

**Territory of the People**  
**Request for information: Episcopal Election 2023**

Individuals completing this form should be aware that the information within it will be used as a Curriculum Vitae within the Episcopal election process in the Territory of the People. Please type into the form if possible and feel free to increase/reduce box size as appropriate.

**SECTION 1**

SURNAME PLAMONDON

GIVEN NAME(S) CLARA ELIZABETH

DATE OF BIRTH NOVEMBER 22, 1964

CURRENT POSITION AND START DATE INCUMBENT, ST. PAUL ANGLICAN CHURCH NANAIMO, BC –  
START DATE: JUNE 1, 2018

CITIZENSHIP CANADIAN

Ordained deacon

of DIOCESE OF BC on (date) JUNE 29, 2013

Ordained priest

of DIOCESE OF BC on (date) JUNE 8 2014

Ordained bishop

of \_\_\_\_\_ on (date) \_\_\_\_\_

Have you ever served in a church/denomination/worshiping community not in communion with the Anglican Church of Canada? If so, please provide the name, dates and location of groups served.

NO

Licensed Lay Ministry (if applicable)

First licensed/commissioned

in \_\_\_\_\_ on (date) \_\_\_\_\_

in the capacity of: \_\_\_\_\_

## SECTION 2 - EDUCATION AND TRAINING

Post-Secondary education - college/university attended	From	To	Qualifications obtained (with subjects studied and classes awarded)
Northern Lights College, Dawson Creek BC	1982	1982	Office Administration (bookkeeping, legal/medical transcription, file management)
Northern Lights College, Dawson Creek BC	1984	1985	First Year University/Upgrade (Math/Sciences, Psychology)
Rocky Mountain College Centre for Biblical Studies Calgary, Alberta	1995	1998	Bachelor of Religious Education (Minor in Pastoral Counseling)

Seminary or ordination course attended	From	To	Qualifications obtained (with subjects studied and classes awarded)
Vancouver School of Theology Vancouver, BC	2010	2013	Master of Divinity

Other professional/vocational qualifications - college/university attended	From	To	Qualifications obtained (with subjects studied and classes awarded)

Please list current membership of any professional organisations.

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## SECTION 3 - PRE-ORDINATION ROLES

Please provide details on any pre-ordination roles that you held, including leadership roles in the church.

Position held and employer	Brief description of responsibilities and any particular achievements	Dates from and to (including reason for leaving)
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Developer of Community & Family Ministries All Saints Anglican Church Cochrane AB	<p>Developed and oversaw the construction, opening and implementation of a new day care centre, including setting up a not-for-profit society, board of directors, writing grant proposals, and fundraising initiatives. Worked closely with local community groups, both inter-faith and secular to support various community-based initiatives.</p> <p>Worship Design – chaired a Worship team to develop and create innovative contemporary worship services, training, and coordination of all liturgical positions. Offered various retreats, workshops, and small group contemplative prayer experiences.</p>	2007 – 2010 (Resigned to begin Seminary training)
General Manager Travelodge, Cochrane AB	Manage day-to-day operation of a 61-room hotel, including human resources, hiring, development and training of staff, scheduling, and assignment of job responsibilities for Front Desk/Guest Relations, Housekeeping, Maintenance and Administration	2006-2007 (Resigned to begin position at All Saints)
Retreat Centre Community Member King's Fold Retreat & Renewal Centre Cochrane AB	Ecumenical Christian Community serving in all aspects of the day-to-day operations of a retreat centre, including management of housekeeping department, cooking, administration, upkeep of the grounds/facilities, and sharing in the leading of worship on weekly basis in an ecumenical environment. Worked with, trained, and coordinated volunteer staff and associates.	2004-2006 (Resigned to pursue discernment/vocation)
Program Co-ord. Franciscan Forest Sanctuary, Sisters of St. Elizabeth, Christopher Lake SK	Developed, facilitated, and lead various adult retreats, workshops, and spiritual formation programs (catechesis/education). Worked in the context of a Franciscan religious community sharing life and ministry at a retreat centre, including: administration, budget development, advertising, promotions and overseeing of day-to-day operation of various facilities and programs, meals, and housekeeping. Participated in a lay formation training program in Prince Albert called Vita Nova.	2002-2004 (Left the religious community to pursue another vocation)
Sisters of St. Elizabeth Macklin SK	A season of discernment in a Franciscan religious community. Included ongoing formation with the Sisters, along with some liturgical studies (2 summer courses at Newman Theological College in Edmonton Alberta). Lead catechesis/adult formation in local parish and offered liturgical	1999-2002

	ministry education workshops at diocesan level in Roman Catholic tradition. Provided occasional pastoral care and palliative support at St. Joseph's Extended Care Facility next to convent in Macklin, SK.	
Retreat Centre Community Member King's Fold Retreat & Renewal Centre Cochrane AB	Same as above term at King's Fold	1998-1999 (Resigned to enter a Franciscan Religious Community)
Residence Manager Rocky Mountain College, Calgary AB	Oversee and coordinate day-to-day operation and programs at a college residence. Created an atmosphere for spiritual growth and discipleship with approximately 42 – 45 young adults.	1995-1998 (Graduated from college)
Health & Safety Coordinator/ Bylaw Enforcement Administrative Assistant/ Emergency Dispatcher City of Airdrie AB	Various roles that included: Developed and implemented an Occupational Health & Safety Program for a Municipal Government, performed duties of Bylaw Enforcement Officer, appointed as Communications Officer for Municipal Disaster Services Agency. Trained as an Emergency Medical/Fire Dispatcher. Chaired several internal committees. A board member on the Alberta Municipal Health & Safety Association, and a city representative on the Alberta Cities Safety Association. Provided administrative support to various departments.	1986-1994 (Resigned to attend college)

## SECTION 4 - MINISTRY SINCE ORDINATION

### Ministry

(Please start with your most recent position)

Position held	Brief description of responsibilities and any particular achievements	Dates from and to (including reason for leaving)
Archdeacon – Cowichan/ Mid-Vancouver Island Region Diocese of BC	Regional Archdeacon within Diocese of BC Islands & Inlets – senior clergy position working collaboratively with Bishop, Dean and Executive Archdeacon.  In a region with a significant number of parishes in transition has required regular support of various parishes, wardens, and interim clergy.	August 2018 – present

