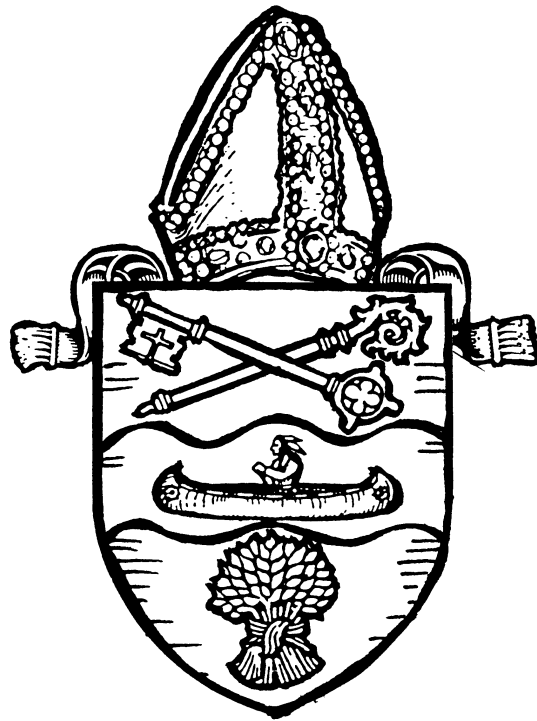


THE SYNOD OF THE DIOCESE OF SASKATCHEWAN

SEARCH COMMITTEE



2024 EPISCOPAL ELECTION

INFORMATION FOR DELEGATES

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Electoral Synod of the Diocese of Saskatchewan  
May 11<sup>th</sup>, 2024

Report of the Search Committee

Dear Members of Synod,

Thank you all for your prayerful consideration of the matter before us: who it is that God is calling to serve as the Thirteenth Bishop of Saskatchewan.

The Search Committee first met on March 14<sup>th</sup>. The Committee quickly passed a Memorandum for Candidates and began receiving names. Many priests and bishops in the Anglican Church of Canada and the Anglican Communion worldwide were approached to consider letting their names stand.

The Search Committee worked tirelessly alongside those who consented to have their names stand to help them submit the documents required by the memorandum. These included criminal record and vulnerable sector checks, confirmations of good standing, an extensive curriculum vitae, and a personal statement.

On Wednesday April 17<sup>th</sup>, the Search Committee met and prayerfully considered all the proposals submitted.

In accordance with their decision, the Search Committee therefore nominates

The Rev. Richard Reed, Diocese of Saskatchewan  
The Rev. Dr. Blessing Shambare, Diocese of Athabasca  
The Rev. Canon Claude Schroeder, Diocese of Qu'Appelle  
The Rev. Canon Dr. Iain Luke, Diocese of Saskatoon

for election as Bishop of the Diocese of Saskatchewan and submits the required statements of consent and material pertaining to these nominees.

I want to publicly thank my colleagues on the search committee who worked very hard to complete this monumental task. They are the Rev. Jordan Draper, the Rev. Theresa Sanderson, Mrs. Connie Jessop, Mr. John Hareuther, Mr. Tom Sanderson, the Rev. Victor Johnson, the Rt. Rev. David Greenwood, and Ms. Freda Lepine.

Yours in Christ,



The Rev. Brody Albers, *Chairperson*.  
Diocese of Saskatchewan Search Committee

This form is included so *members of synod* may nominate additional persons other than those already brought forward by the search committee. See the Memorandum for details.



## Notice of Intention to Nominate Form B

### Diocese of Saskatchewan

### Episcopal Search Committee

***This form to be used after April 12<sup>th</sup> and only by members of synod.***

The Reverend Brody Albers, Diocesan Search Committee  
Diocese of Saskatchewan, PO Box 23125  
Prince Albert, Sask. S6V 8A7  
E-mail: [search@skdiocese.com](mailto:search@skdiocese.com)

***To be valid this form and related documents must be received by the Secretary of the Committee no later than 9:30 a.m., May 8, 2024 at the above address.***

We, being bona fide members of the Electoral Synod of the Diocese of Saskatchewan, hereby give you notice that we intend to nominate

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*Candidate's name*

for election as Thirteenth Bishop of the Diocese of Saskatchewan; he/she having previously consented in writing to the said nomination, which consent is attached hereto.

Enclosed herewith and forming part of this notice are the following:

- (a) consent of the nominee in writing
- (b) A curriculum vitae of the nominee in the form approved by the committee, *and*
- (c) The other materials set out in the Memorandum under Section 8

As required, we the undersigned two members of the 2024 Electoral Synod, give you notice of intention to so nominate

1. Member of Synod \_\_\_\_\_ Parish \_\_\_\_\_

Address \_\_\_\_\_ Phone: \_\_\_\_\_

2. Member of Synod \_\_\_\_\_ Parish \_\_\_\_\_

Address \_\_\_\_\_ Phone: \_\_\_\_\_

Dated this \_\_\_\_\_ day of \_\_\_\_\_ 2024

**DIOCESE OF SASKATCHEWAN**  
**ELECTORAL SYNOD**  
**May 11, 2024**  
**ALTERNATE DELEGATE CERTIFICATION**

St. Alban's Cathedral, Prince Albert  
Registration 8:00 a.m. – 9:30 a.m.  
Opening of Synod – 9:30 a.m.  
Synod Eucharist 10:00 a.m.

CONGREGATION OF \_\_\_\_\_

We hereby certify that the following persons were elected as an alternate delegate to the Synod of the Diocese of Saskatchewan for the current year and will be serving in place of the person listed below.

Alternate Delegate

Full Name	Address	Email	Phone #

Serving in Place of

\_\_\_\_\_

\_\_\_\_\_  
Priest in Charge

\_\_\_\_\_  
Date

\_\_\_\_\_  
Warden or Secretary of Vestry

\_\_\_\_\_  
Date

**NOTE: This form needs to accompany the alternate delegate and be presented at the registration table.**

**The Rev. Richard M. Reed**

***CURRICULUM VITAE***

**Ordination**

Deacon: I was ordained August, 2005 by the Rt. Rev. Jim Njegovan in the Diocese of Brandon.

Priest: I was ordained August, 2006 by the Rt. Rev. Jim Njegovan in the Diocese of Brandon.

**Education**

BA, Auburn University, Auburn Alabama, USA, 1990

*Psychology, double-minor Philosophy.*

MCS Regent College, Vancouver, BC, Canada

*New Testament Studies, Anglican Studies*

ThM Candidate, Regent College, Vancouver, BC, Canada

*Old Testament Studies*

**While at Regent College:**

**Teaching Assistant for Dr. Gordon D. Fee, Regent College, Vancouver, BC from June 2001 - April 2003**

As TA I handled grading and other duties as assigned for the following classes: 1 Corinthians, Romans, Philippians, Advanced NT Exegesis (Colossians and Galatians), The Holy Spirit in Paul audio course, and Revelation. I also assisted in the editing and revising of subject/author and scripture indexes for: Fee, Gordon D. *New Testament Exegesis: A Handbook for Students and Pastors*, 3rd ed., Westminster John Knox, 2002.

**Teaching Assistant for Dr. Iain Provan, Regent College, Vancouver, BC from June 2000 - December 2002**

As TA I handled grading and other duties as assigned for the Biblical Hermeneutics and Criticism seminar. I also created and edited the subject, author and scripture indexes for: Provan, Iain. *Ecclesiastes/Song of Songs*. NIVAC. Zondervan, 2001.

**Teaching Assistant for Eugene Peterson, Regent College, Vancouver, BC from September 2003-September 2004**

As TA I handled grading for the Spiritual Theology audio course.

Security and Maintenance, Regent College, Vancouver, BC from June 2000 - September 2004

I was employed by the college as janitorial and maintenance. Most duties involved cleaning everything (offices, bathrooms, and common rooms) and opening and closing the college, and any other maintenance needed.

**Parish Appointments**

**Incumbent, Killarney Parish Group, Diocese of Brandon: August 2005 - September 2010**

In 2005 I was made Deacon in Charge of the three point parish of Holy Trinity Killarney, Christ Church, Cartwright, and St. Michael and All Angels, Ninette. In 2006 I became Priest in Charge and Rector, and in 2008 St. Matthew's Boissevain was added to the parish grouping, and I

The Rev. Richard Reed

facilitated this difficult regrouping of parishes and rectories. During this appointment I attended an Anglican Renewal Ministries LTI in Edmonton, AB (<https://www.armcanada.org/>).

