



Diocese of Toronto
Anglican Church of Canada

CONVENING CIRCULAR

September 17, 2016

Electoral Synod

Table of Contents

Notice of Meeting	3
Agenda	4
List of Nominees (as of June 15, 2016)	5
Registration and General Information	6
Assembly in St. Paul, Bloor Street	7
Members of Synod	8
Nomination Criteria	8
Extracts from <i>The Constitution</i>	10
Procedures for Voting	12
Episcopal Ministry	14
Meeting the Nominees	19
Photographs and Biographical Information on each of the Nominees	20
The Rev. Canon Jenny Andison	21
The Rev. Canon Susan Bell	24
The Rev. Canon Dawn Davis	27
The Rev. Canon Stephen Fields	30
The Rev. Dr. Byron Gilmore	33
The Rev. Canon David Harrison	36
The Rev. Canon Mark Kinghan	39
The Rev. Warren Leibovitch	42
The Rev. Canon Heather McCance	45
The Rev. Canon Janet Read-Hockin	48
The Rev. Canon Kevin Robertson	51
The Rev. Riscylla Walsh Shaw	54
Ballot Checklist	57

Please report, in writing, any errors or omissions in this Convening Circular to:

Assistant Secretary of Synod
Anglican Diocese of Toronto
135 Adelaide St. E., Toronto, ON M5C 1L8
pboisvert@toronto.anglican.ca or Fax: 416-363-7678

Notice of Meeting

The Most Rev. Colin R. Johnson, Archbishop of Toronto, has signaled his intention to assemble the Synod of the Diocese of Toronto for the election of three Bishops Suffragan on

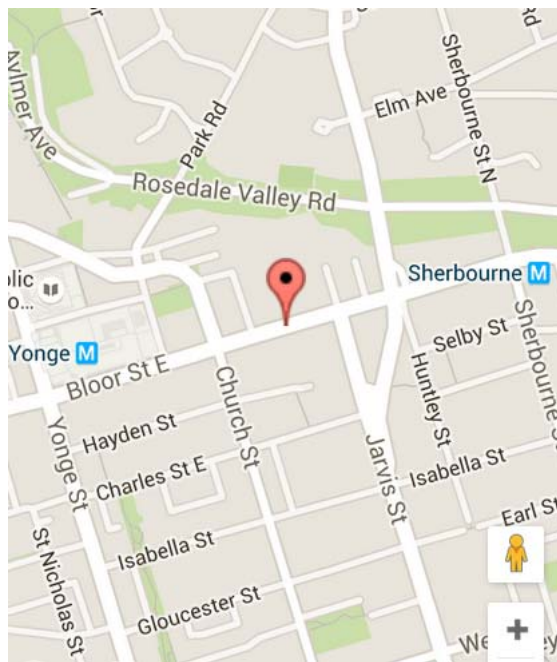
Saturday, September 17, 2016 at 9:30 a.m.

at

St. Paul, Bloor Street

227 Bloor Street East

Toronto, Ontario



Directions

By Transit – St. Paul's is equidistant from two subway stations. You can exit from the Bloor-Yonge Station and walk one and a half blocks east on Bloor Street. Or you can exit from the Sherbourne Station and walk one and a half blocks west. The church is located on the south side of the street.

Driving – there is limited **free** parking available for Synod at the Manulife building located on the north side of Bloor Street at the top of Jarvis Street. The church is located a half block west of Manulife on the south side of the street.

Wheelchair Access is available through the Atrium located at the front of the church off of Bloor Street.

Agenda

Saturday, September 17, 2016

St. Paul, Bloor Street
227 Bloor Street East
Toronto, Ontario

8:00 a.m. – 9:30 a.m. Registration – Cody Hall

8:00 a.m. – 9:30 a.m. Refreshments – The Great Hall

9:30 a.m. Eucharist – St. Paul, Bloor Street

- The electoral session will begin immediately after those present have received the sacrament.
- There will be separate elections for each bishop suffragan.
- Synod will adjourn following the election of a bishop suffragan and immediately reconvene to elect a second bishop suffragan.
- Synod will adjourn following the election of a second bishop suffragan and immediately reconvene to elect a third bishop suffragan.
- Blessing and dismissal

Please note:

Synod will adjourn for approximately one hour around 12:00 noon for lunch.

List of Nominees

As of June 15, 2016

The Rev. Canon Jenny Andison

The Rev. Canon Susan Bell

The Rev. Canon Dawn Davis

The Rev. Canon Stephen Fields

The Rev. Dr. Byron Gilmore

The Rev. Canon David Harrison

The Rev. Canon Mark Kinghan

The Rev. Warren Leibovitch

The Rev. Canon Heather McCance

The Rev. Canon Janet Read-Hockin

The Rev. Canon Kevin Robertson

The Rev. Riscylla Walsh Shaw

Biographical information on each nominee is included in this Convening Circular beginning on page 22. No biographical information will be circulated for nominees who are nominated after the date of this Convening Circular.

Registration Information

1. Registration will take place in Cody Hall at St. Paul, Bloor Street located at 227 Bloor Street East, Toronto, from 8:00 a.m. to 9:30 a.m.
2. **Registration will close promptly at 9:30 a.m.** If late registration is required, please contact Pamela Boisvert by email at pboisvert@toronto.anglican.ca, or by telephone at 416-363-6021 ext. 231, or toll free at 1-800-668-8932 ext. 231 before 12:00 noon on Wednesday, September 14, 2016. **No persons will be admitted after 9:30 a.m. unless pre-arranged.** If you leave the building you will not be permitted to return.
3. If a Substitute Lay Member is replacing you, please advise them that the Convening Circular is available on the diocesan website.
4. Please ensure that you receive both a paper ballot as well as an electronic voting device when you register. **Lost ballots and/or voting devices will not be replaced.**
5. There is no registration fee for this session of Synod.

General Information

1. **Refreshments** - coffee, tea and water will be available in the Great Hall. No food or drinks except water are allowed in the Sanctuary.
2. **Lunch** - Synod will adjourn for one hour for lunch around 12:00 noon. Lunch will be served in the Great Hall. The menu includes an assortment of wraps and submarine-style sandwiches and hot and cold beverages. If you have special dietary needs, please feel free to bring your own lunch and/or snacks from home.
3. **Parking** – There is limited free parking at the Manulife building (see page 3) in addition to several public parking lots in the vicinity of St. Paul, Bloor Street. You will be responsible for payment to park your vehicle. It is recommended that you take public transit where possible. The closest subway stations are Bloor-Yonge and Sherbourne.
4. **Washrooms** are located in the foyer between the Atrium and the Great Hall.

In addition to the information included in this Convening Circular, please visit:



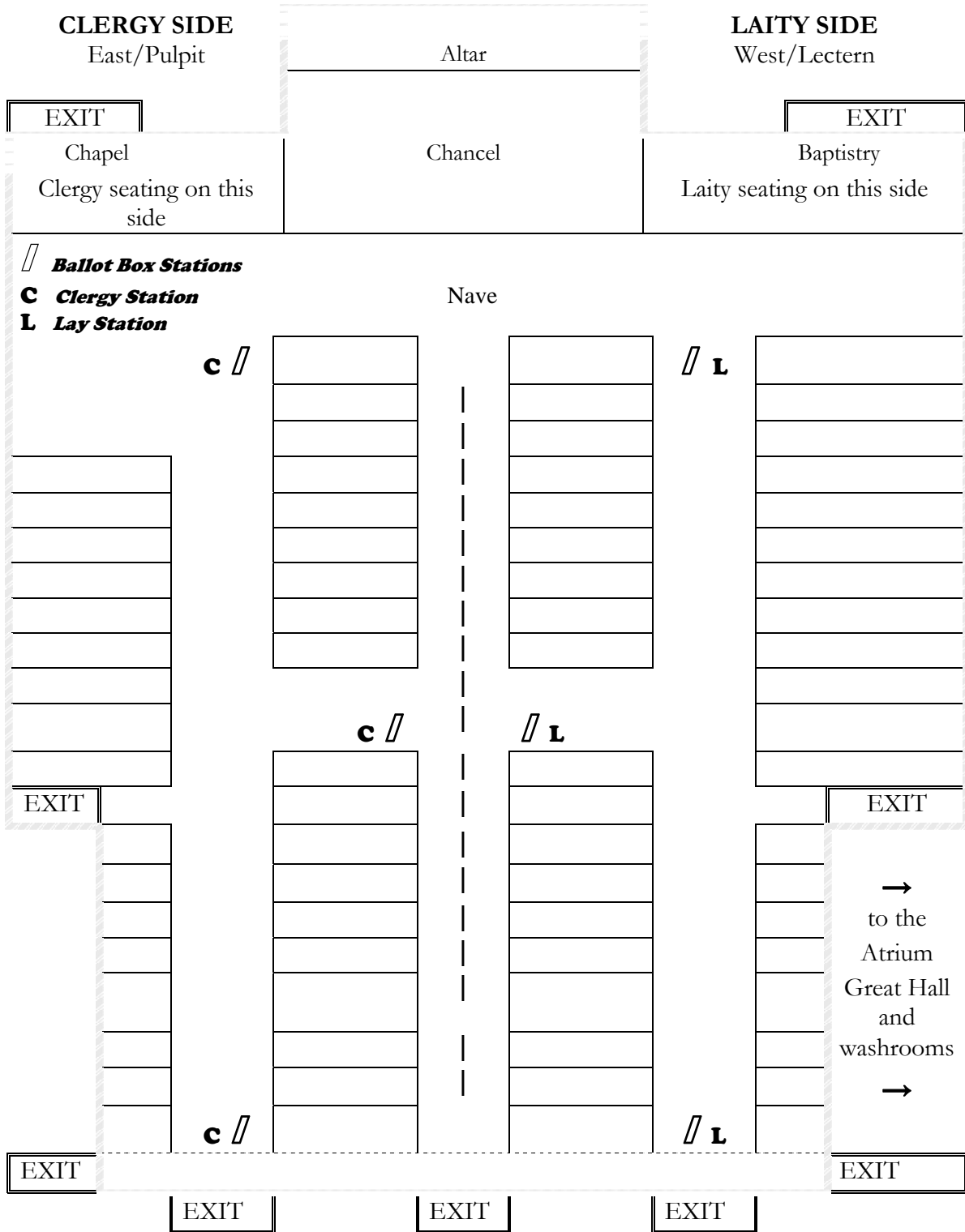
<http://www.toronto.anglican.ca/upcomingsynod>

<https://www.facebook.com/torontoanglican>

<https://twitter.com/anglicandioto>

<http://www.youtube.com/tordio135>

Assembly in St. Paul, Bloor Street



Members of Synod

Clergy on the Clergy List of the Diocese of Toronto are clergy of the Anglican Church of Canada who are under the jurisdiction of the Bishop of the Diocese of Toronto. All such Clergy are entitled to sit and speak at Synod. Those who meet the further qualifications set out in Section 2 of *The Constitution* are entitled to sit and vote at Synod.

Parish vestries elected Lay Members of the Synod at annual vestry meetings held in January or February 2016. The deadline for the submission of the names of Lay Members was March 15, 2016. In the event that the elected Lay Member is unable to attend, a duly elected substitute Lay Member may attend. Voting Lay Members of Synod include those Lay Members elected by vestries or their substitute; Ex-officio Lay Members of Synod; Bishop's appointments to Synod; and youth members of Synod.

A Lay Canon of the Diocese is a member of the laity who has been named a Lay Canon of the Cathedral Church by the Bishop. Lay Canons of the Diocese are entitled to sit and speak in the Synod.

Nomination Criteria

Who can be nominated?

Any priest or bishop in the Anglican Communion who is a minimum of 30 years of age, has been a priest for at least 7 years, and is in good standing in his/her Diocese is eligible for nomination.

The candidate must not be deficient in training or learning, must not have used simony, collusion or improper means of election, must not be guilty of any crime or ecclesiastical offence as set out in Canon XVII of the General Synod of the Anglican Church of Canada, and must not have taught or held (within the previous 5 years) anything contrary to the doctrine or discipline of the Anglican Church of Canada.

Provincial Canon III, The Election and Resignation of a Bishop

Who can nominate?