Incumbent	<p>I have encouraged and supported conversations between parishes as we consider new ways of ministry and sharing of resources including clergy and staff. I continue to pursue opportunities for regional sharing of ministry and special services such as Advent Lessons &amp; Carols, Easter Vigil, joint services.</p> <p>St. Paul Anglican Church Nanaimo BC – Rector of a mid-sized parish</p> <p>St. Paul had gone through a major capital campaign and the construction of a new ministry centre prior to my arrival in 2018. There was significant donor fatigue, and the parish was only beginning to see the potential for the newly built Centre for Ministry and Community Service. We developed and implemented various systems to help us better manage and utilize the new space. There have been growing pains as we lived into our vision and ministry plan. Then Covid came and everything was shut down. As we emerged from the shut down, we recognized the need to re-visit our ministry plan and to name what had changed and where God was leading us. During Covid I spent a great deal of time strengthening the leadership team, teaching, and developing their discernment skills. We studied together, including reading Susan Beaumont’s book “How to Lead When You Don’t Know Where You Are Going”. In this liminal season, our lay leaders grew in their capacity to lead, to recognize their rightful place in ministry, with the confidence to use their gifts and abilities. There is a renewed energy and excitement as they look to the future and the possibilities for ministry and engagement in the community around them.</p>	June 2018 – present
Incumbent	St. John the Baptist Anglican Church Duncan BC – Rector of a small parish	July 2013 – May 2018 (resigned to accept new appointment at St. Paul’s)
New Clergy Mentor	Provide one-on-one support to newly ordained clergy.	2022-present

Mentoring Chaplain/ Assessor	Member of Ministry Discernment Committee, Diocese of BC – mentoring and assessing of those discerning vocational ministry	2014 – 2020
Diocesan Council Member	Member of Diocesan Council, Diocese of BC	2016-2020
Member of Governance Task Force	Reviewing of governance structures of Diocesan Council with the purpose of recommending possible changes to the ways our diocese governs itself.	2019 – 2020
Member of Clergy Retreat Planning Committee	Helped to plan and organize annual Clergy Retreat, Diocese of BC	2015-2016
Member of Synod Liturgical Planning Team	Assisted with creating/organizing synod Liturgies for Diocese of BC Synod Gathering	2016
Member of Vision Grant Jury	Assisted with reviewing and approving applications for vision grants on behalf of Diocese of BC	2016-2018
Social Justice Matters Task Force	Member of task force to review options for possible engagement, education and/or partnerships on various social justice issues as they aligned to vision.	2015-2016
Communications Officer Search Team	Member of interview team to hire Communications Officer Diocese of BC	2015
Diocesan Women's Retreat	Served as Chaplain at two Diocesan Women's Retreats, Led Fall 2022 Women's Retreat – Diocese of BC	Fall 2015, 2017, 2022

### Specialised Work

If over your ministry you have developed a specialist area of expertise (e.g. liturgy, mission, social responsibility, ecumenism, interfaith etc.) we invite you to share these and outline your work in the area(s).

Community Development – engagement with larger community, learning how to partner and work with other agencies and/or inter-faith communities on common interests and areas of concern including caring for neighbours, seniors and those who are isolated, newcomers to community, community sustainability plan. More recently, I have encouraged, empowered, and worked with individuals at the parish level as we pursued various ways of community engagement. The result has led to our parish being a part of things like Nanaimo Green Faith, an inter-faith environmental organization working together for the common good.

We are actively building relationships with various service groups that serve the broader community around things like food sustainability, employment skills development for neurodiverse individuals, youth, families, and seniors.

Education/Catechetical Training – I have developed or facilitated various training initiatives such as The Anglican Way, Anglicanism 101, Liturgical ministry training, Gospel-Based Discipleship weekly study groups, book studies, and bible studies. Until 2022 was a Mentor for Education for Ministry (EfM) in the Diocese of BC (Islands & Inlets). Ongoing faith formation is key to strengthening the community of faith and to empower laity to live into their own vocation and baptismal call so that together we might share the love of Christ wherever we are.

Spiritual Retreats – have developed and offered various spiritual retreats (1/2-day, weekend and week-long formats). Topics have included: Advent/Lent, silent retreats, prayer, and retreats on biblical passages or themes.

#### Responsibilities in the Wider Church

Please outline significant church bodies you have served in the last ten years.

Committee/body	Function of Group	Dates from and to
Ecclesiastical Province of BC & Yukon	Prolocutor (2 terms) – working with members of Executive Council/Committee on matters related to our shared ministry as a Province. Recent work I have focussed on was the collaboration and development of resources and toolkit for emergency preparedness planning for parishes and dioceses. We recently held our first educational webinar on this subject with nearly 90 participants province wide.	2018 – present
Ecclesiastical Province of BC & Yukon	Agenda Planning Team – 2023 Provincial Anglican Summit – assisting with the planning and developing of a process for an upcoming dialogue in our Province this Fall, with an emphasis on governance structures, collaboration and partnerships.	2023
General Synod	Member of General Synod	2016 and 2019, 2023
Council of General Synod	Member of Council of General Synod representing Province of BC & Yukon	2016 – 2019

Ecclesiastical Province of BC & Yukon	Secretary – Recording Secretary and member of Executive Council/Committee for Province	2015-2018
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#### Continuing Ministerial Education (Con Ed)

Please outline significant learning/educational events or opportunities that you have experienced/attended during your ministry.

Leading Change Without Losing Your Soul – Summer Course at Vancouver School of Theology – July 2022.

Intersections: A Dialogue Series - Based on the resource: “Challenging Racists British Columbia”. A program to encourage dialogue about our collective past, locate ourselves as participants in the ongoing story of this place, and explore how to respond faithfully to the truths we find together, so that we can participate with God in restoring creation and affirming the dignity of all people – Program offered by the Diocese of BC Islands & Inlets – 7-week series – Feb-April 2022.