**Rector, Christ Church & St. Peter's, Diocese of Algoma, September 2010 - July 2019**

During my time in Algoma I served as Rector of a two point parish, and as Regional Dean of the Algoma Deanery for two terms: September 2010-January 2014; September 2016-July 2019. This meant extensive travel and relationship building across the deanery including the Garden River Reserve, and serving on the Executive Committee of the Diocese. Some parish highlights included annual Youth Group trips to the Big Ticket Festival in Gaylord, Michigan, the annual Praise at the Pavilion combined service and community wide BBQ and "carnival" (youth activities). As well, the parish completed a Natural Church Development assessment every two years (<http://www.ncd-international.org/public/what-is-ncd.html>), and held Wholeness Through Christ events (<https://www.wholenessthroughchrist.com/>).

**Rector & Priest in Charge, St. David's Anglican, Diocese of Saskatchewan, July 2019 - present**

I was appointed Rector and Priest in charge of St. David's Church in July of 2019. I was appointed Regional Dean of the Prince Albert Deanery in September of 2019, and have served on the Executive Committee since that time. In April of 2023, two parishes were added to the appointment: Emmanuel, St. Louis & St. Stephen's, Macdowall. There have been many highlights over the last few years: Chaplain for Camp Okema Canoe Trip on the Churchill River; leading quiet days for ordinands on two occasions; sharing during a session of the 2023 Prayer Conference; running Bible studies on Zoom during "Covid"; completing a 15 week a parish wide Psalms of Ascent Study; working with Fr. David Butorac as well as the diocese Youth Coordinator the Rev. Brody Albers to establish and maintain Anglican Youth Ministry in Prince Albert; involvement with a series of Tri-Diocese (Saskatoon and Qu'appelle) meetings and clergy gatherings; and Serving as clergy delegate from the Diocese of Saskatchewan at General Synod 2023 in Calgary.

**Other Ministry**

**Artizo Intern, St. John's Shaughnessy Anglican Church, Diocese of New Westminster, Vancouver, BC Canada, Sept. 2002 - October 2004. ([www.artizo.org](http://www.artizo.org))**

While at Regent College, I attended St. John's Shaughnessy Anglican Church where as an intern I was involved in leading the weekly "Central Focus" discipleship program which ran on a three year cycle (Romans, Gospel of John, and Bible Overview). Interns had weekly meetings where we discussed various articles and subjects, as well as met with the Rector David Short to discuss ministry matters as well as his upcoming sermon. Interns also participated in weekly worship. I was involved with the Sunday Evening Service whose lead pastor was The Rev Dr. Neil Mancor, now Congregational Development Coordinator in the Diocese of Montreal.

**Assistant Pastor, Sanctuary Hill Community Church, Vancouver, BC, July 2003 - October 2004.**

As well, during my time in Vancouver I was involved 1/2 time with a local church plant, lead by three couples from different denominational backgrounds. This began as a Sunday afternoon lunch and worship gathering targeting the community of Kerrisdale, which at the time was

The Rev. Richard Reed

considered the “most unchurched” neighbourhood in Canada. The congregation grew in one year from a handful of folks and the six leaders (three couples) to twenty adults and as many children.

**Teaching Staff, School of Biblical Studies, University of The Nations, Youth With a Mission Montana (extension campus), Lakeside, MT, 1995-96.**

I attended and became teaching staff in the School of Biblical Studies, a nine month intensive Bible study course during which students read and chart every book of the Bible using a modified grammatical-historical exegesis method outlined in Gordon Fee’s book, New Testament Exegesis (see above regarding TA). As staff, I travelled to Lutsk and Kiev, Ukraine where I taught local church seminars on how to read and interpret the Bible using the Epistle to the Ephesians as an example. I also hosted a radio show called “Worldview” where I interviewed different church and worship leaders weekly, which was recorded and syndicated to Christian radio stations in the US. This is also where I met my wife, Julie-Anne, who was attending a School of Worship, that also had an outreach component to Thailand, Laos and the Philippines. Short-Term Missions, Youth With a Mission, Maui, HI, September 1993 - February 1994. In 1990 I learned about YWAM from work colleagues, and decided in 1994 to enrol in a “DTS” in Maui. This included three months of training, followed by a three month outreach to Calcutta (Kolkata), India. In India our team of 13 folks from 18-23 years of age served for three weeks in Mother Theresa’s Missionaries of Charity locations at Kalighat and Prem Don, where we cared for the dying, and other disadvantaged, primarily “untouchables”. We also served in local churches, often involved in services along side Covenant Players who we met there. We also did “open air” evangelism in schools, parks and at festivals arranged by local church leaders.

**Office Manager/Short-Term Mission Trip Coordinator, Missions International, Nashville, TN, 1993.**

I worked for a year with a company that organized short-term mission trips to the former Soviet Union, connecting local church leaders from the US with growing churches in Russia. As well, we organized hunting expeditions to the Kamchatka Region of Russia.

**Other Work Experience**

**Graphic Design, Hungry Horse News, Columbia Falls, MT, 1997-98.**

I worked in the ad department using primarily InDesign to lay out ads for the Hungry Horse News and Whitefish Times. Some ads were “old school” laid out on boards and then turned into film for printing.

**Office Manager/Publishers Aid, Business Nashville Magazine, Nashville, TN, 1996-97.**

I worked as an administrative assistant to the publisher of two local Nashville magazines: Business Nashville (Business and Commercial Real Estate focus) and Nashville Life (a local lifestyle publication).

**Associate Publisher, Sourcebook: Christmas Gift Guide, Eagle Communications, Nashville, TN, 1991-93.**

I oversaw every aspect of a direct mailing “coffee table” magazine for the Christmas Season in Nashville. I was involved in marketing, media, organizing articles and guest writers (various famous folk), ad sales, managing the creative team, production team, and mailing.



**Some Software I'm Proficient or semi-proficient using ...**

Microsoft Office, Camtasia, Descript, Pixelmator Pro, PowerPoint, Photoshop, InDesign, WordPress, Slack and Evernote.

**Church Related Activities (Committees)**

I have been an active member of many church congregations and organizations since my decision to follow the Lord Jesus Christ in 1990. One thing I have learned is regardless of what denomination or church related organization, the church has a real penchant for committees. Some are necessary for the functioning of organizations, including our parishes and dioceses, but very often what is needed is simply to find the gifted and talented folk with a passion for whatever it is, and trust and release them to get the job done.

**Prior To Ordination, 1990-2005**

1990-1994, Belmont Church, Nashville, TN: As a member at Belmont, I became a part of the Missions and outreach ministries of the church, and was involved in helping to organizing various conferences and events at the church (guest speakers and retreats). I was also involved in our local church coffee house "Koinonia" where we arranged for local musicians to play, and ran a coffee shop outreach to the community. Belmont had acquired an old prison in the area of Iraq where the Kurdish people live, and had long term missionary commitments to this area. Nashville became one of the locations in America where the most Iraqi Kurdish refugees settled during and after the Gulf War, and I was involved in various initiatives in the church to reach out to this community. From 1991-3 I was involved in the planning and execution of the annual March for Jesus in Nashville.

**Since Ordination 2005-present**

Lakeside Christian School, Killarney Manitoba Board Member

I served on the school board of a local Christian School from 2008-10.

Killarney Ministerial

Our local ministerial worked together on a number of combined local services, and discipleship initiatives, doing studies together, and bringing more than 500 Anglican, Pentecostal, Baptist, United, Mennonite and Brethren together during Holy Week each year.

**Diocese of Algoma Executive Committee**

As Regional Dean I held quarterly Deanery meetings at which we dealt with the normal deanery business. For several years planning for our Annual Praise at the Pavilion service took place there. The diocese Synod had implemented a Strategic Plan before I arrived in 2010, and much of our business involved implementing this multi-pronged initiative. One part of this was a deep dive at the deanery level into the viability and sustainability of our congregations. We worked hard to find ways to avoid closing churches, and rather grow them and make them more sustainable. This involved a fairly intensive parish by parish program of surveys, and analysis, and then feedback that was intended to give direction for adjustments and changes.

**Diocese of Saskatchewan Executive Committee**

I have served on the executive committee since 2019 as Regional Dean. I would say that serving on the executive in Saskatchewan has been fairly straightforward, except for the pandemic years, which were challenging, but we have been moving forward together as a diocese. I will say that there are a lot of committed, faithful and discerning people who served well together through these times, and who have together maintained a hopeful vision for the future.

**Non-Church activities (Volunteer work)**

Our first child was born in 1998, and by 2006 we had three daughters and one son. During seminary and with work, there was little time left for family, and the same as a parish priest. Most of my volunteering through these years has been related to my children, whether coaching ball for my son's team, or helping out when my girls were in dance or figure skating or involvement with my kid's schools and or school related activities. The truth is, as a student or parish priest with a family, you have to choose not to spread yourself so thin that you don't have time for your spouse, children, and yourself. It is one of the greatest challenges and can usually only be achieved by prioritizing relationships within the parish and family life.