Any member of Synod may submit only one nomination. In order for a nominee's name to appear on the ballot, she or he must have ten (10) nominators. Nominations may be made to the Nominations Committee at any time until an election is completed, but nominators may only nominate once.

If you would like to submit a nomination, please forward the nomination to the Chancellor c/o the Assistant Secretary of Synod. This may take the form of an individual nomination, a nomination submitted with the signatures of nine other members of the Synod, or a combination of individual and group nominations.

All biographical information about the nominees received on or before June 15, 2016 is published in this Convening Circular. The list of nominees will be published on the Diocesan website on June 16, 2016. Any nominations received after June 15, 2016 will not appear on the slate, or have biographical information published in the Convening Circular. If, however, a nomination is received after June 15, 2016 but before September 12, 2016, the nominee's name will appear on the ballot checklist distributed at registration but no Supplementary Convening Circular will be distributed. If a nomination is received on or after September 12, 2016, Synod members will manually write the name of the nominee on the ballot checklist and no Supplementary Convening Circular will be distributed.

Extracts from *The Constitution*

The following are extracts from *The Constitution* of the Diocese of Toronto which pertain to the election of a Suffragan Bishop. A complete copy of *The Constitution and Canons* for the Diocese of Toronto can be found on the Diocesan website at www.toronto.anglican.ca.

Section 10 – Election of a Bishop

(1) Nominations

- (a) A Nominations Committee, consisting of three Clerical and three Lay Members of Synod, shall be appointed by the Chancellor.
- (b) One written nomination for the office of Bishop may be made by any member of Synod, who may submit the same to the Nominating Committee at least 21 days before the date of Synod. Any individual receiving 10 or more nominations will be placed on the ballot.
- (c) All nominations shall be circulated to all members of Synod at least fourteen days before the date of the said Synod, together with biographical material on each nominee, including age, academic background, date of ordination, all ecclesiastical appointments, and other relevant qualifications and experience.
- (d) Further nominations may be made to the Nominating Committee at any time until an election is completed. Any individual receiving 10 or more nominations will be placed on the ballot. Biographical material will be furnished at the discretion of the committee where possible.

(2) Election

A Bishop shall be elected from those nominated, by voting by orders, by ballot in the following manner:

- (a) A majority of the total votes validly cast in each Order shall determine the choice, provided at least one-half of the Clergy and at least one-half of the Lay Members of Synod, entitled to vote are present and vote.
- (b) If fewer than one-half of the Clergy or fewer than one-half of the Lay Members of the Synod entitled to vote are present and vote, a Cleric must secure two-thirds of the votes validly cast of each such group that is deficient, in order to be elected.
- (c) If, after twelve successive ballots have been had at any one election, and no cleric has been elected as provided in subsection (a) and (b) herein, a further ballot shall be taken and the percentage of the Clergy voting thereat for each Cleric shall be added to the percentage of the Lay Members voting thereat for the same Cleric, and the Cleric who obtains the highest total of percentages shall be declared elected.

Section 11 - Coadjutor or Suffragan Bishop

- (1) ...[not applicable to the election of a suffragan bishop]...
- (2) Whenever the Bishop of the Diocese, shall, in writing, signify to the Diocesan Council of the Synod that the Bishop is desirous of having the assistance of a suffragan Bishop or Bishops, the Diocesan Council shall consider the request and, if approved, the election shall be proceeded with at such time and place as shall be determined by the Bishop after consultation with the Diocesan Council.
- (3) An election of a Coadjutor and/or Suffragan Bishop or Bishops shall be conducted in the same manner as in the case of election of a Bishop of the Diocese.
- (4) ...[not applicable to the election of a suffragan bishop]...
- (5) A Suffragan Bishop, on a vacancy occurring in the See shall not become Bishop of the Diocese unless thereto duly elected.
- (6) When a Coadjutor Bishop or a Suffragan Bishop is elected and consecrated, such Bishop shall exercise all powers, privileges and authority in subordination to the Bishop of the Diocese.

Procedures for Voting

Balloting for the Electoral Synod will be conducted using an audience response system (“ARS”). Do not be alarmed if this technology is new to you – a demonstration including several test polls will be completed before the actual election. All voting Members of Synod will receive a response pad when they register.

The advantages of using electronic voting devices versus the manual method include: speed, the option of anonymity, reduction in paper usage, and flexibility. The ARS will allow faster tabulation of ballot results, improving our efficiency while removing the risk of human error in the counting process.

The downside to using this modernized technology is its limitations. The ARS can only be used when there are 10 or fewer selections to be made. At the time of printing this Convening Circular, there were 12 (twelve) nominees on the ballot for the election. Therefore, a paper ballot will be needed until such time as the list of nominees is 10 names or less. For this reason, Members of Synod will also be given a paper ballot when they register. **Please make sure you receive both a paper ballot and a response pad, as these will not be reissued or replaced.**

Procedures for Voting using Paper Ballots

1. Write the **FULL NAME** of the nominee on the ballot, and fold the ballot paper **ONCE**.
2. When the chairperson calls for the ballots to be placed in the ballot boxes, those seated in the first two rows, followed by the next two rows, etc., will proceed to the ballot boxes. All those using the centre aisle will proceed to the front of the nave. All those using the side aisle will proceed to the back of the nave. Once you have cast your ballot please return to your seat. Clergy will vote on the East or pulpit side, laity will vote on the West or lectern side. See diagram for the Assembly in St. Paul’s on page 7.

3. After you have deposited your ballot in the ballot box, a scrutineer (or designate) will give each person the ballot slip for the next vote. Each ballot will be on a different coloured paper. Please ensure that you receive a ballot for the next vote. Lost ballots will **not** be replaced.

Procedures for Voting using the Audience Response System (ARS)

1. The response pad turns on only when you cast your vote. You can press your response as many times as you like; it will only record one vote per response pad. You can change or confirm your vote as often as you like before the time runs out.
2. When instructed by the Chair and displayed on the screen, select the appropriate number (1/A to 10/J) that corresponds to the last name of the person you wish to vote for.
3. A timer will be displayed on the screen to indicate the amount of time left to vote.
4. When your vote is recorded, the LED light will turn green.
5. Please ensure that you keep your response pad in a safe place and treat it as you would your ballot. Lost response pads will **not** be replaced.





Episcopal Ministry

The Church throughout the ages has been called by God to select an *overseer* and *pastor* to both lead and protect the Body of Christ. (See Timothy 3:1-7, Titus 1:5-9, and Acts 20:28.)

“As a chief missionary, the bishop shares with the apostles in providing oversight for the Christian community while at the same time advancing and challenging the Body of Christ to move forward into an unbelieving world.”

— Ian T. Douglas, *Swanee Theological Review*, (40:4)

The Diocese of Toronto will soon be electing three Bishops Suffragan who will each have oversight of an episcopal area. This will require each member of synod to discern God’s call for the Church. As with all spiritual discernment, this process will involve prayerful reflection, thoughtfulness, and insight. This document sets out the gifts required to carry out the roles and responsibilities of this important ministry. Please use this document to help you prayerfully prepare for the upcoming synod.

Bishops Suffragan to the Diocesan Bishop

There are three orders of ordained ministry in the Church: bishops, priests, and deacons. The suffragan bishop emerged in the Western Church during the Middle Ages when diocesan bishops were frequently absent from their dioceses on state business, or when they became infirm. Formal recognition of this role was provided for in the canons of the Fourth Lateran Council (1215). It was, however, stressed at that time that “there should not be two heads in one church and that the vicar (i.e., suffragan) is to be obedient to the bishop in everything.” In 1534, at time of the Reformation, this role was provided for by an act of the English parliament.

Today suffragan bishops are used throughout the Anglican Communion. One of the models for the deployment of suffragans that has gained a measure of support is through the area system. This approach suggests that in a diocese with suffragans, each suffragan bishop should have a territorial area, a sphere of community life, and representation in the House of Bishops. This is the model used by the Diocese of Toronto. It is to be emphasized that the bishop suffragan always stands under the authority of the Diocesan.

Bishops of the Toronto Diocese

The Diocese of Toronto is led by the **Diocesan Bishop**, the Most Reverend Colin R. Johnson, Bishop of Toronto, working through a democratically elected synod (with its committees and area ministries) supported by a College of Bishops, the College of Presbyters, the Community of Deacons, diocesan staff, and volunteers.

There are four **Suffragan Bishops** in the diocese who work with and under the direction of the Diocesan Bishop to exercise the ministry of a Bishop. Each Suffragan Bishop is assigned oversight of an episcopal area and forms the primary episcopal relationship with all clergy in that episcopal area. As bishops suffragan, each is given responsibility for the welfare of the whole Diocese and contribute through their particular gifts to the ministry beyond the boundaries of their geographic area. Each also contributes to the ministry of the wider church beyond the diocese.

Every Bishop, whether the Bishop of the Diocese or a Bishop Suffragan, is called:

- ☐ To be one with the apostles in proclaiming Christ's resurrection and interpreting the Gospel, and to testify to Christ's sovereignty as Lord of lords and King of kings
- ☐ To guard the faith, unity and discipline of the Church;
- ☐ To celebrate and to provide for the administration of the sacraments of the new covenant;
- ☐ To ordain priests and deacons, and
- ☐ To join in ordaining bishops; and to be in all things a faithful pastor and wholesome example for the entire flock of Christ. (Book of Alternative Services, 636)

The **College of Bishops** is the leadership group through which the exercise of pastoral and ecclesiastical authority is coordinated. The College of Bishops is comprised of the Diocesan Bishop and the four Suffragan Bishops, assisted by the Archdeacon of York as the Chief Administrative Officer of the Diocese and the Diocesan Executive Officer.

The Bishop Suffragan as an Area Bishop

The diocese's Canons provide for the Diocesan Bishop to divide the diocese into geographical areas and to "designate a Suffragan Bishop, to be called an Area Bishop, to exercise episcopal office within an Area. An Area Bishop shall execute such matters pertaining to the Episcopal office as the [Diocesan] Bishop may delegate." (Canon 43)

The role of the Area Bishop is an organizational one, created so that the diocese could operate more effectively. As an alternative to the often-used model of splitting into multiple small dioceses, the Diocese of Toronto created episcopal areas within a single diocese to minimize diocesan infrastructure while ensuring pastoral care and missional oversight.

When the Synod created the role of the Area Bishop, the Diocesan Bishop delegated certain episcopal duties and authorities, which normally reside in the role and person of the Diocesan Bishop. For example, while in other dioceses where there is a Diocesan Bishop and there may be one or more Suffragan Bishops, the primary working relationship of the clergy is with the Diocesan Bishop; in this diocese, the primary working relationship of the clergy is with their Area Bishop.

The Area Bishop never acts in isolation of the Diocesan Bishop or the College of Bishops, and has concern for the welfare of the whole diocese as well as the assigned area. The Bishops Suffragan reflect the diversity of this diocese and participate in its episcopal

leadership as part of a collaborative ministry. Each contributes to the development of the theological consensus that is expressed publicly by the Diocesan Bishop, modelling the particular Anglican value of Unity in Diversity. The diocese looks to the Area Bishop to fulfill many important roles and exercise authority devolved from the Diocesan Bishop in their Area:

- ☐ To be the primary interpreter and teacher of the faith.
To ensure that all teachings of the church are informed by scripture, reason and tradition.
To provide liturgical oversight.
- ☐ To ordain.
To appoint, oversee and coach clergy.
To provide pastoral care for clergy and support their personal development in their ministry.
To provide care and oversight for other people involved in ministry throughout the Area.
- ☐ To be a visionary leader.
To develop ministry.
- ☐ To act as a link between the Area, the diocese and the wider church.
- ☐ To provide for the care of all churches in the area.
To visit parishes in order to nurture and support the development of parish ministry.
To baptize and confirm.
To make interventions with the parish as necessary.
- ☐ To be a partner in the College of Bishops in its episcopal leadership of the diocese.
To provide individual episcopal leadership to the diocese.

It is important to underscore that in creating Area Bishops, this diocese created a different way for a Bishop to function, not with respect to order, but with respect to jurisdiction.

The Area Bishop carries out an important role in the development of strategy for mission and ministry in the Area. The Area strategy is developed within the context of the diocesan strategy and, therefore, is used to implement the diocesan strategy for ministry and mission locally.

We will now explore the gifts and strengths essential to an Area Bishop's ministry.