Tikun Olam: A Jewish Tradition of World Repair – A Summer course at Vancouver School of Theology – July 2021.

Living Compass Community Wellness Advocate Cohort Training – 9 weeks – April-June 2021  
An online training program to lead Wellness Groups. Living Compass serves to outfit individuals, families, congregations, and organizations with tools and training for the journey towards wellness and wholeness. The compass is based on the four points of the spiritual compass: Heart, Soul, Mind, and Strength.

Education For Ministry Mentor Training – 2019, 2020, 2021

Land as Life (FNAT 300) – Vancouver Island University – A course on learning to appreciate First Nations perspectives on cultural significance of land with themes including: First Nations protocols, sacred places, oral histories, medicinal plants, country food preparation, storytelling, and indigenous language – May 2019

Anglican Lutheran National Worship Conference: Responding to Disaster: Prayer, Song, Presence – Victoria BC – July 2018

Dismantling Racism, Anglican Church of Canada – Nanaimo BC – June 2017

Igniting the Heart: Preaching and Imagination – Vancouver School of Theology – August 2017

Anglican Lutheran National Worship Conference: Formation and Reformation: Worship, Justice, and God’s Mission – Waterloo ON – July 2016



Summer Internship 2012 – Diocese of Durgapur, West Bengal India  
Overseas/Cross Cultural Formation Initiative - Participated in various aspects of the ministry of the Diocese of Durgapur, preaching, working with ESL program in early childhood education program, and led a staff Diocesan Retreat Day.

Canterbury Scholars Series – 2012 – Canterbury Cathedral, UK  
A two-week training program for seminarians and newly ordained clergy in the Anglican Communion. An opportunity to study, learn and share experiences of ordained ministry across the Anglican Communion.

#### Publications (Books, journals, articles)

Title	Date of publication	Publisher	Review references

#### Online Presence

If you have a website or online recorded sermons, podcasts, presentations, etc. please provide those links here:

Our parish of St. Paul Anglican Church Nanaimo offers livestreaming at our 10:30 service each Sunday. You may access these recorded services on the website:  
<https://www.stpaulsnanaimo.ca/live>

## **SECTION 5 - MINISTRY AND MISSION TO THE WIDER COMMUNITY**

Responsibilities in the community (e.g., volunteer service).

Organization	Brief description of responsibilities and any particular achievements	Dates from and to
Nanaimo Old City Quarter Business Association	An association to support the local business community and organizations that serve in the Old City Quarter. I was invited to attend association meetings for about a year in 2021 as we grappled with safety issues in the downtown community.	2021
Duncan Housing Society, Duncan BC	Board Member. Oversee the governance of an affordable housing unit for seniors.	2016 – 2016
Cowichan Valley Hospice Society, Duncan BC	Death Café Facilitator/Participant	2014

Cochrane Community Garden, Cochrane AB	As a part of my work building relationships in the larger community, I worked with a small group of people to create the Cochrane Community Garden Society. I assisted with the development and establishment of a not-for-profit society and constitutions.	2009
Helping Hands Cochrane AB	A member of an inter-faith/inter-agency working group initiated in cooperation with Family and Community Support Services Cochrane to connect volunteers from various organizations in the community with those in need in the larger community. I participated as the representative of the Anglican Church.	2007-2010
Sustainability Partners Uniting Resources, Cochrane AB	Served as one of the “tri”-chairpersons on grassroots community sustainability plan development committee with the Town of Cochrane. I was a representative of faith communities in Cochrane as a part of my work at All Saints Anglican Church.	2008-2009

#### Hobbies and areas of interest

Please outline any areas of special interest outside the church (e.g. international matters, issues in contemporary life) - and any particular hobbies.

<p>Theatre – I am an avid amateur theatre buff and have been involved in various ways in community theatre including properties, stage management, front of house, and as a board member. When I am not able to actively participate in a production, I happily go to the theatre to watch! I am currently on the membership team and help with front of house duties for the Nanaimo Theatre Group.</p> <p>Duncan Choral Society – Singing in a choir is a fun way to sing in a group. I have not been a part of a choir for awhile but would jump at the chance if my time allowed for it.</p> <p>Travel – I have had the privilege of making a pilgrimage to re-trace the missionary travels of Paul and to some of the ancient locations of the early church in Turkey and Greece. I would love to travel with others who want to experience various sacred locations for learning and spiritual growth. I also enjoy travelling solo for the pure enjoyment of seeing new places.</p> <p>Having experienced both an overseas internship in India and my time at Canterbury Cathedral with folks from across the Anglican Communion – I would be interested to develop and grow our relationships with others in the Anglican Communion. We have much to learn from each other.</p>	
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## SECTION 6 - FAMILY DETAILS

Any Family information you would like to share:

I am single/never married. My mother and my only sibling and her husband live on Vancouver Island. I have a niece in Kamloops and a nephew in northern BC. The rest of my extended family live primarily in northern Alberta. I am the epitome of a settler with both sides of my family coming to what is known as Turtle Island in the early 1600's. I am primarily French and a bit English, I speak English and I'm trying to learn French. My family was divided between Catholic and protestant, with our roots in France and England.

## SECTION 7 - EPISCOPAL OFFICE

Have you ever been a candidate for Episcopal Office before? If so, where and when?

Yes, in January 2020 with the Territory of the People.

## SECTION 8 – QUESTIONS FOR RESPONSE

*Below are ten "Questions for Response." Each question includes a maximum word count, and two questions ask for a video response in addition to the written response. Please **choose one additional** question to respond to in video format (maximum 5 min.), in addition to your written response. Instructions for uploading a video to YouTube are shared below. Please include the URL for the video with your written response for the questions you choose in your completed Information Package. Also include the links in the body of the email when you submit your documentation. If you have any questions about how to share a video response please be in touch.*

1. Please describe your relationship with Christ and your current spiritual life and practice. (700 words or less)

My relationship with Christ has been a part of my life since a young age. It's hard to even imagine life without God walking with me. I may not have had much involvement in the church in my early years, I still carried within me a personal sense of connection with God. I have often wondered how I was able to relate to Christ so easily and at such a young age. I have always been inspired by the Way of Christ and am compelled to want to be more and more like Jesus. It has been a journey of learning how to walk in his footsteps; the One who poured out his own life as he tried to teach and show us the path that would lead to wholeness.