## PERSONAL STATEMENT

### My “Faith Journey”

My “personal journey of faith” begins in Nashville, TN, in April of 1967 when I was christened at St. George’s Episcopal Church at three months old. It would be the last time I attended a church until I was 12. My mom had been raised Episcopal, my dad Church of Christ. Once or twice, they gave the excuse that these two don’t mix, but in truth, they were a part of a larger cultural reality that was sweeping America, even the Bible Belt, of people leaving the Church in droves. “Going to Church” because that’s what you do on Sunday was coming to an end. In other words, like so many in my generation I grew up almost completely “unchurched”. So, when at the age of 12 I had a strong desire to attend church, I attribute it completely to the Lord, and his faithfulness to me.

As you can imagine, even approaching my mom about church was a challenge, but I did, and I told her I wanted to go to church. So, she called some family friends, and they agreed to take me. I will never forget that first Sunday; it began at 8:30 with Sunday School, followed by the worship service where most older kids were in attendance, and it was boring. I could barely sit still. I remember thinking, “something is missing, this can’t be what I was looking for?” I continued to attend for a few months, but their son and I began to skip Sunday School and worship and go to a local arcade and then rush back to the fellowship hall as if we had been there.

After this time, church again had no place in my life until I was 23. In my university days I had all but abandoned any notion that there was a God, but He had not abandoned me. Even when I ran further into the pig slop, He was there, pursuing me and drawing me to Himself. In hindsight, I knew this, but I was in denial. In 1989 a good friend of mine Tom had been diagnosed with a malignancy in his leg and had been given a very bad prognosis. At a clinic in Gainesville, Florida, he met some Christians who prayed for him and encouraged him to make a confession of faith in Christ. His conversion was radical, and he was miraculously healed, and as you might imagine, he became an instant evangelist.

Honestly, I thought he was crazy, and I got to where I didn’t want to be around him or my other best friend; all they wanted to do is talk about Jesus. As it happens, one evening at my friend’s house, Tom was there, Bible open, badgering me yet again about the faith. “Rick, it’s all real. Jesus is real.” On and on he went, and I simply got up, and headed for the door. And that’s when it happened. How do you explain these experiences? It was like time stood still, and I felt this presence, and I knew, it was the Lord. And I heard a voice in my head, “Rick, now will you believe?” It took almost no time to process; how could I not? So, I said, “yes” in my mind, and at that moment it felt like 500 pounds lifted off me, and then it was over. But I knew three things, even if I didn’t understand them: Jesus was God; He had a plan for my life; and the Bible was His word.

It was all so simple in those first few years. I began attending Belmont Church on Music Row in Nashville, met a lot of great Christians, attended a home group, and was essentially taken under the wings of a lot of mature Christians who taught me about the faith, and walked along side of

me for the first few years. It was a great time of growth, and it was during this time I felt the Lord calling me out of the marketplace and into short term missions. There were lots of long and short-term missionaries in our congregation who encouraged me to get involved with a missions organization called Youth With A Mission. After a lot of prayer, I left my job, and enrolled in what they call a Discipleship Training School mentioned in my CV. I could write a book on these three years of my life, especially my time in Calcutta, India. I learned a lot. I saw what is possible when Christians are willing to say, “here I am send me” and step out of their comfort zones, into unknown territory with the Lord. I learned that the Gospel works, that people will respond to the love of Christ and his people, and that Jesus will build his Church even in some of the toughest terrain. But I also learned something else: the Church has problems. This may sound naive, but that’s exactly what I was in those days.

Oddly enough, it was in YWAM that I first learned of “Reformed Theology” and acquired a love for God’s word. It was also shortly after I left YWAM and was engaged to be married, that my wife and I took our first steps into the Anglican Church. She had been raised Baptist, and the expectation was we would write our own wedding vows. I had no idea what to do, and I remembered having this book I was given by my uncle when I was christened way back in 1967, the Episcopal Prayer Book. So, I searched and found it, opened it thinking there must be something in here that can help, and discovered liturgy for The Solemnization of Matrimony. I read it and was surprised. Why? We had both been studying the scriptures for over a year and found in the Prayerbook a depth in the liturgy that reflected what we understood scripture to teach. We agreed this is what we wanted to say, so we plagiarized them for our wedding vows!

After about 11 months married, we moved from Nashville to Whitefish, Montana, where our first child India was born, and where, by chance we met some folks who invited us to Maundy Thursday service in Columbia Falls. I was reluctant. Having spent most of our time in evangelical churches, we really didn’t know what to expect. I will never forget that day. I was standing with our daughter trying to keep her quiet, when an older lady stood at the lectern to read scripture in a church with under a dozen people in attendance, and the Holy Spirit spoke to me in a profound and unexpected way, essentially saying, “I am here, in this little rural episcopal church in Montana.” It was the beginning of Him drawing us into the historic church. After the service we were invited to come again, this time to Easter worship at All Saints in Whitefish and to a potluck afterwards. The worship was different from what we were used to. It was my wife who was first drawn to the liturgy of Holy Communion that seemed deep, more historic, and Biblical than she had experienced before. After worship the potluck wasn’t just church folk, it was people from other churches, and many non-Christians as well. I also discovered we were in Leif Peterson’s house, son of Eugene Peterson. I think it was these folks, and Eugene’s wife Ann who pushed me over the edge to go to Regent College. God was using the worship, and the fellowship to draw us into a new chapter in our walk with Him.

Our time at Regent was extremely busy, as you can tell from the CV. We had two more children, I was working multiple jobs, taking a full class load, interning, and even for a time planting a church. It was a fantastic time of growth, and it was when we finally made our jump into the Anglican Church.

The Rev. Richard Reed

We really had no idea what we were getting into, nor of the storm that was coming to the Diocese of New Westminster and the Anglican Church of Canada. We started out at Holy Trinity Anglican, which was a coming together of a church plant originally led by the Anglican evangelist Michael Green and a Brethren professor from Regent, Paul Stevens. The plant met in an old traditional Anglican Church and eventually amalgamated with them. It was like no Anglican Church I had been in before. The worship was blended, mostly BAS, with a praise team and organist. They had a vibrant youth ministry, ran Alpha, had home groups, excelled in hospitality, and no one seemed to notice when our kids made noise. We were hooked.

At the same time, I was involved in the Anglican Studies program at Regent. Of course, in 2001 our Bishop Michael Ingham gave his consent to the blessing of same-sex unions at our diocesan synod, and all heck broke loose. The delegates of 11 churches walked out of synod and formed the ACINW (now ANiC). Holy Trinity would be shaken, and eventually lost many members because they chose not to walk out. But our family stayed.

At the time, I was looking towards an academic future, not pastoral ministry, but my neighbor, a Pentecostal, invited me to attend the Compline service at the Anglican cathedral in Vancouver. And it was there, in that service, that the Lord made it clear to me; he was calling me to parish ministry in the ACC. After consulting with my Rector, I agreed I should be confirmed then seek postulancy in New Westminster. I was confirmed by +Michael Ingham and even sought to become a postulant in the diocese, but Bishop Ingham closed the doors at that time to Regent grads due to the association of Regent College with many orthodox Anglicans in the diocese.

It was at that time that we moved to St. John's Shaughnessy, and I entered the Artizo program. And it was also at St. John's and through the Regent Anglican Studies Program that I became more of a "Prayerbook Anglican". I came under the discipleship of many strong orthodox Anglicans like J.I Packer, and others who were committed to preserving historical Anglican worship, doctrine, and practice. At that time many progressive changes were afoot in the ACC and other provinces in the Anglican Communion that were clearly out of line with the global Anglican Communion.

There were many times we wrestled with the call to Anglican ministry because it seemed parts of our church were abandoning the very foundations of what it meant to be Anglican. But we stayed. We felt strongly this was the direction the Lord was leading, and believed then, and I continue to believe, that Prayerbook Anglicanism when maintained is the best expression of the Church. Circumstances led to us moving from Vancouver to Dauphin, MB in 2004, where I met then retired Bishop Malcolm Harding, who encouraged me to speak to Bishop Njegovan, which I did, and that day he accepted me as a postulant, sent me to ACPO, and the rest is history.

### **My Understanding of the Role of a Bishop.**

I think as an Anglican Priest I bring an unusual background to the vocation. I do consider myself a Prayerbook Anglican. For me this means Evangelical (Biblical), Traditional (Paragraph two of the Solemn Declaration), and "Charismatic" (the empowering personal presence of God in and with his Church, constituting, gifting, calling, guiding, convicting, transforming, and empowering us individually and collectively to fulfill our part in the Great Commission,

Matthew 28:16-20). And I believe ordained ministers are critical to the health, worship, ministry, and mission of the Church. This is why St. Paul's words in Ephesians 4 are so important:

*"But grace was given to each one of us according to the measure of Christ's gift.... And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ," (Eph. 4:7, 11-12 ESV)*

To me this means that as a Deacon, Priest, or Bishop, it is important that our words and our lives are both examples to and equippers of our people so that they become engaged in the work of ministry. In other words, it is both the ordained, and the "lay" who equip and build up the local Church. Ministry is for the whole people of God.