Bishop as Guardian of Faith, Unity and Discipline

This derives from the function of the Bishop as the apostolic proclaimer of the resurrection of Jesus Christ.

A knowledge of and respect for the teaching of the Church in the areas of theology, scripture, liturgy, and spiritual development.

The Bishop:

- ☐ Inspires clergy and laity to live out their baptismal covenant.
- ☐ Helps clergy deepen their understanding of their role as theological leaders in ministry.
- ☐ Has a good grasp of scripture, history, tradition, and theology and is able to transmit the traditions and teachings of the Church.
- ☐ Exhibits concern for the broader aspects of mission and ministry that exist within and beyond the diocese.

Bishop as the Ambassador of Christ

The ability to foster a sense of common identity within the Church and to represent that identity to the larger community.

The Bishop:

- ☐ Represents the Church in the local community, relates to civic and neighbourhood groups, and cooperates with ecumenical and interfaith projects.
- ☐ Is a prophetic voice speaking out for the poor and powerless.
- ☐ Expresses ideas in ways that build commitment and generate enthusiasm.
- ☐ Actively works at building relationships with other faith communities.
- ☐ Reveals the Church's genuine care, respect, and love for people and its concern for justice and equity in all aspects of their lives.
- ☐ Integrates the national, transnational and provincial context with the local and builds relationships with international/national, ecumenical and interfaith leaders and civil society.
- ☐ Acts as an agent of God's work of reconciliation in the world.

Bishop as Leader in Mission and Church Renewal

The ability to be adaptable and to manage change while seeking new and creative ways to proclaim the Gospel.

The Bishop:

- ☐ Understands and expresses the missional context of the diocese.
- ☐ Engages in ongoing learning and skill acquisition.
- ☐ Makes decisions based on the broadest possible view of the situation.
- ☐ Motivates church leaders to think strategically and plan for the future.
- ☐ Knows congregational development theories and is aware of the social needs and demographics of the diocese and area.
- ☐ Learns and adapts quickly when facing new problems and challenges.
- ☐ Deals comfortably with risk and uncertainty.

- ☐ Effectively manages multiple and potentially conflicting priorities.
- ☐ Manages group process effectively.
- ☐ Consults with others in decision-making.
- ☐ Understands and contributes to the strategic management process of the diocese.
- ☐ Deals effectively and equitably with all people.

Bishop as Pastor and Administrator

The ability to be a pastor and guide to the clergy and senior lay leaders and an administrator of the area.

The Bishop:

- ☐ Shares in the care for the whole Church.
- ☐ Works with clergy in assessing their gifts and abilities.
- ☐ Challenges clergy to develop their abilities.
- ☐ Fosters collegiality and community among clergy and lay leaders.
- ☐ Provides for appropriate pastoral care and counsel to the clergy.
- ☐ Works with parish selection committees to appoint the most suitable candidates.
- ☐ Provides clear direction and feedback to individuals.
- ☐ Treats clergy and staff members equitably.
- ☐ Acts decisively, consistently, and objectively in dealing with inappropriate behaviour.
- ☐ Delegates effectively and is comfortable sharing responsibility and accountability.
- ☐ Works collaboratively in planning and decision-making.
- ☐ Understands the canons, policies and procedures of the Anglican Church.
- ☐ Is attentive to administrative issues so that programs and policies are carried out.

Bishop as Wholesome Example to the Flock

The ability to acknowledge limitations and balance demands so that all can see that s/he is a child of God.

The Bishop:

- ☐ Adheres to and lives out his/her baptismal covenant so that people see congruency between what is professed and the bishop's actions.
- ☐ Is widely trusted; is seen as direct and truthful; takes responsibility for his/her own mistakes.
- ☐ Manages time effectively so that there is a healthy balance among the demands of self, family, diocese, and community.
- ☐ Is attentive and open to his/her own spiritual pilgrimage and that of others.
- ☐ Acts prudently in relationships and maintains confidentiality, demonstrates maturity, stability, and an awareness of appropriate boundaries.
- ☐ Respects the ideas and opinions of others and interacts effectively and equitably with all people.

Meeting the Nominees

There will be many opportunities for members of Synod to get to know the nominees. This includes reading biographical information on each of the nominees, meeting the nominees at Town Hall gatherings, viewing video clips posted on the diocesan website, and interacting with nominees on Facebook. The process has been approved by the Nominations Committee.

Biographical Information

Biographical information, together with photographs, on each of the nominees is included in this Convening Circular and also available on the [Upcoming Synod](#) page.

‘Meet the Nominees’ Town Hall Gatherings

All nominees have been invited to attend Town Hall gatherings to help Anglicans in our Diocese, particularly members of Synod, to get to know the nominees. These gatherings are designed to assist clergy and lay leaders in our Diocese as they prayerfully discern the election process. Nominees will each be given a total of five minutes to introduce themselves and say a few words on why they feel called to be a bishop suffragan in our Diocese. Nominees will then be available in the parish hall so people can approach them individually and in groups to ask questions and generally get to know them.

The following dates have been set:

- Wednesday, June 22, 2016 from 7 pm to 9 pm at St. Andrew, Scarborough
- Saturday, June 25, 2016 from 10 am to 12 noon at All Saints, King City and from 2 pm to 4 pm at St. Paul, Lindsay
- Tuesday, June 28, 2016 from 7 pm to 9 pm at St. John the Baptist, Dixie

Nominee Video Clips

All nominees have been invited to take part in recording video clips responding to questions formulated by the Nominations Committee. Each nominee will be given a total of 6 minutes to respond to 3 questions. The video clips will be recorded in June and will be posted on the [Upcoming Synod](#) page in mid-July.

Facebook

In early September, the Diocese will launch an Episcopal Election Facebook group to allow Anglicans in our Diocese to interact with the nominees online. For more information, visit <https://www.facebook.com/torontoanglican>.

Photographs and Biographical Information

The next section contains photographs and biographical information on each of the nominees.

	Page
The Rev. Canon Jenny Andison	21-23
The Rev. Canon Susan Bell	24-26
The Rev. Canon Dawn Davis	27-29
The Rev. Canon Stephen Fields	30-32
The Rev. Dr. Byron Gilmore	33-35
The Rev. Canon David Harrison	36-38
The Rev. Canon Mark Kinghan	39-41
The Rev. Warren Leibovitch	42-44
The Rev. Canon Heather McCance	45-47
The Rev. Canon Janet Read-Hockin	48-50
The Rev. Canon Kevin Robertson	51-53
The Rev. Riscylla Walsh Shaw	54-56

The Rev. Canon Jenny Andison



Ordinations

Deacon: 1997, Diocese of Ontario

Priest: 1999, Diocese of Toronto

Age: 44

What is your favourite passage of Scripture? Why?

The raising of Lazarus (John 11:1-44). “Lazarus, come out!” This passage is a visceral reminder of the power of resurrection and grace in the face of human suffering. Jesus enters into the grief of Lazarus’s sisters and turns their anger away from their present circumstances (“if you had been here my brother would not have died”) and towards the real foe, death itself. When faced with pain or loss, my natural response is to turn to judgment, hatred or despair. The raising of Lazarus points me to the resurrection of Jesus, and another way. Because of his own suffering and death, Jesus is able to speak with authority in times of tragedy. Not only does he enter into my grief and bring consolation, Jesus is then able to lead me beyond, through his own resurrection, to new life. The power of the resurrected Christ reshapes my heart and mind so I might grow in humility and hope for the future.

Academic Background and Professional Qualifications

Bachelor of Arts (Hons.), Queen’s University, 1994 (Political Studies, Comparative Religion)

Master of Divinity, Wycliffe College, University of Toronto, 1997

Parish Placements and Ministry History

St. Clement’s Eglinton: *Incumbent (2013 – present)*

Set the stage for parish renewal through purposeful reshaping of key aspects of ministry and development of a collaborative ministry team.

Grew average Sunday attendance by 23% and annual financial givings by 18%.

Diocese of Toronto: *Archbishop’s Officer for Mission (2010-2013)*

Pioneered a culture of missional ministry and fresh expressions of church in parishes across the theological, demographic and size spectrum.

St. Paul's Church, Bloor Street: Associate Priest for Church Development (2006-2013)

Co-led ministry team that re-designated all aspects of *The Bridge* into a healthy and flourishing worship community within St. Paul's.

Led the welcome ministries and oversaw the formation of new believers through 1:1 mentoring and teaching the *Christianity 101* and *Following Jesus* courses.

St. James's Church (Diocese of London, UK): Associate Vicar (2001-2005)

Ministered in this resource-strapped inner city parish re-boot; built bridges to the neighbourhood through moms and tots groups and coming alongside local YMCA.

St. Timothy's Church, Agincourt (Diocese of Toronto): Assistant Curate (1998-2000)

Gained critical experience and perspective serving in a multi-ethnic parish in a rapidly changing context.

St. Alban's Church (Diocese of Tokyo, Japan): Deacon (1997-1998)

Introduced and led the first Alpha course in Japan.

Parish of Lansdowne Rear (Diocese of Ontario): Deacon-in-Charge (1997)

Led all aspects of this three-point rural parish.

Identify no more than 3 significant leadership roles you have played in your Diocese. In each case, what was your role, what did you learn, and what was the outcome?

1) As the first Archbishop's Officer for Mission, I cultivated the re-discovery of a missional understanding of the work of the Church in the world. I learned that limited resources often call forth the most creative and innovative ministry. During this time, I collaborated with diverse stakeholders to produce new educational resources and encourage fresh expressions of church and church plants. Under my leadership, a mission-focused culture in the Diocese began to take root.

2) I led the team that produced the Future of Ordained Ministry report for the Archbishop, and learned that ordained ministry – which at its core is the ministry of Word and Sacrament – can be deployed in an increasingly creative set of circumstances and environments. This report has influenced the choice of candidates for ordination and the ministry environments that newly ordained clergy are placed in.

3) Developing and implementing the Reach Grants program allowed me to watch parishes try new things and take risks. I learned how important it is to have structured reflection after an initiative does not evolve as anticipated. The Reach Grants have enabled parishes to try new approaches to connecting with their neighborhoods in Christ-centered ways.

What is the most significant challenge you have faced as a priest to date?
How did you address that challenge?

My most significant challenge has been leading St. Clement's through a process of renewal. God had prepared the way through previous ministry, and the parish was willing to take courageous risks. Building on the parish's desire to grow, I partnered with the lay leadership to introduce new Christian formation programs for all ages. These are proving pivotal in forming new people in the faith, while re-invigorating the faith of long-time members. I spearheaded a review process of all our ministries, resulting in a Rhythm of Life that called people to shape their lives around five spiritual practices: worship, prayer and study, stewardship, invitation, and service. As I invited people to embrace these practices and reflect on the generosity of God, the congregation has responded with its own generosity, which has enabled: pioneering ministry to young adults in the condo towers; re-imagining ministry among busy two-income families; and raising money to sponsor a Syrian refugee family of ten. This review process has also led to new ways of worshipping that are life-giving for new and long time members.

In one sentence, of fewer than 30 words, describe your vision for the Diocese of Toronto for the next 5 years.

My vision for the Diocese: people from all walks of life, growing in their experience of the power of Jesus Christ, and transforming their neighborhoods through compassionate service.

The Rev. Canon Susan Bell



Ordinations

Deacon: 1997, Diocese of Toronto

Priest: 1999, Diocese of Toronto

Age: 50

What is your favourite passage of Scripture? Why?