I was baptized at the age of 2 weeks in the Roman Catholic tradition. I still have my baptismal candle, it is now yellowed and cracked, and it reminds me of the amazing journey I have been on since I received the gift of baptism. I would later be confirmed in my early twenties after being led to the Anglican Church. It was an opportunity to re-connect and to strengthen my relationship with God. When I was first ordained a deacon in transition, I began that day with Morning Prayer where I re-lit my baptismal candle. It was a moment of uniting my baptismal promises with the commitments I was about to make as an ordained person. I believe each one of us is given an opportunity to receive the gift of our vocations. Our vocations are to be honoured, celebrated, and marked with intention and prayer.

Today, my journey and relationship with Christ continues to evolve and grow. I marvel at the vastness and cosmic reality of God. I am constantly discovering new depths and capacity of Christ. I wonder out loud what it means when we say Christ is the way, the truth, and the life. How is that lived out and experienced when we still find it difficult to come to a common understanding of all that we think we might know about God. I have come to describe our relationship with Christ in the context of a community gathered around the table. The table is a significant image that Jesus used to reveal God's generous hospitality to all, a place where all are welcome and fed. It is the place where we meet and encounter Christ and see the possibility of what it means to be the body of Christ. I continue to ponder this image of table hospitality. I wonder what our communities would look like if we were to offer opportunities for gathering around a common table for a meal. Not to convert, not to change opinions or make others just like us. But to simply sit, listen, and create community. I wonder if that is why Jesus did this himself on many occasions. It caused tensions, but it also offered an insight into the heart of God and God's desire for humanity.

I wonder how we are to walk with those of a different belief and tradition, and sense that we should not be afraid to look beyond ourselves to experience the presence of Christ in surprising places. I believe that Christ is being revealed in unexpected ways which awakens within me the breadth of God's love and desire for our world. This excites me and it challenges me. The good news is that I trust that Christ is leading the way, and I am to walk with Christ to the best of my ability.

My spiritual life is a mixture of daily prayer, quiet time and meditation, regular appointments with a spiritual director, reading the scriptures, meeting regularly with my inner circle of friends and prayer partners. When I go for a walk outdoors, and especially by the water I often discover a deep sense of God's presence in nature. It reminds me that walking with Christ is both an internal spiritual practice and an external spiritual encounter that teaches me new things everyday.

2. What do you believe to be the top 3 challenges and opportunities facing the Anglican church today? How would you engage these challenges and opportunities as a Bishop with your people? (1200 words or less, and a 5-minute video response)

**VIDEO LINK:** <https://youtu.be/FOL4O6W7tP0>

There are many challenges that we could name. We could talk about changing demographics, aging populations, declining numbers, and decreasing resources. While these issues are certainly on our mind and we face them every day, I would like to suggest that there are other issues that are pressing and need to be named.

**Fear** - One of the significant challenges that we face is fear. Fear is a strange thing. It can cause heartache and frustration, it can paralyze us, it can sabotage our best intentions. When we are fearful it is difficult to imagine anything else. We focus on what's wrong, what is missing, what could be different. We imagine the worst-case scenarios and then panic even more. What are we afraid of? That may be different for each of us, but if we are being honest, we will want to admit that we are afraid of the unknown, afraid of what needs to change. We are scared that we will have to give up things that have great significance to us. None of us want to see our beloved churches close. They carry the memories and stories of significant events in our lives, it is the place where we gather and worship as a community. We have told ourselves that in order to worship we need a place worthy of God's presence.

As your bishop I would want us to take some time to unpack these fears, try to get to the root of what holds us back. There is a reason why there are hundreds of references to phrases like “be not afraid” or “fear not” throughout the scriptures. It speaks of our human limitations and how easily fear comes to us, and yet, we are called to be people of faith and hope. We do not need to fear the unknown or fear what our faith community will look like down the road. Naming our fears out loud will help to dispel their power. We are to focus on what is before us and to learn how to walk together with courage and a willingness to trust God and each other. We cannot walk this uncharted path on our own. It is why community is so critically important. My hope would be to help us to navigate our fears by encouraging the strengthening of our relationships with each other and the communities we serve, and to keep us focused on moving forward so that we can remain faithful to the good work that is before us.

**Ongoing Reconciliation** - Another challenge we face as a church is the reality of our relationship with the peoples of these lands, along with our colonizing structures imbedded in the ways and practices of our church that most of us don’t even see and are often difficult to extricate from our faith. We have begun the work of naming our truth, seeking forgiveness and reconciliation, and yet we know that we have only scratched the surface of our understanding of the impact of the colonizing church and society. The Territory has done some significant work in this area as you have already had to face the impact of the residential school systems in the Diocese of Cariboo. You surrendered and let go of much of your sense of identity. But you have also worked hard to keep your faith communities alive and to not give up on the gospel and the reason for your existence. I am sure it has not been easy, and yet you have emerged from these challenges with a renewed sense of identity and purpose. This challenge we face is an opportunity that the Territory has already begun to pursue. As the Territory of the People began to take shape, the fact that you intentionally included Indigenous voices at the table in your governance structures, decision making, and with the role of pastoral elders has given you a solid foundation to build on. The question I would want us to consider is: now what? The structures are in place; how are we going to build on that? I would look forward to conversations about what are the bedrock practices and ways that we must guard and hold on to, and what are the things that we are to consider letting go of for healing and transformation to occur? We are called to be ambassadors of reconciliation, and it takes time and a commitment to heal what is broken recognizing we will need to keep trying. We know that there continues to be systemic racism imbedded in our psyches and are part of the culture that most of us have lived our whole lives. The Territory has an excellent foundation for this work to continue. It would be a priority that I would want us to continue to pursue. I would look for the allies and advocates in our various communities to help us. I would seek the advice of our pastoral elders and would hope that we could do this work together.