And so, the most important role of the bishop is to serve, shepherd, lead and protect the clergy and the people of the diocese. The goal of this ministry is that the whole church be built up, growing in their knowledge and love of God together through Anglican worship and discipleship, and growing in their love for one another in fellowship and prayer, that they may be biblically faithful evangelizing communities.

When the entire congregation is being equipped, encouraged, and released into ministry, those churches tend to thrive. And in all of those thriving parishes, there have been a set of obvious characteristics in common: a deep love for the Lord Jesus Christ; a deep love for one another; a commitment to prayer; a high view of and commitment to the Scriptures; an open, vibrant, hospitable, and worshipping community; a commitment to discipleship; a passion for those who do not know Christ and a commitment to reaching out to them; a desire to serve the needs of the community; a willingness to enfold the young and newcomers into the ministry of the church; and a vision for the future. There is no way a congregation can be all these things unless every member finds their place, where God has called them, and uses the gifts He has given them. And so, whatever else a Bishop may be, surely at the forefront they must be someone who embodies, models, and facilitates these things in the clergy and parishes of the diocese.

In our day our society is filled with people searching for answers. There are many important and challenging issues we are facing, not just within the church but also in our communities. The bishop has a responsibility to bring the gospel to bear on these issues and help those in his charge to do the same. In times of darkness, we must shine the light of Christ.

The bishops of Saskatchewan have always been faithful to this oath: *"IN the Name of God, Amen. I \_\_ chosen Bishop of the Church and See of \_\_ do profess and promise to hold and maintain the Doctrine, Sacraments, and Discipline of Christ, as the Lord hath commanded in his holy Word, and as the Anglican Church of Canada hath received and set forth the same; and I do promise due obedience to the Metropolitan of N. and to his Successors. So help me God, through Jesus Christ."* This is also an integral part of the role of bishop, as witness within the wider Church. And this must include *"to banish and drive away all erroneous and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the same"*. In this way, the bishop, with God's help, maintains and protects the integrity of the Christian faith.

## **What we are looking for in the Thirteenth Bishop of Saskatchewan**

When I read the list I agreed with it, but I also had to laugh a bit. Realistically, all those things from being a person of prayer, to caring for and loving the people and clergy of the diocese are necessary. But every deacon learns, and every priest knows, that to be and do all those things with consistency is a great challenge. We often expect too much of ourselves. At times our parish members can expect too much of us. And we are, in the end, men and women, with weaknesses, faults, and limits. And these days are challenging. We have experienced decline; we live in an ever and quickly changing cultural landscape; and yet the demands of ministry continue and are in many cases more demanding than ever. We are spread thin, and yet there is so much need inside and outside our parishes, and no Bishop can or should be able to fulfill every aspect of this list all the time, and certainly not without the help of the Lord, the clergy, and the people.

With that said, let me address some parts of the list.

If a Christian must have a foundation of prayer in their lives, how much more so a Bishop? I believe this is more than simply “doing” morning and evening prayer, but it is here that “with the help of God” is needed most. We get busy and can easily do so much in our own strength, and so I believe that this is where community is critical; we must uphold one another as clerics, and this is true for Bishops as well. And we do this by praying for one another and being present to one another. We must develop strong bonds of friendship and collegiality in the Lord to move forward as a healthy diocese.

If a candidate for Bishop is not “*In their theology ... Biblical and orthodox, adhering to the theology of the Book of Common Prayer ... and able to represent this position to the National Church,*” (point b) then they should find another vocation. It is basic to the vows they will take.

The Bishop must be present and visible, building relationships with the clergy and the people of the diocese, and in the case of Saskatchewan, especially with the The Bishop of Missinippi, and his clergy and congregations. In Saskatchewan, I believe *mâmwî isi miywâcimowin – Together in the Gospel* must be a priority for the diocese to flourish and grow. Since 2019, the words of St. Paul have informed my position here, when he says,

*“For I long to see you, that I may impart to you some spiritual gift to strengthen you— that is, that we may be mutually encouraged by each other’s faith, both yours and mine.” (Rom. 1:11-12 ESV).*

We are not whole in the diocese unless we are sharing our gifts with one another and building up one another, and this can only happen when we allow the Lord to build strong, meaningful Spiritual bonds and relationships with one another. We must walk together, for we are one in Christ.

One of the great strengths of the Diocese of Saskatchewan has been its commitment to the Prayerbook and theological integrity. Through the decades this has attracted clergy and Bishops who are committed to historical Anglican theology, worship, and practice. We have many gifted and talented clergy now and we need to find more ways for our current clergy to have time to

share their gifts, disciple and equip the people, and release them into ministry. And the Bishop of Saskatchewan has a responsibility to seek out new clergy who will continue in this tradition.

One of the challenges I have experienced through the years to accomplishing this is simply time. At present, most of our clergy serve multiple communities and can burn out easily. If we want our ministers to thrive, and our churches to grow and be viable, we can't allow our clergy to burn out. This becomes even more important when they are married and have children. Part of this involves leadership from the bishop, but it also takes support from the people. Moving forward, we must find a healthy balance so that not only will the "Bishop ... lead by example and take time for personal needs, spiritual growth, and family and personal relationships" but also all the clergy, lay ministers, and people of the diocese will as well.

### **Why do I feel called to stand for this Episcopal Election?**

Simply put, I have felt I should allow my name to stand. There have been people within the parish I serve and beyond who have asked me if I would accept a nomination, and my wife is supportive of the decision. There are other reasons. I am concerned about the future of the diocese. We have a rich spiritual heritage that should be protected. The Diocese of Saskatchewan has safeguarded traditional Anglican faith in a time of uncertainty and change. And because of this, the diocese has consistently drawn clergy committed to seeing faithful and growing Anglican churches. As well, the diocese has a diversity that makes it unique in the ACC with a large number of Cree Anglicans. This unity must also be strengthened and protected.

Some have asked me if I want to be bishop. This is not the real question. The real question is am I willing to serve as bishop, and I am. From the time I met the Lord in my friend's room, I have always been willing to go where He leads, but not without fear and trembling because it is not simply a job, but it is a calling that comes with great responsibility to God and His Church. I am also willing at this time in my life because my kids are grown, and I have more time to devote to this position.

### **A Final thought**

*"Trust in the LORD, and do good; dwell in the land and befriend faithfulness. Delight yourself in the LORD, and he will give you the desires of your heart." (Psa. 37:3-4 ESV)*

I look at the Anglican Church of Canada from a limited vantage point, but I can say that since 2001 it has been clear that our church is in decline. Our General Synod has made this known more than once and have said that things don't look good, and we will be turning our lights out in 2040. However, they rarely ask why? I believe much of it has been self-inflicted. And there is also the changing landscape of our culture, and in places like our diocese, rural depopulation, has taken a toll.

Why say all of this? Well, lately it seems many Anglicans have this dark cloud following them around. They have embraced these reports of "doom" and have lost some of the hope they should have for the future of our congregations, and with it a confidence they once had. But the prophet challenges us in Psalm 37. *Trust the Lord. Befriend faithfulness. Delight in the Lord. And He will*



The Rev. Richard Reed

*give you* the desires of your heart. May we be a people of hope, and may the Lord strengthen our faith, and may we delight in the Lord, and allow him to restore our hope, and give us a vision for the future, and then may we see the dark cloud vanish, and prepare to receive the desires of our heart, for then our desires will be His.

**The Rev. Dr. Blessing Shambare**  
***CURRICULUM VITAE***

**ORDINATION DETAILS**

**As Deacon (where and when):** Diocese of Harare, Zimbabwe, Saturday July 16, 2005

**As Priest (where and when):** Diocese of Harare, Zimbabwe, Saturday July 15, 2006

**FORMAL POST-SECONDARY EDUCATION**

***In order, from earliest to latest and including names of institutions attended, dates, qualifications obtained, title of any theses or other publications:***

2001-2002: Diploma in Marketing Studies, Kushinga Phikelela Polytechnic College, Marondera, Zimbabwe

2002- 2005: Diploma in Pastoral Studies, Bishop Gaul Theological College, Harare, Zimbabwe

2002-2005: Diploma in Religious Studies, University of Zimbabwe, Harare, Zimbabwe

2005-2008: BA Honors Degree in Religious Studies, University of Zimbabwe, Harare, Zimbabwe

**Dissertation Title:** The Church and Human Rights: The Case of the Anglican Church, Diocese of Harare in Zimbabwe

2009-2010: Masters in Applied Theology and Mission Studies, The Queens Foundation College, Birmingham, United Kingdom.

**Thesis Title:** Reconciliation: A Theology of Reconstruction in Post- independent Zimbabwe

2013-2018: PhD in Science of Religion in Missiology, Faculty of Theology, University of Pretoria, Pretoria, South Africa.