Acts 16:6-15. At first glance, this may seem a strange passage to choose, but I have found it of great significance over the last couple of years as I've engaged in different forms of ministry with the unchurched and the de-churched. In this part of Acts, St. Paul and his companions Silas and Timothy seem to be at a loss for where to go next with the Gospel. They stumble around running into one barrier after another set up by God. Barred by the Holy Spirit from going south and west into Asia or from going north into Bythania, Paul appears backed into a coastal corner at Troas by God's strange and repeated "no." And then Paul has a vision of a man from Macedonia standing and begging him, "Come over to Macedonia and help us!" (v. 9) This vision was a turning point in Paul's ministry. He obeys the dream and travels to Philippi, the capital city of Macedonia, and there has an encounter with Lydia, a businesswoman. The scriptures tell us that she had "worshipped God" even before her conversion and that the Lord had opened her heart. And that's the thing that stands out about Lydia's story: how she had been prepared, long before Paul and Silas arrived in Philippi, to hear and accept the gospel of Jesus Christ. And they, in turn, were ready and prepared to offer the gift of the Gospel to her. She was their first convert on the European continent. Her readiness to invite Paul and Silas into her home and her urge for them to "abide there" tells us that she had already made room in her heart and in her home for God and His messengers. These few verses tell me something of what it is to be a Christian; of what it is to be the church: Paul was utterly dependent on God in faith and in mission. From this passage I can see two key lessons for leaders in the Church: the need to always listen deeply to the leading of the Spirit and the need to be open to new avenues for mission as God opens those up. That leading may take us in very different directions than we had originally planned. This has certainly been my own lived experience of the Lord. I also find it helpful to remember that Macedonia wasn't part of Paul's plan. He thought he had a good idea of where he should go next – Asia – but God intervened and took him on a different adventure. Instead of Paul's modest plans, God thrusts him onto a new continent and we are the heirs of that voyage in the Western church. The Spirit enlarged Paul's mission field beyond his envisioning. And that is the truth of it: the Lord can imagine things that we cannot, and invites us to be a part of it. God does these things through us, and we are blessed with more than we can ask

or imagine as we seek to follow the leading of the Spirit of Jesus. Finally, I love this passage because it speaks to me of our own context. We have been invited to “Macedonia.” Are we prepared to offer the gift of the Gospel to the Lydias of today?

Academic Background and Professional Qualifications

Ph.D. candidate, Church History, (completed, defence Autumn 2016) St. Michael's College, Toronto School of Theology, University of Toronto

Master of Divinity, 1998, Wycliffe College, University of Toronto

Bachelor of Arts, English, 1994, McMaster University, Hamilton, Ontario

Parish Placements and Ministry History

Canon Missioner, The Diocese of Toronto, August 2013 – present.

Chaplain, Havergal College, August 2008 – present.

Associate Priest, St. Martin in the Fields Anglican Church, November 1999 – present

Summer Incumbent, St. George's, Métis-Sur-Mer, Québec, 2015 – present

Honorary Assistant, St. James Cathedral, September 2014 – present

Assistant Curate, St. Martin in the Fields Anglican Church, December 1997 – October 1999

Identify no more than 3 significant leadership roles you have played in your Diocese. In each case, what was your role, what did you learn, and what was the outcome?

Canon Missioner, The Diocese of Toronto, August 2013 – present

My role is to act as a catalyst and encourager of missional ministry in the Diocese. I support existing church plants; find opportunities for new plants; support short term missions; I act as Chair of the Reach Grant disbursement panel; Member of the Project Enabling and Monitoring Group (responsible for the disbursement/supervision of the Ministry Allocation Fund); Member of the Diocesan Leadership Team; Participant in the Inter-Diocesan Learning Community, Liverpool/Canada; Supervisor of Pioneers and Church Planters; Chair, Vital Church Planting Conference; Co-Author of new discipleship Resources: the six part series called “Invited” and the nine part “Christian Foundations” programme. This experience has demonstrated to me the urgent need for church Christians to understand and engage our secular culture and to respond to the challenges of connecting with it. The outcome of this realization has been a realistic plan of shaping parishes for mission beginning with small, achievable goals leading to renewal.

Chaplain, Havergal College, (A 900-student Anglican school, over 3 divisions) August 2008 – present

My role is to engage with and minister to millennials (students) and adults (staff and faculty) in the school community through, prayer, pastoral care and sacrament; to provide discipleship programming in a secular context; manage/expand the budget and vision of a Chaplaincy department; to oversee and encourage theological students and Assistant Curates ministering in the missional/school context. I have learned/am still learning about how to minister in a culture that is inoculated against faith; I have learned to listen deeply and to respond as the Holy Spirit prompts. This has resulted in the growth of the chaplaincy department from one half time, to two full time positions and doubling the chaplaincy budget; in transforming the religious education programme of

the school from JK to grade 8 to a fully biblical programme; and in strengthening the practice of daily Prayer throughout the whole school.

Member, Postulancy Committee 2013-present

Members of this Bishops' Committee discern and test the vocation of those who feel called to the priesthood. After an initial interview, I mentor two to three postulants per year through our two-year process which tests readiness for ministry. As a result I've gained a clearer indication of the needs for the church of the future. The outcome has been an ever-increasingly missional corps of new clergy.

**What is the most significant challenge you have faced as a priest to date?
How did you address that challenge?**

I have had the unique experience of functioning as a priest in a missional setting; ministering to people of many cultural, ethnic, unchurched and de-churched backgrounds. The most significant challenge in this context is speaking the name of God in a secular environment where faith is continually contested. I've learned that building relationships of integrity and trust in community, is of huge significance and key to every sharing of the Gospel. I have learned how to speak the love and mercy of Jesus Christ to culture and to discern and genuinely value what our culture can teach and offer the church. I have learned how to be a bridge and how to speak the Gospel of Jesus Christ with confidence and to offer it as a gift out of the overflow of what I myself have been given.

In one sentence, of fewer than 30 words, describe your vision for the Diocese of Toronto for the next 5 years.

An intentional emphasis on parish catechetical teaching resulting in a joyful reclamation of our identity as Anglican Christians: a sent people, preaching the gospel with confidence, resulting in renewal.

The Rev. Canon Dawn Davis



Ordinations

Deacon: 1987, Diocese of Nova Scotia

Priest: 1988, Diocese of Nova Scotia

Canon of St. James Cathedral, 2001

Age: 55

What is your favourite passage of Scripture? Why?

Acts 2. The followers of Jesus were huddled behind closed doors, fearing for their lives. Suddenly, all of them—men and women alike—were filled with the Holy Spirit. With confidence and passion they stepped out of the safety of the building, sharing the Good News of Jesus Christ in such a way that it could be understood by everyone. There are three ways to live: fearfully behind walls and closed doors; cautiously peeking out the window; or generously stepping out in faith and trust to share God's love. Fear shuts down love and is rarely faithful. Caution is sometimes prudent, but can easily devolve into fear. Generosity is an open posture of gift-giving. And as a church, we have much to offer. Thanks be to God we do not do this on our own: we are empowered by the Holy Spirit who is there ahead of us, beckoning us onward.

Academic Background and Professional Qualifications

Doctor of Ministry cand. 2014-2017, Tyndale University College, Spiritual Formation

MBA Essentials certificate 2005, Rotman School of Business, University of Toronto

Certified Human Resources Professional 1999-2007, Human Resources Professional Assoc. of Ontario

Master of Divinity 1987, Atlantic School of Theology, Halifax

Bachelor of Arts (Hons.) 1983, Dalhousie University, Halifax

Parish Placements and Ministry History

2007- Rector, Trinity Church, Aurora. Multi-staff, program-size, suburban parish.

2009- Chaplain, Ontario Provincial Police, Highway Safety Division.

2003-2007 Director of Ministry Resources, Diocese of Toronto. Led department of 12 staff in leadership development, strategic-sustainable ministries, deployment, screening, diversity, volunteer management and youth ministry.

1996-2003 Director of Human Resources, Diocese of Toronto. Developed and implemented policies for short-term disability, compensation, performance assessment, health and safety, sexual misconduct and volunteer screening.

1996-1996 Human Resources Consultant, Anglican Church of Canada.

1993-1996 Associate Priest, Cathedral Church of All Saints, Halifax.

1989-1993 Rector, St. James's Parish, Port Dufferin, N.S. Rural, multi-point parish.

1987-1989 Curate, St. Paul's, Charlottetown, P.E.I.

Synods, committees, honorary parish associations

General Synod delegate, 2010, 2013; Fresh Start, Episcopal Church USA, steering committee, 2001-2005; Fresh Start Canada, national coordinator, 2001-2005; chair, Ecclesiastical Province of Ontario's Wellness Initiative, 2001-2005; honorary assistant, St. Clement's Church, 2004-2007 and Church of the Messiah, 1997-2004; provincial synod delegate, Ecclesiastical Province of Canada, 1993-95; executive committee, Canadian Council of Churches, 1985-1991.

Identify no more than 3 significant leadership roles you have played in your Diocese. In each case, what was your role, what did you learn, and what was the outcome?

1. Lift High the Cross—Building Confident Spiritual Leadership, Trinity, Aurora

Role: Author and leader of a 10-month, small-group discipleship program to foster confidence in parish leaders in prayer, scripture and mission.

Learning: That faith formation requires personal spiritual practices, meaningful corporate worship and a safe place to speak about the experience of God acting in our lives.

Outcome: Significant. In five years, more than 50 participants have gone through the program. We have had a measurable increase in our Natural Church Development Passionate Spirituality rating, as well as a greater willingness and spiritual capacity in the parish to respond quickly and effectively to current ministry needs. (DMin research project.)

2. Interfaith Refugee Resettlement, Trinity, Aurora

Role: Concept developer, relationship builder and equipper.

Learning: Aurora United and Trinity Anglican congregations began the process to sponsor a refugee family. We realized the family would likely be Muslim, so I reached out to local

businesspeople who were members of the Newmarket Islamic Centre. Together, we created an interfaith committee for this initiative.

Outcome: It has been a great blessing, with a few challenges, to share Canada with a new family and to connect across culture and faith through the committee.

3. Leadership in transition—Fresh Start, Diocese of Toronto and ECUSA

Role: I was seconded by the Episcopal Church USA to the steering committee of their national Fresh Start program to develop the second version of the program designed for clergy and parishes in transition. I negotiated the purchase and modification of it for Canada. I led the launch of the program in Canada, including acquiring funding, promoting it to other dioceses, and implementing the training of facilitators.

Learning: I learned the significant value, for clergy and lay leaders, of a supportive community during transitions that fosters an opportunity for reflection and growth. I also learned how to negotiate the various church governance levels, nationally and internationally.

Outcome: Until recently, seven Canadian dioceses used this program and hundreds of clergy have experienced its benefits and support.

What is the most significant challenge you have faced as a priest to date?

The Friday before Palm Sunday, 2014, the local United Church burned down, leaving a church community of over 250 regular Sunday worshippers without a home just before Easter. I was present with their clergy during the fire and invited the leaders to use our church space that first night to gather their community for prayer and discernment. As we journeyed together, the ecumenical opportunities of living under one roof during the rebuild became clear. It required: 1. remaining non-anxious and trusting in God; 2. equipping and communicating; 3. seeking the wisdom of community; 4. monitoring the tolerance for change; 5. anticipating grief; and 6. building structures that foster love. Our motto has been *Separate but Together*. Each year we celebrate with a public picnic service in the park. The two congregations are currently making plans for a co-parish mission with Diana Butler Bass.

In one sentence, of fewer than 30 words, describe your vision for the Diocese of Toronto for the next 5 years.

I see the diocese as diverse, vibrant and healthy, united by being rooted in Christ and disciplined to engage in the world by sharing God's love, hope, justice and peace.

The Rev. Canon Stephen Fields



Ordinations

Deacon: 1981, Diocese of Barbados

Priest: 1983, Diocese of Barbados

Canon of St. James Cathedral, 2003

Age: 57

What is your favourite passage of Scripture? Why?

My favourite passage of Scripture is Matthew 25:31-46 –Judgement of The Nations. Situated after the *Parable of The Talents*, and before *The Plot to Kill Jesus*, this passage brings Jesus' teachings about the practice of faith into sharper focus. Jesus illustrates that faith is to inform how we live and that how we live truly reflects what we believe. A significant portion of Jesus' earthly ministry was focused on the "*bread and butter*" (relevant and pressing) issues affecting the lives of the poor. This is at the very heart of Christian witness, an important part to my calling and a daily reminder.

Academic Background and Professional Qualifications

1982 Master of Sacred Theology (Pastoral Theology) General Theological Seminary, N.Y.

1980 Bachelor of Arts Degree in Theology (Upper Second Class Honours) & Diploma in Theological Studies (Codrington College and The University of the West Indies)

Parish Placements and Ministry History

2011-present Incumbent: Holy Trinity Church, Thornhill

1998-2011 President & Administrator: Downsview Youth Covenant (incorporated 2009)

1996-2011 Incumbent: The Church of St. Stephen, Downsview

1993-1996 Associate Priest: St. Michael's and All Angels, Toronto.