**Finding our Voice** – The third challenge is an opportunity in my mind. We sometimes forget that we have a voice and an opportunity to engage in important conversations and issues in our society. We wonder if our presence in the community is recognized, relevant or if we have something worth saying. All we have to do is turn to Christ and look at the kind of things that he addressed, named and sometimes even challenged particularly those in leadership and those who had the capacity to change what needed to change.

One simple example that comes to mind is to ask ourselves what would Jesus say about things like capitalism and the direct correlation to environmental disasters? What is the role of the church if we are not able or afraid to speak up and name what is broken?

Imagine what we might do together to raise awareness and to speak into ecological and social justice issues. How can we be an ally or advocate for those who are most vulnerable in our community? As disciples of Christ, we are called to both worship and action. How will we find our voice to share about our faith and why it matters? If we don't have the courage to invite and share our life of faith, how will others hear the good news? We as the church sometimes forget that we have the capacity to influence change. We underestimate our ability to shine light on important issues. If we don't speak up, our silence might be interpreted as complicity. If we are wondering how we are to remain relevant in a world that is increasingly non-religious, here is a way for us to engage with the world around us. Finding our voice will be both a challenge for many of us and an opportunity for learning if we are willing.

3. Please share with us how you have supported and encouraged diversity within your parish. How will you continue this as the Bishop of the Territory of the People? *(700 words or less)*

Perhaps the first step is to define what we mean by diversity, which can include anything from age, gender, race, ethnicity, sexual orientation, and accessibility. In my current parish we have been working intentionally to encourage awareness, education and conversations that help us to understand the value of diversity in our society and in our church. My approach has started with educating myself by taking courses, reading books from Indigenous, Black, and people of colour. I have actively looked for ways to participate in local Indigenous cultural events. As a parish we have worked to be mindful of the need for diversity in our leadership team. While we can identify gender/sexual orientation diversity in the parish, we continue to be a somewhat of a white community, although that has started to change in the past year which I am encouraged to see. We have provided various learning opportunities for parishioners and particularly for our leadership team on the history of racism in our province, reviewing the TRC Calls to Action, and book studies such as a recent novel by Michelle Good – “5 Little Indians”. We have participated in various community-wide events such as the PRIDE parade and Festival in the park. Some of us have participated in a peace march for Black Lives Matter and have provided space in our facilities for a multi-cultural society youth summer camp. I routinely speak to issues of diversity, social and ecological justice issues and the impact of colonizing in sermons, teaching opportunities and conversations. We have been working on our parish ministry plan this past year and have committed ourselves to increasing our opportunities for collaboration with the larger community both in the use of our facilities but also in our engagement with other organizations. This has allowed us to recently grow our network of relationships with the Snuneymuxw First Nation outreach workers for example. Slowly, but surely, we are connecting and establishing opportunities to work together. I must admit there has been some push back and a few individuals have left the parish because of our approach, especially when I have been visibly present as a clergy at public events. This has not deterred my efforts.

As bishop, diversity in our common life would be important. I would want to discover what educational opportunities there are for us as a Territory to engage as a part of our ongoing learning. I would want to learn about who in the Territory is doing a good job of engagement and community diversity and build on what they are doing. What can we learn from each other? I would want to model in my own ministry and ongoing learning. This might include sourcing out courses, participating in cultural events and activities and learning indigenous languages. We live in a part of the world that is increasingly becoming a richly diverse and multi-cultural community. I would encourage us to get to know the local community organizations that work with multi-cultural groups and local Indigenous communities.

We need to be willing to go out beyond our walls to connect, build relationships and to look for ways where we can learn from each other. The simplest way we might do this is to have a community meal and invite our neighbours – for no other reason than to get to know each other and learn from each other. I would want us to have conversation about our perceptions of how we welcome people at the door. Are there ways we might better equip each other around racial or ethnic sensitivity training? When we are seeking new leadership and delegates for Assembly, that we ensure that we are intentionally considering diversity in our choices.

4. Truth and Reconciliation work has been a priority within the Territory of the People, including the recognition of Indigenous peoples and their practices and supporting Pastoral Elders. How will you minister to the people of the Territory in view of these priorities? *(700 words or less)*

One of the things that has drawn me to the Territory of the People is its unique organizational model of ensuring Indigenous peoples have a guaranteed place at the table and an equal voice. They are recognized as keepers of the land, who offer wisdom, teaching and guidance. They are also members of our communities and desire to be active full and equal members of our faith community.

Not being someone from the Territory, I can only imagine how this might be lived out. It seems to be a genuine effort to move forward from the past. I would want to learn more about how this is actually lived out and experienced from the perspective of Indigenous Anglicans. Do you feel heard and respected? Are there ways in which you hope to continue this important work of walking together, respecting practices as we who are non-Indigenous commit to learn how to walk with Indigenous peoples with intention?

Before I could even begin to speak about how I might minister to the people of the Territory, I would want to spend time with the pastoral elders, to hear from their perspective how you are doing. Do they feel heard, supported, and included in meaningful ways? I would want to learn more about the role of the pastoral elders and how their wisdom, insight and teachings shape and inform our next steps as a Territory. I would hope that our decision-making as a Territory would actively include the elders and the priorities they bring to the table. I would want to meet elders and leaders from the various First Nation communities throughout the Territory so that I can be better informed and aware of the hopes and dreams, the challenges and struggles that they are willing to name. I would hope that individual parishes would be willing to do their own internal work of healing and reconciliation, to connect with Indigenous peoples in their own community and to actively attend ceremony and cultural events that allow for learning, interaction and relationship building. I am imagining hosting opportunities for meals, storytelling, and community building throughout the Territory. It seems to me that Jesus shows us the best opportunity for gathering a diverse group of people was when he invited folks to sit and have a meal together.

My hope is that we would be ready and willing to respond when asked to be an ally or an advocate. We need to be willing to speak up, create safe spaces and to be generous. We also need to be open to the possibility that we will get things wrong and will need to keep starting again! Building honest relationships will invite honest reflection and learning. The work of reconciliation is not a checklist that we can work our way through. It is not an easy journey, but it is crucial to our ability to heal and move forward together.