**Thesis Title:** Towards a Theology of Reconstruction for Post - Colonial Zimbabwe: A Missiological Perspective

2019-2021: Diploma in Social Work, Faculty of Social Work, Northern Lakes College, Slave Lake, Canada

Current: Masters in Social Work, Faculty of Social Work, University of Calgary, Alberta, Canada.

**CHURCH APPOINTMENTS**

**In order, from earliest to most recent**

2005-2006: Deacon, St Paul's Anglican Parish, Highfield, Harare, Zimbabwe

2006-2011: Curate, Interregnum and Rector: Christ Church Anglican Parish, Borrowdale, Harare, Zimbabwe (*Including the study leave in 2009-2010*)

2011-2016: Rector, Holy Trinity Ruwa Anglican Parish, Zimbabwe

2016- Present: Rector, St Peter's Ecumenical Parish, Slave Lake, Alberta, Canada.

**MINISTRY /CHURCH-RELATED ACTIVITIES (COMMITTEES, etc.)  
APPOINTMENTS.**

***In order, from earliest to most recent***

2007-2009: Diocesan Youth Ministry Chaplain/ Coordinator, Diocese of Harare, Zimbabwe

2011-2016: Diocesan Canon Missioner, Diocese of Harare, Zimbabwe

The Rev. Dr. Blessing Shambare

Coordinator Clergy Continual Education Academies  
Coordinator the Mission and Evangelism of SOMA- UK mission link with Harare

Diocese

Participated in SOMA – UK evangelism activities in other countries.  
Participated in CEDAR - (communities engaging with difference and

religion) [www.cedarnetwork.org](http://www.cedarnetwork.org)

Participated in the Inter-faith dialogues and round tables.

Participated in inter-religious round tables.

2011-2016: Lecturer of Mission and Theology: Bishop Gaul Theological College, Harare, Zimbabwe

Facilitator of Mission and Theology: Diocesan Bishop's Certificate for Lay

Ministry

2011-2016: Diocesan Healing Ministry Coordinator – Order of St Lukes the Physician, Harare, Zimbabwe

2013- 2016: Serving on the Diocesan Environmental Desk

Serving as a member of SAFCEI (Southern Africa Faith Communities

Environmental Institute) <https://safcei.org/>

Serving on the Diocesan Conferences/Evangelism Desk

2020-2023: Regional Dean: Diocese of Athabasca, Alberta, Canada

Serving on the Diocesan Executive Council

Provincial Synod delegate – 2022

Provincial Synod delegate – 2024

General Synod delegate - 2025

2023- Present: Member of the Partners in Global Missions Committee (General Synod)

### **OTHER PAID EMPLOYMENT IN ADULT YEARS**

*In order, from earliest to most recent*

1999: Parish Youth Worker and Administrator: St Peter's Anglican Mission District, Marondera, Zimbabwe

2000: Teacher Assistant; Elementary School in Mutoko, Zimbabwe

2023-Current: Walmsley (Employee and Family Assistance Programs virtual counselling service)

<https://www.walmsley.ca>

### **NON-CHURCH ACTIVITIES (VOLUNTEER WORK, etc.)**

*In order, from earliest to most recent*

2012-2016: Ruwa Community Environmental Committee Member

2017-2020: Slave Lake- Family Community Support Service (FCSS), Anger Management Volunteer

2018-2021: Native Friendship Center, Slave Lake, Volunteer

2021-Current: Slave Lake and Area Mental Health (SLAM)

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

### **LEARNING EXPERIENCE**

**Practicum:** Alberta Health Services- Addictions and Mental Health

WJS Canada – Children and Families Service

**Research Assistant (Research):** Spirituality and Social Transformation – Project Heaven on Earth

**Graduate Teaching Assistant:** Advanced Trauma-Informed Practice with Indigenous People & Communities

## **PUBLICATIONS AND PRESENTATION**

### **Publications**

- The Ubuntu Parenting: Kairos consideration for the 21st century dynamics and globalization (chapter in Parenting - challenges of child rearing in a changing society (2022)

ISBN 978-1-83969-973-3)

- Reimagining Zimbabwe beyond Mugabe’s sloganeering: A reconstruction theological reflection (chapter in Personality Cult and Politics in Mugabe’s Zimbabwe 1st Ed, (2020), Routledge, ISBN 9781003026280)
- Church, mission, and reconstruction: - Being Church with Integrity in Reconstruction Discourse in Post- Colonial Zimbabwe, Missiological Perspective (Herv. teol. stud. [online]. 2018, vol.74, n.1, pp.1-12. ISSN 2072-8050. <http://dx.doi.org/10.4102/hts.v74i1.4698>.)
- Towards a Theology of Reconstruction for Post - Colonial Zimbabwe: A Missiological Perspective 2018, April (<https://repository.up.ac.za/handle/2263/64231>)

### **Recent Presentation**

- Ubuntu Africentric Social Work: Rethinking relational community well-being, enhancing diversity and social justice. (*March 12 & 13, 2024- 15th Social Work Research Symposium*)

## **ANY OTHER INFORMATION WHICH WOULD BE HELPFUL TO MEMBERS OF THE ELECTORAL SYNOD**

- 2019- Current: Chairperson and Coordinator of Zimbabwean Anglicans and Episcopalians in Canada and USA
- Married to Florence, with three children – Mukundi, Mitsidzo (Mitsi) and Makomborero (Mako)
- Registered Social Worker with Alberta College of Social Workers
- Self-care interests: Golfing and gym

## PERSONAL STATEMENT

### 1. Spiritual Autobiography

*“So then just as you received Christ Jesus as Lord, continue to live your lives in him, rooted and built up in him, strengthened in the faith as you were taught and overflowing with thankfulness”*

#### **Colossians 2:6-7**

My Christian faith journey dates back to my early childhood years. The Lord Jesus showed himself to me in many ways. I was born in a polygamous family and raised by my maternal grandparents who had strong Christian faith rooted in Anglican tradition. They were strong and spiritually consistent African Christians. At home, prayer, reading of scripture and religious observance was central in my upbringing. I learnt a lot from my grandmother’s astuteness in faith and Anglicanism. In this I normally say, Christianity was born in me, and I nurtured my faith as I became of age. The local church of which we were members was conservative evangelical with an emphasis on the role of the Holy Spirit. The church provided pastoral care and leadership in addition to the habits of faith I was taught at home. From an early age, I learned that faith was both personal and communal.

I was baptized in the tradition of the Anglican Church and confirmed by the laying of hands when I was twelve years old. I received the infilling of the Holy Spirit, and my faith journey became more pronounced in the activities of the Youth Group and the church in general. At the age of 13, during Sunday worship I preached my first sermon before a congregation of about 120 people. This was the beginning of my journey as an avid preacher and teacher of the word of God.

At the age of 18, I submitted myself for ministry training and was advised by the selection panel and the discernment committee to go out into the world and first experience life in secular vocations before offering myself for sacred ministry. Partly disappointed, I enrolled for a marketing diploma as I felt it was the closest option to fulfil my desire to serving people. I served in the College Ministry. This experience grew my faith, scriptural desire, and prayer life.

In 2002, the Bishop of Harare surprised me by reconsidering my previous application and invited me to join the seminary. The seminary was a place of testing and growth. My vocation was tested as I started questioning the faith I had known from childhood and what I was being taught. I benefitted hugely from discussions within the learning community, engaging with diverse voices on world religions and critical thinking. I became interested in Theology and its variations or tributaries such as, practical, mission, applied, contextual, liberation, feminist, and biblical theologies. This experience equipped me for pastoral ministry in the Anglican church and inspired me for future academic studies. It also demonstrated how academic studying develops my faith. This is a lifetime journey of faith which I continue to walk individually and in community with other Christians brothers and sisters.

I have served in different and challenging parishes and communities in my 19 years of ministry. I always feel humbled by the overflowing love of God that enables us (people) to co-exist and

experience God's presence in joy, peace, and harmony. Context and cultural difference are critical rubrics of serving in different communities and I have a continual interest in learning and practising cultural competence, cultural humility, and cultural safety.

## **2. Commenting on Memorandum points and my Call to this election**

I have read the memorandum, and visited the diocesan website, and I am excited about the diocesan mission to be "Together in the Gospel". While I will have a lot to learn about the Diocese of Saskatchewan, I am confident in God's grace and call to serve in the episcopacy ministry in this diocese and the wider church.

When God called me to serve in the Diocese of Athabasca. I had limited experience and knowledge of serving and leading a three-point denominational shared ministry parish (The Anglican Church of Canada, United Church of Canada, Evangelical Lutheran in Canada and Other). Canada was new ground and new context for me. However, with humility and confidence in the God who equips those He calls to serve, I accepted the ministry that was before me. I did not come to Canada as an expert or experienced "readily equipped" priest, I came as a disciple, willing and ready to be present, learn and journey together with the church of God.