1981-1993 Appointments in Brooklyn, N.Y & Barbados

Appointments and Committee Work

Administration: Diocesan Council (1999-2013); Executive Board of Diocesan Council (2008-2013); Canon 10 Advisory Committee (2006-2015); York Rectors Commission (2015-present); General Synod (2013); York-Simcoe Liturgical Officer (south) (2013-present); Diocesan Mission Strategy Group (2012-2013); Regional Dean (Acting) Humber Deanery (2012-2013); Agenda Committee for Synod (2006).

Ministry: Committee on Chaplaincy (2000-2007); Working Group Affordable Housing (2005-2006); Social Justice and Advocacy Board (2003-2005); Planning Team for Project: No Longer Strangers (1994-1996); Postulancy Committee (2008-2015); Advisory Committee for Postulants in Ontario (ACPO) (2006-2007); Supervisor of Theological Students (2004-2015); Anglican Communion's Indaba Partnership – Toronto, Jamaica & Hong Kong (2010-2012); Canada Caribbean Working Group – Canadian Council of Churches) (1993-96); Coordinator and Founder-Member: The Black Anglicans Coordinating Committee (1995-2010).

International: Chair: The Local Planning Committee of the 3rd International Conference on Afro-Anglicanism. (2003-2005); Trinity College's Romney Moseley Memorial Lectures Planning Committee (1998-2006); Dean's Ad Hoc Committee on Diversity (1997-98); Coordinator: The Fifth Caribbean Anglican Consultation in Canada (1998-1999).

Barbados: Chaplain, member of Synod Council, committees and commissions, diocesan newsletter editor, and lecturer (Anglican Studies Program), member of Secondary School Board of Management, Part-time teacher (Secondary School) (1986-1993)

Some Significant Professional Development Initiatives:

Refresh Conference – Wycliffe College (2016/2009); Vital Church Planting Conference (2015-2016); Media, Meaning and Ministry in the Digital Reformation – General Theological Seminary, N.Y. (2013); The Palestine of Jesus – St. George's College, Jerusalem (2010/2012); St. Clement's College For Excellence in Preaching (2007/1993); Preaching in A Post Modern Society (The College of Preachers, Washington, D.C. (2001); World Vision Canada Training in Program Development (2007); Results Leadership Workshop – 3 Circles Partners, Toronto (2004).

Community Involvement/Significant Achievements /Awards/Reviews

School Councils (York Region & Toronto); Ministerial Associations (Toronto, Downsview, Thornhill); The Jane-Finch Church Coalition (2007-2011); The African-Canadian Christian Network (ACCN) (2006-2011); Board of Chalkfarm Community and Family Centre (1997-99); Pastoral Care Committees (Toronto, Downsview, Richmond Hill); The Canadian Friends to West Indian Christians.

Awards/Reviews: African Canadian Achievement Award (Religion) – Pride News Magazine (2005); Award of Recognition for Leadership in the Caribbean Anglican Community in North America (1999); Featured in "Some Barbadian Canadians: A Biographical Dictionary" (2011); Featured in *Who's Who In Black Canada* (2002 & 2006) and *Black In Canada* (2010)

Identify no more than 3 significant leadership roles you have played in your Diocese. In each case, what was your role, what did you learn, and what was the outcome?

As Incumbent at St. Stephen's, Downsview, a parish situated within a socio-economically challenged community, I facilitated transformation through creative liturgies, a sharpened focus on mission and revitalized youth ministry. Our approach to mission emphasized networking and collaboration with other community churches and agencies. An outcome of this approach was the development of the Downsview Youth Covenant, a ministry which continues to have a positive

impact on the lives of young adults in that area. This program grew from a six hour program to a board-led corporation.

I facilitated the establishment of the Black Anglicans Coordinating Committee. This ministry sought to nurture intercultural understanding among our increasingly diverse congregations, to teach and celebrate the lives and contributions of Anglicans of African and Caribbean heritage to our shared life and to facilitate and encourage full integration into the life of our Diocese and Canadian Church.

In each case, I learned, and was constantly reminded, that God's Mission can best be engaged when we establish and work through networks.

I have served as a member of our Postulancy Committee, supervisor of postulants, theological students and curates, thereby assisting in selecting and forming priests and other future leaders for the Church. We engaged a variety of theological and ecclesiological perspectives as we addressed difficult questions and I endeavoured to help them reflect on present and future challenges.

**What is the most significant challenge you have faced as a priest to date?
How did you address that challenge?**

The decision to move to Toronto with my young family and serve in totally different context was a major challenge. As I navigated new thinking, structures, context, and subtle forms of racism, I had to be pastor to the new church community and provide the necessary support to my family. I built relationships and networks that were, and remain, useful resources in enabling my ministry.

In one sentence, of fewer than 30 words, describe your vision for the Diocese of Toronto for the next 5 years.

Seen as a relevant faith community, with urban and rural parishes shaped for more effective mission, our diocese will re-imagine and revitalise youth ministry and continue responding to social concerns.

The Rev. Dr. Byron Gilmore



Ordinations

Deacon: 1994, Diocese of Algoma

Priest: 1995, Diocese of Algoma

Age: 55

What is your favourite passage of Scripture? Why?

Matthew 28:16ff

I love this passage as it speaks of the church's mission to take the Gospel into all the world (right here in our Diocese), making disciples of all nations, baptizing them and teaching them to obey everything our Lord commands. The great commission (*Matt. 28:16ff*) and the great commandment (*Matt. 22: 37-40*) summarize beautifully the mission of the church.

Academic Background and Professional Qualifications

Bachelor of Arts (Law/Criminology), Carleton

Ontario Police Certificate, Ontario Police College

Master of Divinity, Wycliffe / Toronto

Master of Theology, Waterloo Lutheran Seminary / Laurier

Doctor of Ministry, Graduate Theological Foundation

Parish Placements and Ministry History

2005 – *Present*, Christ Church, Brampton (Toronto), Incumbent <http://www.christchurchbrampton.ca>

2000 – 2005, St. Bartholomew's, Sarnia (Huron), Incumbent

1996 – 2000, Christ Church, Markdale & St. Mary's, Maxwell (Huron), Incumbent

1995 – 1996, St. Andrew's, Kitchener (Huron)[part-time *during M.Th.* program]

1994 – 1995, St. Luke's Cathedral, Sault Ste. Marie (Algoma), Assistant Curate

Identify no more than 3 significant leadership roles you have played in your Diocese. In each case, what was your role, what did you learn, and what was the outcome?

2009 – 2014, Regional Dean of North Peel (Toronto)

In addition to experiencing good, life-affirming relationships and some very positive ministry

cooperation including combined youth events and confirmation, I have come to realize that we as a Diocese need **greater centralization of non-core functions** in order to **facilitate better ministry at the parish level**. For example we should consider centralizing **auditing** (with a uniform internal financial system for all parishes with revolving annual spot audits) and **building inspections** (on a revolving basis) each paid for out of our allotment system. And while we continue to affirm ministry in **smaller communities**, we need to seriously look at other ministry possibilities in **larger cities** and have courageous conversations about different parish configurations including “hub: ministry, clustering and amalgamations for a more effective delivery of our core mission. Let’s discern the questions and have the courage to ask them – we cannot be crippled by the fear of hearing “no” for a “no” can make room for another possibility.

2003 – 2005, Sexual Misconduct Response Team – Investigator (Huron)

Together with the Director of Human Resources and a member of the legal profession, I investigated and made recommendations to the Diocesan Bishop as to appropriate responses to reported sexual misconduct. I participated in the Diocesan *Safe Church Committee* drafting and building policies to make the church a safer place for all. I learned more about best practices and preventative measures and about the human propensity to submit to denial. I learned that doing the right thing is not always easy, but it is always good. I saw that restorative justice is better than silence and that addressing past wrongs initiates healing. We should never be afraid to use our God-given authority for good.

2012 – Present, Regeneration Outreach Community – Board Vice-Chair

A ministry to the homeless and near homeless in Brampton (<http://regenbrampton.com>). “Christian, ecumenical, collaborative, creative, growing and blessed to be a blessing” By collaborating with others, we are able to minister more efficiently to the poor in Brampton by providing daily feeding, laundry, showers, clothing, counseling, ID clinics, Bible studies worship, foot care and annual free dental clinics. I continuously learn in my ministry that we can achieve more through collaboration and cooperation. And I celebrate that *Regeneration* has grown exponentially as evidenced by strong community, business and church relationships and increased resources, staff and ministry.

What is the most significant challenge you have faced as a priest to date?

How did you address that challenge?

By dealing appropriately with conflict, leaders promote health and functionality in the body of Christ. In one such instance, I met privately with the person at the centre of the conflict to discuss the matter to develop an action plan to address the problem.

In conjunction with my wardens we worked to resolve the matter. Specifically, we met with those affected in the congregation to answer all questions while maintaining confidentiality. As a result, persons who had indicated their intention to leave did not. We managed through. As a result, we have experienced new growth, joy and well-being within our community.

By using appropriate authority reasonably, firmly and with clear communication, an issue was dealt with, a positive outcome achieved and we moved forward with renewed vitality.

In one sentence, of fewer than 30 words, describe your vision for the Diocese of Toronto for the next 5 years.

... to be a community of diverse people, *learning* to follow Jesus in our time and place, *equipping* for effective ministry, *worshipping* God and *serving* others in Christian love.

The Rev. Canon David Harrison



Ordinations

Deacon: 1999, Diocese of Toronto

Priest: 2000, Diocese of Toronto

Age: 50

What is your favourite passage of Scripture? Why?

The Parable of the Prodigal Son (or the Loving Father) (Luke 15: 11-32), beyond any doubt. This parable encapsulates so much of the human condition – so much of my condition. I am the prodigal son – the one who, in my brokenness, can squander what is given to me, and who must repent and return, with words of regret on my lips and in my heart. The one who was lost and is, yet again, found. And I am the older son – the one who can be stingy in living into the grace with which God surrounds and uplifts me. And, as a parent, I can identify with the father, the one who pours out his love for both his children. But, more than anything, this is my favourite passage of Scripture because of what it says, and shows, about God. The prodigal son returns home with his script already written (I have sinned, I am not worthy, treat me as a hired hand.) But before he can even launch into his remorseful speech, his father, at the mere sight of him, is filled with compassion, runs to him, embraces and kisses him. His compassion and mercy is without end and without condition. And, what's more, he clothes his son with the finest robe and lays out the most sumptuous of feasts. This feast is the Eucharist. It is the feast where Jesus comes to us in his very self, the feast where the gathered community of Christians are fed and nourished to be the very Body of Christ in the world, and without condition.

Academic Background and Professional Qualifications

Master of Divinity (Honours) – Trinity College, University of Toronto – 1998

I completed my MDiv over the course of four and a half years, combining part-time studies (while working full-time) with two educational leaves of absence to study full-time. Having become the parent of twin girls two months before graduating, I deferred the possibility of ordination in order to enjoy a parental leave.

Master of Arts (Canadian History) – York University – 1990

Bachelor of Arts (History & Political Science) – University of Toronto – 1989

My undergraduate and graduate studies led me into a career of almost a decade working in the area of policy development (intergovernmental relations, constitutional issues and public finance)

with the Government of Ontario.

Associate of the Royal Canadian College of Organists (ARCCO) – 1993

Church music has been a part of my life since the age of seven when I joined the choir of St. James' Cathedral. I continue to make music as a hobby, playing the oboe and French horn.

Doctor of Ministry (DMin) in Congregational Development – Bexley Seabury Seminary (Chicago) – Begun in June 2016

I have recently begun a DMin program designed to hone my skills in leadership and deeper theological grounding for innovative and effective congregational ministry.

Other professional development opportunities have included courses in Supervising Staff Teams and Consulting for Vital Congregations (Alban Institute), preaching (St. Clement's College for Excellence in Preaching), regular visits to the Chautauqua Institution, as well as a formative and life-changing Sabbath leave in the Diocese of Grahamstown in South Africa in 2009. I also have enjoyed researching diocesan history at lostanglicanchurches.wordpress.com.

Parish Placements and Ministry History

Rector – Church of St. Mary Magdalene, Toronto – 2010 to present

Focus of ministry: Providing strategic leadership to balance tradition and innovation, and equipping a new staff team and lay people to diversify the parish's programs and ministries to embrace growth and mission to our local community and beyond.