There may be a need to consider things like asking ourselves what might change in our worship practices, consider the words we use, the symbols, and images in our sacred space that may conflict with who we are on the journey of healing and reconciliation. This will require thoughtful, careful conversation and listening. I recognize that this work is complicated, and it will take more than our lifetime to carry out. The touchstones of listening, learning and relationships will guide us well when considering change, and will help us nurture and grow our community in healthy and life-giving ways.

5. The Territory of the People has a small administrative budget with minimal administrative support. Describe your administrative and leadership style and refer to past experience to illustrate. How do you envision providing significant day-to-day administration of the Territory? *(700 words or less)*

I would say that one of my strengths happens to be administration. I have a long history of various roles and jobs that had a large administrative component to the work. Thankfully, I am comfortable with various administrative functions and would be able to either carry them out myself, if necessary, and would also have the capacity to work with the resource people that may be available. I have had the opportunity to develop budgets, review financial statements. I have worked with payroll, have been involved in hiring and training personnel. I have worked in environments where there were limited office support and had to be creative in what needed to happen.

My leadership style tends to be big picture while at the same time I am good with details. I have the ability to see the larger picture and can intuitively know what steps to take in order to respond to what needs to happen. When I first arrived at my current parish, the new Centre for Ministry and Community Service had been open for about a year. They had yet to put into place policies, a functional booking system and there were few guidelines for user groups. It soon became apparent that they were not ready for the rising demands of their new facility, the systems were breaking down and they were in danger of not being able to accurately track bookings, contact information, and insurance requirements. They were having challenges with conflicting bookings (ie: a music rehearsal at the same time as a centering prayer group). I began to put into place some preliminary structures and then we looked at the long-term goals of the parish and the need for better facilities coordination. I was able to move our parish in the direction that was needed including the necessary administrative processes.

I am can effectively create a plan of what needs to happen and then I am able to work collaboratively with others to carry it out. One of my goals at my current parish was to help them to re-organize the ways each of their ministry teams operated. Several of their key ministry groups were operating as if in isolation and independent of the parish with a convoluted slate of "officer's – president, past president, etc. Each group would expect to have robust minutes taken every meeting and to hold an annual meeting for their small groups. The Rector or one of the warden's were expected to attend every meeting. It became overwhelming and frustrating for everyone involved. My approach was to take time to learn about each group and to invite them to consider different governance models for their ministry that didn't require formal meeting formats. The result is that the groups are more flexible, collaborative and team oriented and thus have more energy to do the things they enjoy.

I am also good at paying attention to what people say about their skills and abilities. I'm not afraid to point out and encourage people to use their gifts. Sometimes we need to think outside the box when it comes to limited resources.



If we can't afford a great deal of administrative support, have you tried to find folks who have time and talent willing to contribute to the life of the Territory by offering their skills for specific projects or activities? It doesn't hurt to ask. Are there ways that we might collaborate and share administrative resources with other parishes or perhaps with other dioceses? As you can see, my mind is always thinking about possibilities.

6. The demands of episcopal ministry are complex. Please share how you sustain healthy personal and spiritual relationships and maintain your work-life balance. (700 words or less)

**VIDEO LINK:** <https://youtu.be/K0KYq-a73jo>

I am aware of the challenges and complexity of episcopal ministry. It is the kind of role that requires healthy personal and spiritual relationships. Traveling, balancing work and life while managing a wide breadth of demands and issues all add to these challenges.

I have learned that regardless of the ministry role that you might be in, there is often the tendency to want to do it well and do as much as possible. There is often the struggle of finding a healthy balance in all aspects of our life. When we are living into our call and vocation, there is a certain amount of passion and energy that comes with doing the work that makes our hearts sing. Our ministry feeds our sense of purpose and fulfillment. What we sometimes forget is that the very thing that gives us much joy and satisfaction can also lead to our demise. There is always more to be done. The work is never finished. If we think that it is up to us to accomplish all that needs to be done or that there is no one else to help, we will soon be exhausted and worn out. It is also where we can easily find ourselves in a vulnerable or unhealthy place.

I have chosen to create intentional pauses in my work life and ministry. I do not book meetings or services on my sabbath day unless there is no other option, and if I am called out for a pastoral emergency on my day off, I will look for windows of opportunity in the next few days to take a break because it is important for my own spiritual and personal well being. I routinely take a few days break after busy seasons like Christmas and Easter. I will step away from phones, email and may even disappear for a couple days to rest and rejuvenate. I happily take my holidays as they are a golden opportunity to reconnect with family and friends, to play and relax. Our bodies are not designed to work non-stop with no breaks. It is up to each of us to establish our own boundaries.

In my day-to-day life, a rhythm of praying the daily office, quiet time in the morning for prayer, meditation and listening are all important ways that help me sustain a balanced life. I have a circle of friends and colleagues who I regularly connect with for conversation, prayer and for fun. They are the inner circle of friends who invite me to reflect honestly on my life and patterns and to encourage me to be the kind of disciple that I hope to be. They are also what I call no-nonsense friends, the ones who hold each other accountable, and are not afraid to speak the truth when needed. I trust them and rely on their wisdom and support.

I have had various spiritual director/companions for more than 25 years. My current spiritual director and I meet about once every 6 weeks. It's an opportunity for a spiritual check up, to discern together and to help me to see God working in and through my life. All these things are some of the ways in which I continue to maintain a healthy balance in my life and ministry.

7. In this time post-pandemic the Bishop needs to be fluent in the use of technology. How did you use technology to navigate ministry during the recent pandemic and how will the lessons that you learned shape your ongoing ministry? (700 words or less)

Like many of us, I was not someone who was particularly fluent in technology. I was reasonably comfortable with social media, could do basic website uploads, and had experienced video conferencing and teleconference calls, but beyond that, was a relative luddite. When the pandemic arrived, I had to scramble to figure out what we could do for worship. My first attempt was to do a video recording using a cell phone duct-taped to a camera tripod. It was rudimentary and yet we managed to get a sermon recorded and sent out with a worship leaflet and readings via email. We have come a long way since that first Sunday of the pandemic in March of 2020.

