terms of a keeping strategy.
10. Transform your welcoming team into a keeping team. (invitation → welcoming → friendship). Need a leader to look after those who are new in the congregation. This is a pastoral gift, and the team members should be looking out for people.

Appendix 2

Speaking notes for the Reverend Professor Cam Harder's talk: "Apocalypse Now, Hope for the Canadian Church"

The speaker offered compliments for the Diocese of Edmonton, in terms of the intense focus on mission and development he had observed here. He has heard from many parishes in Canada that "the end is near". Rural or inner city congregations talk frequently about their coming demise, and a pall of quiet desperation hangs over discussion groups. "Restructuring" becomes the focus. The underlying fear is that the church is dying, and how will we survive?

To move past that fear and to engage our mission we need an apocalypse. As Mark Twain said (applying it in this context to the Anglican church), 'rumours of our demise are widely exaggerated.'

Simple destruction is not the heart of an apocalypse – at the centre is a revelation that things are not as they should be. It is an identification of the existing un-rightness, and a highlighting of the creative work that God is doing. Until we meet that apocalyptic end, we only live under a vague cloud of fear and unanswered questions: What if... our church dies...the marriage ends...the disease is uncured. That fear saps our energy and undercuts our confidence and prevents us from acting.

Sometimes what we need is a direct apocalyptic encounter with what we fear. A question often used in workshops with parishes is this: What if, overnight, your church was struck with lightning and burned to the ground? Then you hear your priest was found dead in bed. Also, the bank funds carefully built up had disappeared. Left with no building, no priest, no money. After a moment of grieving, ask, "What do you have left to do ministry with?" The community is left with: skills, connections, access to local businesses, access to institutions, things willing to lend or give...just a tiny sample of the ideas fills the board. Once the board is full, the community is divided into teams of five, and the teams are asked to build a ministry using the resources on the board, but not to replace the priest, building or bank account. Inevitably, once a congregation releases the things they've been hanging on to, the things they've feared, new ideas arise (e.g. a counselling ministry in a hair salon).

There is an apocalypse in progress in the Canadian church. (Douglass John Hall, *The Dis-Establishment of the Church in Canada*) Think of the past – when a premier (Manning) would preach from his political office. That reality doesn't exist anymore in the Canadian context. Not really an honour to be associated with the church in Canada anymore...we have developed "public despisers of religion" (Schleiermacher, *On Religion: Speeches to Its Cultured Despisers*, 1799). This apocalypse is the work of the Holy Spirit. We are moving from a church that was focused on the grand and great, and are now moving back to a mission of disciple-making.

Constantine reworked the mission of the church. The early church saw disciple-making as the focus, meeting in small groups in small places such as homes and halls as formation

cannot happen in crowds. Children are formed in families. Citizens formed in groups of 20 or 30. Early Christians were formed in small groups.

Constantine arrived on the heels of the Diocletian persecution. One year after that persecution ended, Constantine was converted after seeing “in hoc signo vinces” in the sky (in this sign conquer). He won that battle and took this as direction to spread Christianity across the Empire. Constantine’s stewardship of the faith did far more damage than Diocletian’s persecution as he twisted the faith of the crucified one into a mechanism for empire.

Constantine liked to turn old government buildings into Cathedrals. A literal remaking of empire. The churches built with those bloody stones often ended up looking like the coliseums from which they were built. The church became an organization which gave to the poor; rather than one that was a church of the poor. That image of church is still imprinted on our minds. It is an image that hinders our mission. We view the church as a packed building, watching performances carried out by elite performers and overflowing with money. We dream of filling pews and filling the offering plate and being a ‘successful church’ in the community, but how do we assess a ‘successful’ church? By spiritual impact? Most often we assess it by the number who show up – if it is full, it was a success. The most commonly prayed prayer in Christian communities, if we’re honest, is the prayer of McDonald’s: “Supersize me”.

How many times does a shrinking church say, now we are small enough to be real church? We are accountable to each other, small enough to know each other, small enough to learn what it means to be a follower of Christ in my place of employment? A different church, small, and a place where one can make disciples. A place where we can move from being spectators to participators (Fred Hiltz). There are many places living this but not being honoured for it. Do we actually pray for this?

As an example, there is a small Anglican church that has 100% attendance every Sunday – among eight members. When one is sick they meet at that person’s house. They read Scriptures and talk about the impact on their lives. They are small, but this seems like a real encounter with the faith. A priest stops by periodically to bring news of the greater church and to bring the sacraments. This is a place to make disciples, not to provide services. This community is being considered for closure because they’re small, and we cannot in our present mind-set imagine how real disciple-making can occur there.

If two or three make a church that successful community of eight is four times the size it needed to be. Is bigger better when it comes to making disciples? Elijah went through this in his 1 Kings 19 struggle. He has lost his church to the church of Ba’al down the street, even though he had put together a great display on the mountain. Elijah goes into the wilderness to die, but like many rural churches he does not die, but lingers. There’s just enough food and water to survive, but Elijah wants a big appearance, and finally finds God in the still small voice. God says two things: you’re not alone, I’m here; there are other believers. Sometimes our small places fall into the despair of Elijah, and fail to see there is a community of believers around us (even if they are not church attenders).

Second point, repent is Jesus' first message. The Greek means, 'change your mind'. This is what happens when we come to an end, when we have an apocalyptic moment. Facing the end of my life has shown me where my true riches lie. If our Canadian church is being disestablished, does this mean we are becoming a secular nation? If you listen to official channels, the answer is probably. Reginald Bibby documents that there is a wide perception among academics that the church is a fossil, and are quick to publish its obituary. In 2008 Bibby gives examples of the perception amongst academics that Canada is not a Christian country (John Webster Grant, Mark Noll).

Stats Canada, 29% in sports and recreation and 17% in religious events. But 17% in only choirs, youth groups and neglects that 30% of Canadians report attending church regularly. That is 5 million Canadians each Sunday, which is more than the total number of fans that all six of our NHL teams draw, with only a fraction of the marketing dollars. Is that the hallmark of a dead institution? Something close to 90% of Canadians affirm there is or might be a God. Between 1975 to 2005 atheists in Canada held constant between 5 and 9 percent of the population.

Christians hold values that support the value of positive interpersonal life. This is about bringing our values out to Canadian communities to help bring about healthy, sustainable communities. The church is not dying in Canada; but, many Canadians are dissatisfied with the Constantinian church that treats them like infants. People want the church to provide an encounter with God, to teach them how to pray, to find a way out of a cycle of poverty and violence, to show an alternate path to consumption. The church needs to be small to bring this about, to bring true discipleship in.

The Episcopal Diocese of Michigan had this apocalypse years ago, and their priests now travel around to train small group leaders to make disciples in their communities.

Apocalyptic change has always been God's means to bring about dramatic change on earth. Out of each apocalypse has come a more complex and developed life. The history of Israel is a series of one apocalypse after another as God leads his people. Our own Christian faith began in such an apocalyptic event, the killing of the Christ. Out of the heart of that darkness God brought a new creation. The church in Canada is in the midst of an apocalypse, and God is calling us to look beyond the crumbling of ancient religious structures to the places where disciple-making is happening.