Incumbent – St. Thomas', Brooklin – 2001 to 2010

Focus of ministry: During my incumbency, St. Thomas' grew into a program size parish and successfully completed a \$5 million building expansion to add new liturgical and program space.

Assistant Curate – St. John's, Port Hope – 1999 to 2001

Focus of ministry: Pastoral care to shut-ins and new programs for spiritual growth and exploration.

Identify no more than 3 significant leadership roles you have played in your Diocese. In each case, what was your role, what did you learn, and what was the outcome?

Member of Diocesan Council & Executive Board (2013 to present): In this role, I chaired a working group established by the Archbishop to make recommendations on how to improve the functioning and effectiveness of Diocesan Council. In my work on these boards, I have been immersed in and learned a great deal about the leadership and governance of the diocese and how to play an effective role in advocating for change.

Member of Diocesan Postulancy Committee (2006 to present): It has been a singular privilege to be part of the discernment of priestly vocations in this Diocese, not only because of the responsibility for mentoring those preparing for ordination, but also because of the window it affords me in understanding the evolving needs for ordained leadership in the Diocese.

Co-coordinator of Momentum training program for the newly-ordained (2003 to 2009): After

completing the Momentum program, I had the opportunity to share in its leadership. This gave me the opportunity to think strategically about the needs of the newly-ordained and the needs of the Church and to help fashion appropriate continuing learning.

**What is the most significant challenge you have faced as a priest to date?
How did you address that challenge?**

The challenge of leading change. In both of my incumbencies, I have helped lead congregations to build on their past strengths and embrace new possibilities for growth – in the breadth of ministry, in how they see and understand themselves as a Christian community, in encouraging and deepening lay ministry, and in welcoming and integrating newcomers. There have been joys in this – deep and profound joys. But also stresses and strains because change is difficult, sometimes messy and even conflictual. Facing those strains as a leader has, at times, been difficult and personally taxing. But I have learned – and am still learning – how to meet these challenges with some degree of equanimity gained through experience, prayer, the advice and counsel of trusted guides, and by laying hold of something very simple that my first area bishop, Douglas Blackwell, often told me. “It is God’s Church.” And, indeed, it is.

In one sentence, of fewer than 30 words, describe your vision for the Diocese of Toronto for the next 5 years.

Vibrant, diverse, eclectic, faithful Christian communities of different sizes, traditions and cultures, led, encouraged and supported by episcopal leadership to worship, proclaim, and embody Jesus Christ in the world.

The Rev. Canon Mark Kinghan



Ordinations

Deacon: 1989, Diocese of Niagara

Priest: 1990, Diocese of Toronto

Age: 54

What is your favourite passage of Scripture? Why?

“He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?” Micah 6: 8

This passage sums up the essence of my ministry and my relationship with God. It motivates me to the social justice ministries I feel compelled to enter into. The example of Jesus Christ is one of kindness and generosity. I feel called through my baptism and my priesthood to follow the model he has set. As well, my calling to serve God is an invitation to humility and graciousness. This very process of the episcopal election is a humbling experience of affirmation and discernment in which I remember that all my gifts, talents and abilities are ultimately gifts from God to be used to God's glory in the building up of God's kingdom.

Academic Background and Professional Qualifications

Master of Divinity: Huron College, London, ON, 1989

Bachelor of Business Economics: Brock University, St. Catharines, ON, 1985

Parish Placements and Ministry History

Canon, St. James Cathedral, Toronto, ON, 2013

Incumbent, St. George on Yonge, Toronto, ON, 2013 – present

Incumbent, St. Mary's Anglican Church, Richmond Hill, ON, 2001 – 2013

Incumbent, St. John's Anglican Church, Weston, ON, 1991 – 2001

Assistant Curate, All Saint's Anglican Church, Whitby, ON, 1989 – 1991

Websites

spiritualityinfocus.blogspot.ca “Recognizing the Sacred through a Camera Lens”

newsongtothelord.blogspot.ca “New Song to the Lord”

stgeorgeonyonge.ca/sermons sermons preached by Mark Kinghan

Publications

“Alternate Forms of Ministry”; Chapter on “Neighbourhood Ministry in Weston”
April 2001; Edited by The Rev. Maylane Maybee; Published by ABC Publications

Identify no more than 3 significant leadership roles you have played in your Diocese. In each case, what was your role, what did you learn, and what was the outcome?

St. Columba and All Hallows Commission, 2014

Archbishop Colin Johnson asked me to chair the commission to discern the future viability of the parish of St. Columba and All Hallows. I learned firsthand the significant emotions involved in the closure of a parish, even when it is the right decision. We interviewed individuals and wrote our recommendation that the parish be disestablished.

Co-chair Diocese of Toronto “Spirit of Invitation”, 2013-2014

It was a pleasure to co-chair this working group to create a set of videos and workbook encouraging an invitational approach to the mission and ministry of a parish. This was made available through social media across our diocese and the wider church and has been widely accessed. Feedback has shown the material to be engaging and inviting.

Diocese of Toronto Delegate to Provincial Synod, 2012 – present and Diocese of Toronto Clergy Representative Provincial Synod Executive, 2012 – 2015

I have been privileged to be elected for two terms as a delegate to Provincial Synod. As well during one triennium, I served as the clergy representative on the Provincial Synod Executive. I was committed to a broader picture of the church beyond our diocese. This experience allowed me to see and experience that firsthand. I was particularly struck by our involvement in social justice issues and our church’s engagement with provincial politicians.

What is the most significant challenge you have faced as a priest to date?
How did you address that challenge?

In each of the parishes I have served, there have been individuals or groups who presented a negativity that was potentially divisive and compromised an otherwise positive spirit. At times, these interactions became hostile, challenging my natural inclination to the kindness I referred to in my favorite biblical passage above. I learned, though, how to deal with these situations in a way that was healthy and contributed to the positive spirit growing within the parish communities. First, I needed to claim my authority as the incumbent; second, the dysfunction and inappropriate behavior needed to be named and not avoided; third, the issues needed to be brought out into the open and not be allowed to remain festering in the darkness; and, fourth, there needed to be open and honest face to face conversations to alleviate triangulation and any misconceptions. In the midst of this stressful environment I was still called to be their pastor and priest. Inevitably, some chose to leave the parish. However, in the majority of cases, the individuals remained and we continued in a pastoral relationship having experienced reconciliation. I have learned that conflict in and of itself is

not unhealthy; it is how we deal with conflict that mitigates the negativity it may cause.

In one sentence, of fewer than 30 words, describe your vision for the Diocese of Toronto for the next 5 years.

With passion, creativity and boldness, we need to continue to take risks in discerning how to faithfully use our many resources to proclaim the message of hope in Jesus Christ.

The Rev. Warren Liebovitch



Ordinations

Deacon: 1991, Diocese of Toronto

Priest: 1992, Diocese of Toronto

Age: 56

What is your favourite passage of scripture? Why?

Following my conversion to Christianity in 1980, I found myself quite alone without help and support. I only had my faith to strengthen and guide me as I tried to learn what it meant to be a Christian. In those difficult times, in the silence, I felt God's presence and heard God's call. **Psalm 91** was my comfort and continues to be a reminder of God's love and power, helping me to bring the presence of Christ to others who are struggling, suffering and grieving. *"Those who love me, I will deliver; I will protect those who know my name."*

Academic Background and Professional Qualifications

Doctor of Ministry* 2015- to Present: Virginia Theological Seminary, Alexandria, VA.

* Faith Development & Congregational Development (Anticipated completion spring 2018)

Master of Theology (Th.M) May 1994: University of Toronto, Trinity College

Master of Divinity (M.Div.) Aug. 1989: University of Toronto, St. Michael's College

B.A. English – Aug. 1984: York University, Toronto

Marketing and Business Diploma with High Honors – May 1981: Seneca College

Royal Military College – Sept. 1978, Undergraduate credits, St. Jean, Quebec

Professional Development

June 2015: Mental Health Association Ethics Seminar; Jan. 2013: Vital Church Planting Conference; Oct. 2012: Missional Summit; Nov. 2012: Starting a Second Service Seminar; Oct. 2007; Magnetic Church Conference; Mar. 2007: Raising the Roof; July 2005: Launching A Purpose Driven Church, (Ocala, Fla); Nov. 2004: Supervisor's Training Seminar; Jan. 2003: Internship Supervisor's Training; Oct. 1995: Field Placement Supervisor Training; May 1989- Sept.

1989: Supervised Pastoral Education (S.P.E.), PMHC; Summer 1988: Parish Internship Placement, Bracebridge; July 1985-April 1988: 3 Units Clinical Pastoral Education (C.P.E.)

Parish Placements and Ministry History

Sept. 2008 – present: Incumbent, St. Paul, Lindsay
Nov. 1993-Aug. 2008: Incumbent, St. Margaret's, Barrie
Nov. 1991-Nov. 1993: Assistant Curate, St. Paul's, L'Amoreaux, Toronto
Nov. 1991-June 1992: All Souls' Lansing, Assistant, part-time, Willowdale.
July 1991-Aug. 1991: Interim Pastoral Minister, All Saint's Church, Toronto
May 1989-Mar. 1991: Chaplain, part-time, Mental Health Center, Penetanguishene
Sept. 1989-May 1990: Pastoral Assistant, part-time, All Souls' Lansing, Toronto
Sept. 1988- Nov.1993: On-Call Chaplain (weekly), Centenary Hospital, Toronto

Appointments and Committee Work

Sept. 2011-present: Clergy Advisor to Heritage Christian School Executive Board
Sept. 2010-present: Lindsay & Peterborough Mental Health Ethics Committee
June 2010-present: Chair Lindsay Ministerial of Churches
Jan. 2006 – Aug. 2008: Regional Dean, Nottawasaga Deanery
Jan 2006 – Aug. 2008: Bishop's Area Council, Area of York-Simcoe
Jan. 2006 – Dec 2008: Diocesan Investment Committee
Sept. 2003- Sept. 2004: Diocesan Screening in Faith Planning Committee
Nov. 2003-Nov. 2005: Planning Committee, Planning & Development, Diocese of Toronto
May 2000- May 2005: Consultant for church renovations and expansion
Nov. 1996-Nov. 2003: Board of Planning and Development, Diocese of Toronto
Nov. 1996-Nov. 2003: Finance & Design, Planning & Development, Diocese of Toronto
Nov. 1997-Dec. 2001: Bishop's Area Council, Area of York-Simcoe
Dec. 1995-Dec. 1998: Candidates Committee, Diocese of Toronto

Identify no more than 3 significant leadership roles you have played in your Diocese. In each case what was your role, what did you learn, and what was the outcome?

1. **Congregational Development:** I was appointed to St. Margaret's Barrie in November 1993. I volunteered to try to grow the church and stop the planned closure. I learned to be creative and not be afraid to experiment with models of ministry. I learned to work collaboratively with parish leaders, develop a vision, and network with the diocese. I also learned that with God, all things are possible. In less than two years we grew enough to move to a piece of land and built a temporary structure. Within five years we built a building.
2. **Regional Dean:** Being Regional Dean teaches you to work at a different level administratively, preparing you for greater responsibilities and leadership. I learned the importance of connecting, communicating and listening. Much of my time was spent being with clergy who felt disconnected, unsupported and unappreciated. In the years since being

regional dean, I continue on my own time to get together with my peers over lunch or coffee, to listen and be supportive, and share ideas in ministry.

3. **Mental Health Ethics Committee:** My ongoing work on the committee helps bring a religious and spiritual component to a committee that deals with a range of issues related to staff and clients needs. Being on the committee has broadened my understanding about the psychological, spiritual, social, and justice issues faced by people with mental health concerns. My pastoral relationships have been greatly enhanced by my work on the ethics committee.

What is the most significant challenge you have faced as a priest to date?

How did you address that challenge?

A few years ago I had to address a very emotional and challenging situation in the parish. The congregation was immediately split in opinion. Several left the parish, many stopped their financial giving, a warden quit. At the same time, my pastoral response was to support those who were hurting and to seek a path to reconciliation for all involved. I provided opportunities for discussions within the parish and provided funds for professional support with the hope a plan could be put in place leading to a welcoming back and reconciliation with the parish.