Ironically our parish had just completed a significant construction of a facility attached to our historical church. The meeting rooms and hall were wired for Wi-Fi and ethernet connections. During the construction, there had been questions about whether to bring technology into the worship space and the thought at the time was that it would not be necessary. At the beginning of the pandemic, we decided to try using Zoom for a Sunday service, as I was able to host this type of liturgy from home when we were not able to be in the building. We spent an incredible amount of time educating, holding hands, and helping as many as possible to successfully join us each Sunday. We used this method for quite some time. I started to experiment with how we used Zoom. We soon were offering Zoom weekday Morning Prayer, parish council meetings, pastoral visits, and “coffee” hours after the service so that people could connect with each other.

As the pandemic went on and we were able to start returning to our buildings to at least record services. We decided that this might be the opportunity to look beyond the pandemic and wonder what tools we might need to continue using technology as a way forward in our ministry. After much discussion we decided to invest in upgraded Wi-Fi, camera equipment, sound system and lighting so that we could both record special services with a few people in attendance and eventually we learned how to use livestreaming to engage the community. I’ll never forget how it felt learning to engage with a camera and preside at a service of the word to an empty church. It was such a relief when we were able to welcome back the community into the worship space.

I have learned through this experience of how important technology can be. I have continued to use Zoom as a tool for weekday morning prayer, bible and book studies, council meetings, and pastoral appointments. It has given us different ways of connecting not only with parishioners but with the community beyond our walls. We continue to offer livestream at one of our weekly services and are now looking at ways to build community and stay connected with those who only join us online. I believe that having good technology used in interesting and innovative ways will continue to strengthen the Territory’s ability to stay connected, provide ongoing learning opportunities, and to maintain relationships especially when distance and travel becomes costly and difficult.

We recently saw how Zoom was an effective way to offer an Ecclesiastical Province-wide webinar on the topic of Emergency Planning that I facilitated. There were folks from all six dioceses and territory in attendance. The possibilities are wide-open! I am amazed at how much I have learned in the process and how quickly I was able to adjust to changing technology. I would never have imagined myself being able to do this to the extent that I have.

8. Please share with us one of your most difficult experiences in ministry, what you learned and how you grew as a disciple and priest through the process. *(700 words or less)*

One of the most difficult experiences in ministry in recent years was also a time where I experienced significant ministry learnings and achievements. One of my more difficult experiences was during the recent challenges with the pandemic. Like most of us, I had never encountered the kind of twists and turns, and complete upheaval that was experienced over the past nearly three years. As a priest I rely on my ability to connect with people regularly, to offer sacramental ministry, spiritual and pastoral support. We do this work without much thought – it just happens. When someone is ill, you go and visit them at the hospital. When someone is near death, you go to their side and walk with their loved ones, and then you help the family as they grieve with the important work of loss and grief, and the planning of a funeral or celebration of life. Having a place to gather for worship, to teach and come together in fellowship are key to so much of our work. When our facilities were shut down and everything about the usual ways of doing our work and ministry were suddenly stopped, I found myself feeling overwhelmed. I felt like my hands were tied behind my back and I had no sense of where we needed to go, how to respond and how I was to offer pastoral support and leadership in this completely new and unfamiliar place. There was no sense how long this pandemic would last or how it would unfold.

At a personal level, it broke my heart that I was unable to companion those who suffered, those who died alone and without loved ones. It was not an easy time for anyone. I had to dig deep and to lean into what I knew – that there is nothing that can separate us from the love of God. I had to figure out how to minister to my community in different ways. What was most trying was that I would make a plan, and then the protocols would change. We would then have to let go of what we had planned, pivot and try to come up with yet another plan. I am someone that does well working out systems and plans. I rely on my abilities to see the big picture and to be able to map out where we need to go. Having all these abilities suspended caused a great deal of stress for me and I had to learn to let go and adjust.

While it was exhausting, I emerged from this experience with a new understanding of what matters most. I'll never forget the 96-year-old who was determined to figure out technology so that she could join us early on when we were gathering using Zoom. It took several weeks of effort by several of us when she finally managed to get in. She looked up and saw all our faces on her screen and tearfully said "I see you! Can you see me?" She wept for joy. Being able to connect with each other in meaningful and tangible ways was critically important. It was through this difficult time that we learned that community, relationships, and human contact are key to our wellbeing. I came away from this experience having discovered my abilities to be creative, tenacious, and able to learn new ways of doing things. I was brought to my knees in some ways as I had to keep going even when I was weary and not sure what to do next. I have emerged stronger, and I know that this experience has shaped my understanding of community, ministry and what is most important in where we go from here.

9. Please share with us one of your greatest highlights in ministry, what you learned and how you grew as a disciple and priest through the process. *(700 words or less)*

One of the greatest highlights in ministry in recent years has been the significant work with the leadership team of a parish I have been serving with. I have had the good pleasure of working with our parish council through a significant transition. This parish had just completed a major visioning process that led to a comprehensive parish ministry plan that began a major fundraising campaign and building project.

They did exceptional work and accomplished much as they successfully completed and built a new facility with a specific focus on ministry and community service. That facility opened in 2017 and then they almost immediately saw their incumbent retire and that led them into a season of transition of leadership. I joined the community about a year later. They were understandably feeling exhausted after a significant project and a change in leadership. When I first arrived, I chose to encourage our parish and leadership to pause and to take some sabbath rest, to take time to attend to their own spiritual well-being and to recover from such a heavy task and effort. We had just started to think about where we needed go from here when COVID hit. While this was most certainly a difficult time, I felt that we needed to find a way to help our community through this challenging time. For three years I concentrated on developing and strengthening our leadership team and ministry leaders in our various groups. While we worked our way through the challenges of the pandemic (which were many), we chose to use our time to pray, learn and study together. My focus and hope were to develop the skills and abilities of our leadership team and to help them to feel empowered to do the work that was before them.