This is my humble submission to the call to serve in the Diocese of Saskatchewan. If given the honors to serve in the Diocese of Saskatchewan, I will come as a disciple of Jesus, called and send to serve among the people of God with compassion and humility. I will come not as an expert, but as a willing servant among other servants. I will come and serve "Together in the Gospel". I will come to serve appreciating and understanding the dynamics of context, cultures, and traditions that defines the diocese. The Diocese of Saskatchewan is diverse in Culture. I will bring my Zimbabwean culture as a gift into the current diversity and open to learn from other cultures, and traditions that defines the diocese. I will come to serve in collaboration with the bishop of Missinippi, clergy and laity to work towards enabling each heritage to flourish and be a gift to be given and received by the other.

The Diocese has been in existence since 1874, the people of our time and generation have a mandate to nurture, shape, and worship together with love of God and love towards one another beyond what we can imagine or ask for. I believe in priesthood of all believers. Together in the power of the Gospel and with the gospel, God can use us to reach out and be relevant to the population of the northern civil Province of Saskatchewan and beyond. How should we do that? Jesus said it clearly "I am the vine, you are the branches, if you remain in me and I in you, you will bear much fruit..." John 15:5. Furthermore, Jesus' new commandment (John 13:35) guides us in furthering, rooting, and enabling the flowing of the gospel in every community in northern Saskatchewan.

I am committed to the Five Marks of Mission of the Anglican Communion and the Six disciplines of discipleship of the diocese in its diversity of cultures and histories. I see these as an invitation to creatively engage in God's mission. As a Bishop in the Diocese, I envision these 5 Marks to be lived through journey of prayer, active listening, intentional learning, and embracing all people that include Indigenous and non-Indigenous; visible minorities and the vulnerable and the marginalized sisters, brothers and friends. The Five Marks of Mission will not be about us acting on others but allowing God to carry out God's Mission in and through us. Not only will

we learn and teach but we will also unlearn and undo some of the missteps of the past, especially pertaining to our relationships as children of God of diverse ethnicities and social locations. My decision to study social work, currently at the master's level, was to gain knowledge of the historical, current, and possible social, socio-economic, and socio-political issues in Canada. I have gained understanding of inequalities and injustices faced by minority groups. I have familiarized with the Indigenous ways of knowing and being, treaties and their historical and current context. I have been exposed to the 94 Calls to Action, actionable policy recommendations put together by the Truth and Reconciliation Commission. I value communal and familial relationships. I see a diocese as a collective family of God made up of individual communities/ parishes ready to share in mutual love the heritage and responsibilities entrusted to us by God; to tender to each other, we will tender to the wounds and struggles (past and present), tendering in joy to the mysteries of God among all people and together we shall tender to the environment and become people- in- our- environment.

### **3. Why I feel called to stand for this Episcopal Election**

I was humbled and in awe of God when I was approached and encouraged to consider to be nominated to the office of the bishop. I felt less equipped for such a role. However, after consultation with my spiritual and critical advisors in prayer and reflections, I have confidence in the power of God to make relevant and enable me to fulfill the needs being sought in the next bishop of the diocese of Saskatchewan.

Through God's grace I have sought to be a person of prayer, sound theological critique, servant leader, collaborative servant, willing to learn, plan and pray, and expectant companion and steward. I believe that good counsel and wisdom comes through humble submission to God through prayer and confidence in his providence of skills. I am comforted by the presence of the enabling Holy Spirit, and I am expectant of what God can do among us and through us.

I have leadership experience from various contexts that I see as gifts that I can share in pastoral ministry. I have experienced the joy of equipping and training ministers for the Church. I feel I can walk alongside people in the different ways and forms they serve the church. Episcopal ministry is one that I must engage not in isolation, I will have the college of bishops in the province, clergy and laity in the diocese to support and collaboratively work with me in this role.

### **4. My understanding of episcopacy and role of the bishop**

In my view the office and the figure of a Bishop is two-folded. One side is concerned with the internal mission and aspects of the diocese, and the other is being present to the external aspects that affects people and as a public figure.

Internally and pastorally the office of a bishop is oriented in the three intricately connected layers:

- Oversight of Mission (Chief Beneficiary of Missio Dei, Primary Missioner and Chief Pastor of the Diocese)

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- Listening and Prayerful Leader
- Visionary and collaborative leader

This requires some other skills such as Management, Planning, Delegation of tasks and Empowering others. It involves inviting people to reflection and prayer seeking out God's will. Mission is defined in terms of God's mission (Missio Dei) and the church strives all the times to be a visible beneficiary of God's mission and to advance the same as the Triune God chooses to use the church. The bishop in the diocese and wider community becomes the primary missionary. In this role he/she is available for God's mission.

I believe in working together and that no talent is small before God. I will join the college of clergy and seek their support, commitment, and passion in serving the diocese together. In every clergy and laity individuals; there is capacity, talents, gifts, and abilities to be explored, encouraged, and celebrated for the common good of living out our faith. It is the bishop's mandate to constantly remind the diocese of their vision and how they are living it out.

Vision is the ability to see the future in the present, the capacity to read the signs of the times and to reimagine the future, informed by the past. So, the visionary role enables the bishop to serve with others collaboratively.

As a public figure, the role takes both a pastoral and prophetic nature. The office of the bishop is to be a voice for the voiceless, bold to speak truth to power, communicate a message of hope and love in times of uncertainty.

## **5. The Gifts, Leadership, Experience, Style and Ministry**

The ordinal rubrics make it clear that "the persons who are chosen and recognized by the church as being called by to the [office of bishop is bestowed by] gifts of God for the nurturing of his (God's) people and the proclamation of his (God) gospel everywhere" (BAS 1985 p. 631). I acknowledge my intersectional identity that is visible, and I think if acclaimed during this election I will bring with me the respect and appreciation of difference.

I am a hard worker. I am good at collaboration. I have good administration skills. I am a mentor and encourage others. I am not afraid of conflict, but skilled in conflict management and boldly engage with the process. I have passion for mission and evangelism. I am grounded in prayer, scriptural teaching, and preaching. I am a father with a young family.

My preferred style of leadership is collaborative servanthood. It is about nurturing talents and gifts in all people. I take the analogy of a living fruit tree in the wellbeing of church. Every component is significant to the wellbeing, life, and productive of the tree. Additionally, especially when making decisions and handling change and difficult situations I engage through meditative leadership.



**6. How would you rank your personal priorities and those of your church life? How do you ensure that you allocate time to match those priorities?**

From an African spirituality, personal priorities are not divorced from the spiritual life. With this understanding I have three major priorities which are ministry to my family, the Church and myself (personal development). I think these priorities support my call by complimenting rather than competing. I will devote to love God with all my strength and continue to seek his face and to know him better. The ministry to church remains my call and I am always readily present to journey with the church of God.

I balance my time to strengthen and safeguard my relationship with my family to create opportunities to minister with peace, joy, and love. I am blessed with a family that appreciates the love of God portrayed through the ministry. Hence, I intentionally create time in my diary to be there for my family such as attending my children's school or sports performances and activities, go out for golfing, prepare meals, go for social outings, and go on holidays. To ensure a balance, I try to plan events like family holidays and retreats in advance. I always leave room for flexibility. If something comes up that is church related, when I am booked to be with family or studying, but can be reasonably handled by someone, I am learning to say no and delegate to my team members.

I strive to continuously develop myself to be in touch and relevant to our ever-changing context by intentionally seeking knowledge. I take time for individual retreats. This ranges from quiet study days to longer guided retreats. I play golf and go to the gym.

**7. The role of the Bishop requires that at times you exercise authority over and provide pastoral care to the same person. How have you approached your pastoral responsibility for those you supervise? How would you respond to the complexity of this responsibility as a bishop?**

I believe in gentle respectful addressing of issues being guided by the word of God and set canons. When a concern is raised to me. I will seek to listen without judgement and be intentional to find out more information about it. This is hugely true in issues to do with the safety of young people and vulnerable adults in the life of the church. I separate the issue from the person and allow love to remain in addressing differences. As a family of God, we have the mandate to guide, correct, and continue loving. Love in this context is not to be confused with encouraging bad behaviours. Lead and guide as Jesus displayed in John 8:1-11 and John 4:1-42. Where necessary, I will ask for external guidance on critical, conflict and challenging issues from well-vested professionals experts, elders, and experienced workers. I will seek to ensure that there is transparency and accountability in how challenging issues are handled.

It is the call of the bishop to provide clarity in difficult circumstances and this clarity requires love and care. I will pastorally tender with love while exercising authority of the bishop to safeguard the mandates and goals of the Christian family. I will use an analogy of a gardener. A

gardener is a leader who tenders, provides clarity, and care to the flowers in the garden with love. Some decision or actions of a gardener are not to hurt and break, but to enable more productivity.