In one sentence, of fewer than 30 words, describe your vision for the Diocese of Toronto for the next 5 years.

A Growing, Vibrant, Missional and Spirit filled Church, welcoming all people into the fellowship of Christ through works of Justice and Compassion, teaching the Faith, and Worship.

The Rev. Canon Heather McCance



Ordinations

Deacon: 1997, Diocese of Toronto

Priest: 1998, Diocese of Toronto

Age: 45

What is your favourite passage of Scripture? Why?

Among many favourites, Psalm 139 always speaks deeply to my soul. There are times when its assurance of God's constant presence is a comfort, and other times when it is challenge. There are times when I doubt myself and it reminds me that it was God who knit me together, loves me and empowers and calls me. When I am over-confident in my own abilities, it reminds me that I continually depend upon God for everything I am.

Academic Background and Professional Qualifications

In progress Doctor of Ministry (completion 2018), *Tyndale University and Seminary*
Specialized program in transformational ministry leadership.

May, 2014 Missional Transformation Process Clergy Program, *The Missional Network*
Forms leaders to take churches into missional living.

November, 2012 Appreciative Leadership for Transformation, *The Clergy Leadership Institute*
Equips leaders to assist congregations through change processes.

May, 2009 Master of Theology, *Trinity College and the University of Toronto*
Final project: Experience in Hooker, Radford Ruether and Johnson

May, 2004 Certificate, Enriched Studies in Management of Volunteers, *Humber College*

May, 1996 Master of Divinity, *Trinity College and the University of Toronto*
Thesis: The Women's Auxiliary in the Diocese of Toronto, 1885-1902

May, 1993 Bachelor of Arts (Religious Studies/Peace and Conflict Studies), *University of Waterloo*

Parish Placements and Ministry History

June, 2008 – present: Incumbent, *Church of St. Andrew, Scarborough*

Coordinate ministries of worship, outreach, pastoral care, Christian education, stewardship, administration, volunteer management, communication and evangelism. Supervise the work of a team that has included assistant curates and pastoral associates, honorary assistants, interns and students, as well as part-time administrative assistant, organist and caretakers. Also served as a member of General Synod, the Diocesan Nominating Committee, the Court on Contested Seats, the Diocesan Continuing Indaba team, the Postulancy Committee, and the Our Faith—Our Hope Steering Committee, as well as Regional Dean of Scarborough Deanery, and wrote a regular column for *The Anglican* newspaper.

April 1999 – May 2008: Incumbent, *Parish of Sharon & Holland Landing*

Oversaw growth that allowed St. James, Sharon and Christ Church, Holland Landing to become a single-point parishes upon my departure. Highlights included a building project at St. James and expanding the ministry of welcome. Supervised part-time pastoral, administrative and musical staff and five ministry interns. Also served as Regional Dean of Holland Deanery and a member of Provincial Synod.

January 1997-April 1999: Assistant Curate, *St. Mary's, Richmond Hill*

Included ministries of worship and preaching, pastoral visiting, youth ministry, Christian education, and serving as the link staff person to children's ministry.

Prior to ordination, I served on the Diocesan Youth Ministry Committee, Oshawa Deanery Council, the Community Ministries Board, as a LOGOS course co-leader, as co-chair of the National Church Task Force for Justice, Peace and the Integrity of Creation, and represented the Diocese on Campaign 2000 against child poverty.

Identify no more than 3 significant leadership roles you have played in your Diocese. In each case, what was your role, what did you learn, and what was the outcome?

Co-coordinator, Postulancy Committee, 2011-present

After serving as a member of the committee for five years, then-Archdeacon Fenty asked me to coordinate the committee with him, shaping meetings of working groups, and overseeing the discernment of priestly vocation and formation of postulants for ordination. I have continued to value working collegially with clergy and lay leaders as we work for continual improvement in our processes and policies.

Regional Dean: Holland Deanery, 2003-08; Scarborough Deanery, 2010-2014

As regional dean, I had the privilege of working with several parishes in pastoral transitions, and served on two area councils. I learned how different bishops work differently, and I had the opportunity to use my abilities in strategic and big-picture thinking and decision-making. I learned again to value the connections between parishes and within the entire Diocese, and the sharing of creative ideas and resources.

Member, Continuing Indaba Team, 2011-12

The experience of Indaba taught me the value of truly listening in order to understand. In intercultural conversations, this is particularly vital. Through this process, when eight of us from Toronto met with teams from Hong Kong and Jamaica for a total of 34 days, I came to deeply value our worldwide Anglican Communion in all our differences and diversity. I also believe that I have learned to work with those whose theology or backgrounds are very different from my own. The process has encouraged this kind of listening within the Diocese and has been of value in the wider Communion.

What is the most significant challenge you have faced as a priest to date?

How did you address that challenge?

I arrived as incumbent in a parish in the midst of a significant conflict. The conflicted situation made the usual 'getting to know' period complicated, as many members had chosen sides in the conflict and relationships were tense. I consulted with some long-time members for perspective, and worked with my bishop to see what resources were available to discover the truth of what had taken place (there were multiple versions of the story). I sought to be a pastor to all involved, and once I made the decision about how to proceed (in consultation with my bishop and lay leaders in the parish), executed the plan and then instituted a series of listening circles to aid in healing. I preached on the issue more than once, and sought to create safe places for disagreements to be raised in respectful ways. I have been aware since that time of echoes of that conflict when they emerge in the life of the parish, but have sought to move forward beyond it.

In one sentence, of fewer than 30 words, describe your vision for the Diocese of Toronto for the next 5 years.

We're a family, both traditional churches and newer communities, empowering members through education and support to express their faith through meaningful worship and live God's mission in the world.

The Rev. Canon Janet Read-Hockin



Ordinations

Deacon: 1999, Diocese of Toronto

Priest: 2000, Diocese of Toronto

Age: 49

What is your favourite passage of Scripture? Why?

I do not have a single “all-time favourite” passage of Scripture. What I have found, is that God speaks to me (and, I believe, others) with a specific word or passage that we need to hear depending on what we are facing or the changes and chances of our lives

Presently, one of my favourite passages is John 11:1- “The raising of Lazarus.”

At different times and for different reasons the story and truth it reveals touches my heart with Christ’s love, compassion and redemption. There are times when: I have come before God asking or pleading, I have felt that God has delayed, I have thought “Lord, if you had been here my brother [sister, father, mother, child, spouse, friend, community] would not have died.” I have known God’s compassion as “Jesus wept” and I have needed the new life Christ offers – just as Lazarus did albeit in a different way. This passage, presently more than any other, calls out to me: “Who is this Jesus, and what difference does Jesus make?”

The American writer and theologian, David Lose writes: “Here, ...two critical things happen. First, Jesus commands Lazarus to come out. Second, he also commands the community to unbind him... It is Jesus who has the power to heal, to feed, to restore, to bring to life, to redeem. At the same time, he seeks to involve us in these actions”

Jesus words are not simply about removing Lazarus’ grave wrappings. They are about our everyday life – about the promise and freedom, Jesus sets before each and every one of us, and all those who have yet to hear the Good News. And here is something else that I find thought provoking and mission inspired: That word “unbind” – from Greek *aphiemi* – is translated at different times as “unbind,” “release” “unloose” “send away” and even “forgive.” It is the same word that we find in the Lord’s Prayer “Forgive us [*aphiemi*, unbind us from] our sins, as we forgive [unbind] others...” It is an incredible thing to remember that God invites us to participate in the unfolding of God’s kingdom. While we may never be asked to physically unbind someone else’s grave wrappings, time and time again, God invites us to “unbind” one another, unbind ourselves, so that

we may fully live into the person Christ wants us to be. *Lord, in your mercy, unbind me and help me to unbind others.*

Academic Background and Professional Qualifications

Wycliffe College, Masters of Divinity, May 1999

University of King's College, (Halifax, N.S.) Bachelor of Arts, May 1990

Branksome Hall, Ont. Secondary School Hon. Graduation Diploma, June 1986

Continuing Education: Introduction to Appreciative Inquiry (Arizona) 2014; Alban Institute Consulting for Vital Congregations: 2007; *Fresh Start* Facilitator Training, 2006

Parish Placements and Ministry History

St. Nicholas, Birch Cliff, Incumbent, August 2012 to Present

St. Thomas, Shanty Bay, Incumbent, April 2006 to August 2012

St. Matthew's, Islington, Associate Priest, June 2002 to March 2006

St. Michael and All Angels, Asst. Curate/Asst. Priest, Sept. 1999 to May 2001

Identify no more than 3 significant leadership roles you have played in your Diocese. In each case, what was your role, what did you learn, and what was the outcome?

I have been blessed to be serve on several Diocesan Committees(Momentum, Grahamtown, Trusts, Postulancy, Reach Grant, Remuneration, Diocesan Rep. to General Synod.) Leadership roles within the Diocese, however, are about more than committees. It is about the life and vitality of parishes, clergy and laity and people beyond our doors.

As such, the first significant leadership role I have played is as a Priest in the Church of God serving in the Diocese of Toronto. The role has been diverse and multi-faceted. The learning is ongoing as is the outcome. The second significant leadership role is as Co-Chair of Momentum (post-ordination training program). I had the privilege of serving as co-chair with The Rev. Canon David Harrison, working with Diocesan Staff, the Momentum Planning Group and the newly ordained. From this experience, I learned how to navigate various needs, how to recognize that "one-size does not fit all" and the importance of collegiality. The outcome? You may be best served by asking those who attended Momentum from 2005 to 2009. One outcome I do know is that sometimes, presence rather than program is what matters most. The third significant leadership role comes from an experience as a lay leader. It was 1993 and I swore that I would not become involved in ministry – I would attend one, just one meeting to discuss Youth Ministry at St. Paul's Bloor St.. That meeting was the beginning of one of the most powerful moments in my ministry. There were five of us who formed a team to oversee the Youth Group. The Incumbent at the time showed us trust and confidence (it is an incredible thing to have one's gifts recognized regardless of title.) As leaders, we each had specific responsibilities and I was reminded that, in leadership terms, the "sum is far greater than the parts." I remain eternally grateful to the fellow lay leaders I had the honour of working with, and with the young people who reminded me what it was to love and serve Christ not only in word but in action. The outcome? Never underestimate what can happen when you get out of the way and put the Spirit, and others before yourself!

What is the most significant challenge you have faced as a priest to date?

How did you address that challenge?

The most significant challenges I have faced is serving within a community of faith that was catapulted into a Sexual Misconduct Investigation involving an employee. The individual in question has subsequently been convicted but at the time the allegation arose there was neither concrete proof nor an admission of guilt. We often pay lip service to sin, to the need to raise up the marginalized and abused. Do we really believe it? Sexual Misconduct changes everything – from leadership style to community dynamics. It elevates cognitive dissonance and how we understand ourselves, one another and our community. How did I address the challenge? With deep prayer, tears, heartbreak and the knowledge that someday I will stand before Jesus and need to explain myself and the devastation abuse creates. My heart aches, and continues to ache for the potential victims but I do know that they, above all else are beloved of God and that we, as a Church have failed them.

In one sentence, of fewer than 30 words, describe your vision for the Diocese of Toronto for the next 5 years.

I believe that God, in and through Christ, is calling us to reclaim the Gospel, to reach out with the love, compassion and redemption that Christ has already shown to us and to all people and “to not be afraid.” Doing so requires support for clergy and laity and each and every community. Grief, darkness and even death is never, ever the last Word! “Unbind him, and let him go.”

The Rev. Canon Kevin Robertson



Ordinations

Deacon: 1997, Diocese of Toronto

Priest: 1998, Diocese of Toronto

Age: 45

What is your favourite passage of Scripture? Why?

My favourite passage is 1 John 4:18: "There is no fear in love, but perfect love casts out fear." For me, this is at the heart of the Christian Gospel, and emerges in related forms elsewhere in the Biblical narrative, including the angelic message to Mary at the Annunciation, and then again to the women at the tomb on Easter morning: "Do not be afraid." Through the life, death and resurrection of Jesus Christ, every cause of fear – even death itself – is defeated. This means that we can live with boldness, as we strive to be co-workers with God in the transformation of the world through love. And though "perfect love" is elusive in this life, it is also aspirational. It sets before us a vision of the harmony that God intends for the whole creation, and gives us a glimpse of what God ultimately has in store for us. This passage is also evangelistic. In a world that lives in fear of loneliness, meaninglessness, violence and terror, we have a message that the perfect love, made known to us in Jesus Christ, prevails over everything else.