This leadership team emerged out of the pandemic with renewed energy and vision, and a clearer understanding of their role in the community and the work that was before them. They initiated a series of discussion focus groups to engage the whole parish community on where God was leading us. They facilitated the development of a new parish ministry plan that would help to prioritize their purpose, ministry focus and the resources that would be needed to execute this plan. This was particularly led by our warden's team who felt empowered and confident to keep this work moving forward and it was because of their voice, encouraged the other members of the leadership team. I led this leadership team through a season of learning spiritual practices of group discernment, and they gained the confidence to prayerfully work together and to make thoughtful decisions as a team. They no longer saw themselves as "just" lay people, but as gifted lay leaders who had something to offer to the life and ministry of our parish.

What I learned through this process was how spiritual formation and leadership development go together. I was encouraged by the fact that lay leaders, when given the opportunity, are willing to stretch beyond their comfort levels, able to try new ideas and to consider doing things differently. As a priest this gives me much joy and satisfaction. It has taught and encouraged me to trust my instincts more and to be willing to mentor wherever possible, and when I did, I saw amazing results. It has reminded me that ongoing learning and leadership development is exactly what is needed at the local parish level. It has shown me that when lay leaders are given the tools, the teachings, and an environment to try new ways, it allows for a safe space to invite creativity and a renewed energy in the life of the community. This kind of congregational development and faith formation work is what excites me.

10. Please provide a statement sharing your thoughts about the life and ministry of the Territory of the People from your reading of our profile. What do you like? What do you have questions about? What do you see that you have concerns about? What excites you? What are the gifts that you believe you possess for Episcopal ministry in the Territory? *(1200 words or less, and a 5-minute video response)*

**VIDEO LINK:** [https://youtu.be/hNhhK6eB\\_Es](https://youtu.be/hNhhK6eB_Es)

As I review your profile, I want to first begin by acknowledging the tender place that you describe. Your honesty and transparency are to be commended. The Territory has had more than its share of challenges that would have brought most of us to our knees. Perhaps you may still feel that way some days. I hear you! I would want you to continue to do that good work of healing. And yet, what seems to be rising from the chaos, disappointments and loss are signs of hope and new growth that I see as indications of the Spirit at work.

What I appreciate about the life and ministry of the Territory of the People is that you see yourself as a family working together for the glory of God. You have overcome many hurdles and you have emerged stronger and clearer about who you are. I remember when I first attended Provincial Synod and you were in the process of trying to discern a way forward that would allow you to be recognized as equal to a diocese in the Anglican Church of Canada with all its rights and privileges. You grappled with how to honour and respect Indigenous peoples who had been harmed by our church particularly in the residential school system. It took some time before you were ready to present your vision and hope for a way forward. I will never forget the meeting when Bishop Barbara Andrews and the synod delegates from APCI celebrated when the incorporation was finally approved. The vision you had was a unique and innovative model of church that ensured that there would always be an Indigenous presence and equal voice in the leadership and governance of the Territory. The name you prayerfully chose reflected the careful and thoughtful concern to not simply go back to being a diocese with the perception that nothing had changed or that you had not learned from the past.

I look across our nation and I think that this model for ministry and life together can be an inspiration and a sign of what is possible when you take the time to pray, listen and work together. I see a tremendous opportunity that can only grow and become even more of a witness to the urgent and necessary work of healing and reconciliation. My sense is that this model has laid the ground work for future opportunities as we walk together with Indigenous Anglicans especially as they move forward with their "Covenant and Our Way" documents that were recently approved at Sacred Circle. I believe that the Territory is placed well to do that important work. I am curious about how that continues to unfold at the parish level throughout the Territory. Has the vision for this model for ministry and life together been experienced and lived out the way you had hoped? If not, what will you need to consider as you continue to make healing and reconciliation a priority? I noticed a sign of hope in a news item on your website, earlier in the year, where the people of St. Michael's and All Angels and Grace Church in Prince George described inviting a guest speaker to share of his understanding of Indigenous Spirituality of the Land, followed by a meal. I am sure there are other examples throughout the Territory. They are glimmers of hope that can be built on as we learn from each other and celebrate our diversity.

I have no illusions about the realities of life in the church and the challenges that we will face together. You speak of the vast distances between communities and parishes. You name the limitations of resources, clergy, and declining numbers. I don't have all the answers to these issues.

You already understand the value of working things out together. My hope would be to continue to do just that. Like many other dioceses, you have discovered how to maximize what you have and to learn to think outside the box. It's amazing how we now use technology to connect, build relationships, offer classes and faith formation. These new ministry tools will bear much fruit as we move forward.

One of your strengths is that you have learned how to join with other faith communities to share in ministry. It is encouraging to see that several different faith communities have come together as shared ministries, while celebrating each other's unique faith traditions. I'm sure it isn't always easy, and yet you choose to learn from each other, to respect and honour each others practices and traditions.

You also mention that you want to see both traditional seminary-trained clergy and locally trained clergy be given space and opportunity to work together to share in ministry. I do support alternative models of ministry, and I wonder what formation for locally trained clergy looks like. Are we providing what is needed in these ever-changing times? I am a strong proponent of ongoing learning for all the baptized. Not everyone needs to be seminary-trained, but I do believe that all leaders in the church (lay and ordained) can benefit from theological education and formation. Are we able to be nimble and flexible in our formation needs as they change and evolve?

As we face many challenges as a church and the uncertainty of what the church will look like in the future, I wonder how the people of the Territory feel about the possibility of working collaboratively or intentionally with other dioceses knowing how hard you have worked to get to where you are today? Will you see this as an opportunity, or will it be perceived as having to give something up once again? Is this something that you have been thinking about already?

I would say that I am an encourager and one who is able to help others stay focussed on what matters most. I'm not afraid to ask difficult questions and I am deeply committed to listening to the Spirit of God as we learn how to discern together, how to continue to reach out and connect with the people of our communities who are hungering for an experience of God's love. I am convinced that the key to our capacity to live into God's Mission in the world is directly connected to our capacity to walk together, to learn from each other and to listen deeply. I am a down-to-earth, practical person, and I can easily see possibilities in different situations. I firmly support the shared responsibility and ministry of all the baptized. Ministry is to be done collaboratively and with everyone at the table willing to share their gifts. No one person has all the answers. There is a collective wisdom that comes in our life together. I am excited about how we might work together.