**8. In the Solemn Declaration of 1893, the foundational document of the Anglican Church of Canada, it says: "we declare this Church to be, and desire that it shall continue, in full communion with the Church of England throughout the world" and "we are determined by the help of God to hold and maintain the Doctrine, Sacraments, and Discipline of Christ as the Lord hath commanded in his Holy Word." How can our Diocese remain faithful to these principles, in view of the issues dividing the Anglican Communion?**

Issues signify that we exist as people desiring belonging and acknowledgment in our different contexts. However, issues should not be treated as breaking points rather they should strengthen our call to mutual and common existence. The church continues to struggle with contextual and significant social issues, political and economic struggles that affects people we serve. The church should struggle together in love of God and loving God's creation. I will seek to strengthen the foundational relevance of Scripture, Reason, Tradition, and Context in shaping our fundamental call to unity and God's mission.

In the current context, divisive issue in the Anglican Communion is about human identity and sexuality. I will seek to walk together with brothers and sisters in the Communion to discuss and reach possible decisions about this subject. In the diocese, I will seek to create a safe space where I can listen to all voices, naming the issues and encourage the church to minister to all in love. The gospel of love and care allows us to conquer any dividing issues. I believe our church can remain faithful to the principle of loving one another as God loved us.

I believe that our differences should bring us together in celebration. Having been involved in interfaith/interreligious/intercultural dialogue, I believe and respect the diverse identities that define us and the centrality of dialogue in accepting or living with difference. There is more care in different opinions, and being and this should lead us as a church to seek the character of Jesus who did not come here to judge us harshly nor to condemn us.

"Together in the Gospel" is a packed statement of wisdom, truth, and more. I believe if we practise this statement we become better in understanding where God wants the Church to be, spiritually and in social context. Furthermore, the statement challenges us to reconsider Christian identity in relationship to the human and social realities that are alive among us. I will encourage the diocese to exercise love, value people, and mutually consider the wounds human sexuality issue has inflicted on individuals, communities, and institutions. I encourage moving beyond issues, to honor and love people created in the image of God (the imago Dei- in all people). The bishop does not have autarchic and unchecked powers he/she works with others in the diocese, diocesan executive council, elders, experts, and the wider college of bishops. This means that I will listen and remain guided by the wisdom of God and of others. I will strive to be

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clear in communicating the Diocesan viewpoints on different issues that concern our existence and why that has been adopted, addressing each of the counter views in their strengths.

The Rev. Canon Claude Schroeder

**The Rev. Canon Claude Schroeder**  
***CURRICULUM VITAE***

**ORDINATION**

**As Deacon :** St. Matthew's, St. Albert, Diocese of Edmonton, Oct. 8, 1993

**As Priest :** All Saints' Cathedral, Edmonton, Diocese of Edmonton, Sept. 18, 1994

**FORMAL POST-SECONDARY EDUCATION**

University of Calgary, 1981-1983.

Queen's University at Kingston, 1983-1985. Bachelor of Arts ( Hons.) in Classics and German.

Wycliffe Hall at University of Oxford, 1990 - 1993. Bachelor of Theology.

**CHURCH APPOINTMENTS**

Assistant Priest, St. Matthew, St. Albert, Alberta, Diocese of Edmonton, 1993-1995.

Rector, St. Luke's, Beaverlodge, Alberta, Diocese of Athabasca, 1996-1999.

Rector, St. Mary the Virgin, Regina, Saskatchewan, 1999- present.

**OTHER PAID EMPLOYMENT IN ADULT YEARS**

Religious Lay-Worker/School Teacher, Company of the Cross, St. John's School of Alberta, Stony Plain, Alberta 1985-1990.

**CHURCH-RELATED ACTIVITIES (COMMITTEES, etc.)**

1985 (July -August), Summer Volunteer with South American Missionary Society in Honduras.

1992 (May – August) Chaplain's Assistant, St. George's Cathedral, Jerusalem.

2006 (November) Instructor, Institute of Medical Missions, Emmanuel Hospital Association, Oddanchatram, India.

2005 - 2009 Chaplain, Bishop's School for Choristers, Diocese of Qu'Appelle.

2008, Spiritual Team, Diocese of Qu'Appelle Men's Cursillo.

2007-2009, Executive Council, Executive Committee, Finance Committee, Provincial Synod Representative, Diocese of Qu'Appelle.

2007- 2014, Regional Dean, Diocese of Qu'Appelle

2012 Synod Agenda Planning Committee, Diocese of Qu'Appelle

2012- 2014, Instructor, School for Mission and Ministry, Diocese of Qu'Appelle

2012- 2014, Missioner/Church Planter *pro-tem*, Diocese of Qu'Appelle.

2014-2018, Committee on Ordained Ministry, Diocese of Qu'Appelle

2014, Clergy Assessor Advisory Committee for Postulants for Ordination (ACPO), Province of Rupertsland

2017-2021, Doctrine and Worship Committee, Diocese of Qu'Appelle

2015- present, Canon for Theology and Mission, Diocese of Qu'Appelle.

2021- Locum Priest, All Saints' Cathedral, Cairo, Diocese of Egypt.

**OTHER ACTIVITIES**

Over the years I have taken advantage of the following opportunities for ministerial education and professional development:

June 19 -26, 2007 College of Emmanuel and St. Chad " Readings in Retreat: Praying with the Giants of the Patristic and Medieval Eras"

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Feb 17-19, 2009. Wycliffe Institute of Evangelism Third Annual Vital Church Planting Conference.

November 17-18, 2011. Leadership for the Church in Mission, Newbigin House of Studies, San Francisco, California.

Feb. 2-6, 2015. God's Call, Our Response: What Church does God's Mission Now Require? International Symposium on Ministry Development sponsored by Living Stones Partnership, San Antonio, Texas.

May 2-8, 2016. Introduction to the Practice and Theology of Contemplative Prayer, Mons Nubifer Sanctus, Lake Delaware, New York.

Nov. 14-19, 2016. Introduction to the Theology and Practice of Icon Writing, Prosopeon School of Iconology, Holy Cross Monastery, Chicago, Illinois.

May 14-18, 2018 St. Athanasius Seminar: Shaping the Faith: The Theology of Ignatius, Irenaeus, and Athanasius, St. Ambrose College, Calgary, Alberta.

Oct. 1-5, 2018. "Belief Expressed Through Doctrine" Clergy Consultation, College of St. George, Windsor Castle, Windsor, UK

May 20 - 23, 2019. Father Robert Crouse Seminar, 'From Adam to Christ: From Male/Female to Being Human,' Archbishop Roper House of Studies, Toronto, Ontario.

Nov. 2021 - April 2022. Sabbatical Leave, Visit to the Diocese of Egypt.

## PERSONAL STATEMENT

### **Spirituality and Journey of Faith**

I trace the beginning of my journey of faith to childhood and the influence and example of my Christian parents, who had immigrated from Germany to Canada in the 1950s, and in the course of becoming Canadian found their way into the Anglican Church, becoming deeply involved in parish and diocesan life. I did not attend Sunday school in favour of serving as a chorister, singing the hymns and chanting the services of The Book of Common Prayer. Our annual family summer vacation always included a week at the Anglican church camp on Shuswap Lake in British Columbia. I was confirmed as a teenager, and later became involved in the youth ministry of the Diocese of Calgary, where I encountered an evangelical and charismatic form of Christianity that opened my eyes to the personal presence of Jesus Christ and the Holy Spirit in my life, but also exposed me to my ignorance of the Scriptures, and the need for personal Bible study. During my young adult and university years I continued to seek out Christ through the ministry of the Anglican chaplaincies at the University of Calgary and Kingston. I recall the moment in my final year at Queen's University walking out of church thinking, "There has got to be more to being a Christian than going to church, singing in the choir, and attending Bible study." This led me to sign up as a summer volunteer with The South American Missionary Society in Honduras, where together with a group of other young adults we worked alongside a missionary nurse in repainting the clinic and church, and experienced first-hand something of the 'missionary life.'

I returned to Canada with no clear vision for my future but responded to an advertisement in the Diocese of Calgary newspaper, for young male university graduates to come and join The Company of the Cross, a rather unique lay order of the Anglican Church, which operated St. John's School of Alberta for junior and senior high school boys in The Diocese of Edmonton. This was an extremely demanding and sacrificial work which involved not only teaching but supervising work crews, and leading ten day wilderness hiking expeditions in the Rocky Mountains in the fall, and three week long canoe expedition along the historic voyageur routes of northern Alberta, Saskatchewan and the North West Territories at the end of term. It was at St. John's School where I met my wife-to-be and where my love of the wilderness and sense of adventure was born. The work of the community was animated and sustained by a Rule of Life centered on the daily services of Morning prayer, Compline, and weekly Eucharist. The spiritual ethos of the community was encapsulated by two hymns: "When I Survey the Wondrous Cross" (#593, Book of Common Praise) and "I Feel the Winds of God Today" (# 426, Book of Common Praise). This experience of sacrificial service animated by a disciplined life of prayer and devotion to the Crucified Lord and reliance on the 'freshening breeze' of the Holy Spirit to "brave another cruise" and "put back to sea" has characterized my spiritual life ever since, and spurred me on to seek ordination.