Academic Background and Professional Qualifications

Holy Trinity School, Richmond Hill Diploma 1989

Huron University College, London B.A. (Hons.) 1993

The University of Trinity College, Toronto M.Div. (Hons.) 1997

Parish Placements and Ministry History

Assistant Curate, St. Philip on-the-Hill, Unionville 1997

Assistant Curate, Cathedral Church of St. James, Toronto 1997-2000

Incumbent, St. Peter, Oshawa 2000-2005

Incumbent, St. Nicholas, Birch Cliff 2005-2011

Delegate to Provincial Synod 2006

Incumbent, Christ Church Deer Park 2011-Present

Regional Dean, Eglinton Deanery 2015-Present

Delegate to General Synod 2016

Identify no more than 3 significant leadership roles you have played in your Diocese. In each case, what was your role, what did you learn, and what was the outcome?

1. Diocesan Postulancy Committee

For the past six years, I have served on the Postulancy Committee. My responsibilities have included interviewing applicants, assisting with discernment, walking alongside postulants through the process leading to ordination, and mentoring some of them as advisor. In this role, I have learned how to better discern gifts for ministry. In hearing the stories of people who bring a variety of experiences of life and faith, I have learned that vocations also come in different expressions, and that we need a breadth of strong clergy and lay leadership to meet the needs of a rapidly changing Church and world. The outcome has been the raising up of some very fine leaders for ministry in our Diocese, and a legacy of leadership on which the future Church is being built.

2. Bishop's Liturgical Officer

From 2006-2013, I served as the Bishop's Liturgical Officer in York-Scarborough. In this role, I assisted the bishop in planning ordinations, services of new ministry, and other liturgical celebrations within the episcopal area. I organized the liturgies with parish leaders, led rehearsals and served as MC. This was a tremendous opportunity as I travelled around the episcopal area, experiencing the rich diversity of liturgical life within our Diocese. It reminded me again that worship is central to who we are as Christians, and that the worship of the living God lies at the heart of all we are and all we do. In each place, local customs appropriately differ according to context and community, yet we are always united in our gathering together to hear the Scriptures anew, and break bread together in the pattern of our Saviour Jesus Christ. This has helped me to be more creative about liturgy in my own context, and has given rise to new forms of worship, including a Friday evening service at Christ Church Deer Park called Church on Tap, which largely appeals to younger people.

3. Our Faith-Our Hope Campaign

In 2010 and 2012, I successfully led two parishes in the Our Faith-Our Hope campaign, and both surpassed their campaign goals: St. Nicholas, Birch Cliff (130% of goal) and Christ Church Deer Park (107% of goal). During my leadership of these campaigns, I learned about the amazing generosity of the people of God, especially when they catch a vision of what is possible for the Church. I also learned that joyful giving is a natural response for those whose lives have been touched by the Gospel. Those who gave generously had confidence in the future of the Church, and also knew that their gifts would, in part, be used for helping others in need locally and internationally. At the conclusion of the campaign, I was asked to serve on the Our Faith-Our Hope Allocations Committee. Our task has been to consider applications from individuals, parishes, theological colleges, and Diocesan departments, and then to make recommendations for creative projects that will reimagine and renew the Church. I have been so pleased to see the amazing number of new ministry opportunities that have been made possible through the funds raised by Our Faith-Our Hope.

What is the most significant challenge you have faced as a priest to date?

How did you address that challenge?

The most significant challenge I have faced was ministering to a community that was deeply hurt by the sexual assault of one of its members by another member of the parish. The abuse occurred before my arrival in the parish, but came to light soon after. In the short-term, I addressed this challenge by engaging the Canon Pastor and the Congregational Response Team of the Diocese. We worked together to allow people to tell their stories and share their pain. After the Response Team left, I spent the next few years trying to rebuild trust in the community, offering pastoral care to the victims and their families, and implementing the newly launched Screening In Faith program, in order to ensure that the Church would be a safe place for everyone. This was a reminder of the importance of building communities of faith that are safe for all its members, and the crucial role of Church leaders in being agents of truth, integrity, healing and reconciliation. We have been entrusted with the care of the people of God, and that is an awesome and sacred responsibility.

In one sentence, of fewer than 30 words, describe your vision for the Diocese of Toronto for the next 5 years.

That the Diocese be a place where all are fully welcomed, and where disciples of Jesus Christ are formed and nurtured, that they may embody God's love in the world.

The Rev. Riscylla Walsh Shaw



Ordinations

Deacon: 2001, Diocese of Toronto

Priest: 2001, Diocese of Toronto

Age: 44

What is your favourite passage of Scripture? Why?

Romans 8.38-39 “nothing shall separate us from the love of God” – this passage reminds me of the divine grace in which we are constantly upheld

Academic Background and Professional Qualifications

2015	Indigenous Knowledge course, Humber College
2012	Fresh Start Facilitator Training
2011 – 2014	St Clement's College of Preaching, Festival of Homiletics, Lester Randall Preaching Fellowships
2009	Ambassador of Reconciliation Training
1996 – 1999	Master of Divinity, University of Toronto, Wycliffe College
1994 – 1998	Non-Violent Crisis Intervention Training
1991 – 1996	Honours Bachelor of Arts, University of Toronto

Parish Placements and Ministry History

2009 – present Incumbent, Parish of Christ Church, Bolton, Diocese of Toronto

2009 – present Ambassador of Reconciliation for the Diocese of Toronto

*actively present at all seven national events of Canada's Truth and Reconciliation Commission (TRC) on Indian Residential Schools,

*leading workshops, doing liaison work in our Diocese, with the National Church, ecumenically and in the broader community

2014 – present Regional Dean, North Peel

2014 – present Archbishop's Committee on Intercultural Ministries

2014 – present Primate's Commission on Discovery, Reconciliation and Justice

2014 Participated as clergy with Proud Anglicans in World Pride

2013 – present Diocesan Council and Executive Board (2013-2015)

2012 – present Fresh Start for Clergy – facilitator

2004 – present	Area Council member Trent-Durham and York-Credit Valley
2003 – 2009	Incumbent, Parish of Minden-Kinmount, Diocese of Toronto
2001 – 2004	Archbishop's Committee on Spiritual Renewal
2000 – 2002	Assistant Curate, St Stephen's Maple and All Saints King City
1999 – 2001	Youth Minister, St Mary's Richmond Hill and Holy Trinity Thornhill
1999	Summer Chaplain, Sibbald Point Provincial Park
1996-1997	Student Chaplain, Toronto General Hospital

Identify no more than 3 significant leadership roles you have played in your Diocese. In each case, what was your role, what did you learn, and what was the outcome?

Ambassador of Reconciliation for the Diocese of Toronto – proud to be in a Diocese that makes reconciliation and justice for marginalized peoples a priority. Inspired by Archbishop Desmond Tutu in South Africa's TRC, my role continues to interpret the findings of the TRC to the church and the broader community by building bridges ecumenically and culturally. I urge and encourage present and future generations of Anglicans and Canadians to travel on the long road of truth-telling and walking together as co-creators of right-relationship with God and each other.

Member in the Councils of the Church – I am committed to the direction and values of our Diocese: *“serving Christ’s mission through compassionate service, intelligent faith and godly worship.”* Engaging in these councils has given me valuable perspective and insight into the economic, theological, political and social-justice workings of our institutional church. Participating has enabled me to be involved in supporting and cultivating long term sustainability in the Diocese through opportunities for networking, broadening relationships and community building.

Leading intentional Missional Ministry in the Parish comes from my gospel-driven passion to imagine and practice transformative ministries. Building upon the inheritance of our established Anglican tradition, I am enthusiastic about growing and equipping disciples in Christ while listening for and discerning the guiding of the Holy Spirit. I am not afraid to ‘fail-forward,’ as I have witnessed God working through those openings, sparking opportunities to connect us by our common humanity. With reverence, courage, and humility, our work is turning the church inside out, reconciling and integrating our faith and our actions. In the spirit of our church-planting ancestors, we are calling the church to its identity as expressed in the Acts of the Apostles.

What is the most significant challenge you have faced as a priest to date?
How did you address that challenge?

The Weight of the Collar

I am called to advocate for, be present to, and work with the marginalized – the indigenous, the LGBTQ, the downtrodden, the poor, the lonely, the oppressed, the broken. To learn more, I took an excellent class on Indigenous Knowledge. It was taught by a wise, respected, deeply spiritual Ojibway Elder who is known for his antagonism towards the historical church due to the legacy of the Indian Residential Schools and European colonization of this land. The class had no formal introductions or conversations between the students and the professor – so the facts that my

Grandfather went to Indian Residential School, and that I am Métis and clergy, never came up.

A year later at a public reconciliation event, the Holy Spirit brought us together again – only this time, I am Anglican clergy on duty, collar on. He was leading the prayers at the opening ceremonies in his language and tradition. When I went to thank him afterwards, for a very long moment he was speechless. He was staring at me as if I were a ghost – then he simply said “I have never seen you in the collar before.” By chance, later in the day, I came face to face with him again and again he said “I am still getting used to you in the collar,” accompanied by dead silence and a very intense look. It felt like the weight of 500 years of history was on my shoulders. Recognizing the intensity of the situation, I was respectfully quiet, being present to the moment.

Balancing in the tension of the unresolved, the message that I work to embody is that ‘the church’ as an institution is willing and able to listen and learn, it recognizes mistakes made and has apologized, and is working very hard in many ways to restore right-relationships. This wisdom, learning and respect is deeply necessary in all of our church relationships with those who have been hurt by the system. Wearing a perceived sign of oppression and simultaneously bringing the liberating message of Jesus to all is integrating my identity as one who walks in both worlds.

In one sentence, of fewer than 30 words, describe your vision for the Diocese of Toronto for the next 5 years.

Be bold in living our faith proclaiming Jesus, expanding our theology, gathering in the vulnerable and the marginalized, with reverence for all creation.

Ballot Checklist

		1 ST	2 ND	3 RD	4 TH	5 TH	6 TH	7 TH
ELIGIBLE TO VOTE	C							
	L							
VALIDLY CAST VOTES	C							
	L							
REQUIRED TO BE ELECTED	C							
	L							
		1 ST	2 ND	3 RD	4 TH	5 TH	6 TH	7 TH
ANDISON , The Rev. Canon Jenny	C							
	L							
BELL, The Rev. Canon Susan	C							
	L							
DAVIS, The Rev. Canon Dawn	C							
	L							
FIELDS, The Rev. Canon Stephen	C							
	L							
GILMORE, The Rev. Dr. Byron	C							
	L							
HARRISON, The Rev. Canon David	C							
	L							
KINGHAN, The Rev. Canon Mark	C							
	L							
LEIBOVITCH, The Rev. Warren	C							
	L							
McCANCE, The Rev. Canon Heather	C							
	L							
READ-HOCKIN, The Rev. Canon Janet	C							
	L							
ROBERTSON, The Rev. Canon Kevin	C							
	L							
WALSH SHAW The Rev. Riscylla	C							
	L							

Ballot Checklist

		8 TH	9 TH	10 TH	11 TH	12 TH	13 TH
ELIGIBLE TO VOTE	C						
	L						
VALIDLY CAST VOTES	C						
	L						
REQUIRED TO BE ELECTED	C						
	L						
		8 TH	9 TH	10 TH	11 TH	12 TH	13 TH
ANDISON , The Rev. Canon Jenny	C						
	L						
BELL, The Rev. Canon Susan	C						
	L						
DAVIS, The Rev. Canon Dawn	C						
	L						
FIELDS, The Rev. Canon Stephen	C						
	L						
GILMORE, The Rev. Dr. Byron	C						
	L						
HARRISON, The Rev. Canon David	C						
	L						
KINGHAN, The Rev. Canon Mark	C						
	L						
LEIBOVITCH, The Rev. Warren	C						
	L						
McCANCE, The Rev. Canon Heather	C						
	L						
READ-HOCKIN, The Rev. Canon Janet	C						
	L						
ROBERTSON, The Rev. Canon Kevin	C						
	L						
WALSH SHAW The Rev. Riscylla	C						
	L						