It was the prospect of a ministry that was prayerful and scholarly that led me to take my ministerial training at Wycliffe Hall, Oxford.

In the providence of God, I was led, after two brief parish assignments, to come to St. Mary's Regina, where over the course of the last 25 years as a priest I have come 'back home' to The

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Book of Common Prayer, and have grown in my appreciation and understanding of its theological wisdom and spiritual riches, notably the Sunday Eucharistic lectionary and the practice of week day Morning and Evening Prayer in the church, where I am joined by a small circle of parishioners and friends.

### **The role of the Bishop in The Diocese of Saskatchewan and the Wider Church.**

My understanding of the role of the Bishop in The Diocese of Saskatchewan as set out in the Ordinal of The Book of Common Prayer gives priority to the work of teaching the Scriptures and upholding the doctrine and discipline of the Church as expressed in The Book of Common Prayer. This work is something which the Bishop accomplishes with, in, and through the clergy and lay readers for whom he has particular responsibility and care. The memorandum notes the presence of female clergy, as well as recently ordained in need of support, encouragement development.

An important part of the work of the Bishop of Saskatchewan consists in his peer relationship and collaboration with The Bishop of Mississippi, and in building relationships and encouraging cooperation among the various constituencies of the Diocese as expressed in the motto, “Together in the Gospel.” I see the role of the Bishop of Saskatchewan very much in missionary terms as being on the “front lines” with the clergy and the people in the parishes, especially in regard to giving leadership in the Church’s evangelistic mission, and the primary mission field that is the Church’s children and youth.

It seems to me that the Diocese of Saskatchewan is unique in the shared commitment of Indigenous and non-Indigenous leadership to working together to uphold traditional Anglican faith and practice, and it falls to the Bishop to bear witness and give voice to this commitment to the wider church, and make common cause with Bishops who share this commitment.

I understand the importance of good governance and good administration and living within the financial constraints.

### **Role of the Bishop as Church’s Representative to Contemporary Society**

This isn’t something that I have thought much about. It doesn’t seem to me that contemporary secular society is all that interested in what Bishops say and do on any particular “issue.” But in the face of the fragmented and divided nature of our society the Bishop is there to point people to the person and work of Jesus Christ, who heals and restores us to God and one another, and gives us hope in the face of our fears and anxieties about the future.

### **Personal Sense of Call**

This summer I will be marking my 25th anniversary since coming to St. Mary’s, Regina. These last few years I have been wondering, together with my wife, what the next chapter of our life and ministry together might be. My decision to allow my name to stand for this election came about initially not out of a personal sense of call, but in response to a call to allow my name to stand, and a desire to be open, faithful, and obedient to God’s call on my life. Having reviewed

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the memorandum, I also have a sense that, with God's grace, I might have something to contribute to the welfare and future ministry and mission of the Diocese. I am attracted by the prospect of a fresh challenge and working with and among 'kindred spirits' and encountering and growing in friendship with the Cree people of this good land.

### **Gifts, Leadership, Experience, Style, Ministry Priorities**

Over the years I believe that I have nurtured and developed gifts of preaching, teaching, and liturgical worship, and would bring to the Diocese the experience of revitalizing and renewing a declining Prayer Book parish. In the first decade of my ministry at St. Mary's I devoted considerable time and attention to rebuilding the children and family ministry of the parish through the introduction new forms of children and youth ministry, and the creation of a Family Ministries Team devoted towards supporting the spiritual life of the domestic church, and enhancing the parish's liturgical life through Children's Worship Festivals centered on the liturgical year.

Throughout my ministry I have prioritized the training and equipping of lay people for a liturgical, pastoral, and catechetical ministries which has resulted in style of ministry that is broadly collaborative. I would bring to the Diocese my experience in the selection of Anglican clergy for ordination, and my involvement, formally and informally, in the training, support, and mentoring of local and newly ordained clergy. I have faced the challenges of pastoring persons and families through a range of crises and tragedies, including murder and suicide.

In 2012 I was asked by my Bishop to reach out to a young family in a town outside of Regina, who had expressed in reviving the parish church which had ceased having regular services and was facing dis-establishment. This began a two-year effort where, in addition to my parish responsibilities, I began weekly pastoral visits to this family in their home that included Bible study and home prayers which gradually grew to include friends and neighbors that eventually resulted in the resumption of public worship and the re-establishment of the parish.

More recently, in response to the Lambeth Calls of 2022, I have sought to develop the evangelistic culture of the parish, and to help the parish find its "evangelistic voice." This has involved the offering of guest service at Christmas, and Lenten parish missions.

I would bring to the Diocese the experience of leading a parish to creatively and imaginatively engage the local community by hosting events that always express something of the 5 Marks for Mission. As an example, last summer St. Mary's hosted its first ever Saskatoon Berry Festival which included the sale of saskatoon berries and pies from local family run farm, a coffee house with local musicians, specialty products from the boreal forest provided by an Indigenous owned company from Air Ronge, mural painting for children, bannock baking animated by a group of Aboriginal Christians, evangelistic church tours, and Family Vespers service.

### **Personal Priorities and Church Life**

My personal priorities center on:

a) the need to maintain physical, mental, spiritual, and emotional health.



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- b) the health of my marriage and family relationships.
- c) personal friendships.

My priorities in church life centre on

- a) the worship of God.
- b) pastoral care of the congregation.
- c) leadership development.
- d) evangelism and discipleship.

How do I ensure allocation of time to match priorities? Not easy! Regular sabbath keeping, retreat and vacation, and taking regular time for planning and reassessment.

### **Episcopal Authority and Pastoral Care**

In my pastoral care for those under my supervision, I have sought to keep St. Paul's understanding of the authority which the Lord had given him, which was "for the building up of the Church, and not for tearing down" (2 Cor. 13.10). Where correction and exhortation is required, I have sought to exercise this gentleness. There is a certain harshness involved in the experience of removing people from positions of ministry, and that is not one that I relish, but has proved, on rare occasions, to be necessary for the health and well-being of the Church.

### **The Solemn Declaration and the Anglican Communion**

It is painful to face the doctrinal divisions and the resulting impaired and broken character of the worldwide Anglican Communion, and I don't see the divisions being resolved any time soon. For the Diocese to remain faithful to the principles of the Solemn Declaration is to walk a difficult path: communion with Christ in His Cross, and requires, in the first instance, a shared commitment by the Bishop and clergy to these principles, and will be realized only with the "help of God" and a life of continual prayer and repentance.

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***CURRICULUM VITAE***

**ORDINATION**

As Deacon: St Alban's Cathedral, Prince Albert September 20, 1992  
As Priest: St John's Church, Nipawin May 5, 1993

**FORMAL POST-SECONDARY EDUCATION**

University of King's College B.A. in Economics, 1985  
Queen's University M.A. in Economics, 1986  
University of Oxford B.A. in Theology (1<sup>st</sup> Class), 1992, M.A. conferred 2004  
University of Cambridge Ph.D. in Economics, 1998  
Thesis: *The Role of the Self-Interest Axiom in the History of Economic Analysis*

**CHURCH APPOINTMENTS**

**Rector**, St John's Nipawin & All Saints' White Fox (Saskatchewan) 1992-1997

St John's deep involvement in its community shaped my work through contacts with the RCMP, hospital, local business, a grief support group, and the Oasis Centre for community programs. About half of my pastoral ministry was with Indigenous people living in town or seeking services there. During this time I rebuilt pastoral contacts in the village of White Fox and re-started monthly worship.

**Rector**, St. Andrew's Humboldt & St. Bride's Watson (Saskatoon) 1997-1999

Working with other clergy, I began a link with a local Protestant school, and developed an inter-denominational service in a neighbouring community. I brought concerned parishioners together with school leaders, to initiate a program for students coming to school with no lunch. My overall goal was to mentor, affirm, and equip lay leaders to build their own sense of vision and purpose for the parish.

**Director**, Institute for Anglican Ministry, and **Assistant Professor** of Theology,  
St John's College, Winnipeg (Rupert's Land) 1999-2007

I designed and implemented a curriculum for in-parish team training in Rupert's Land and elsewhere; mentored clergy and parishes, both urban and rural, working with new models for baptismal ministry; and designed and led courses for wardens, lay readers, lay pastors, youth workers and musicians. As a member of the Theology faculty, I co-designed the curriculum for the Diploma in Applied Theology, and taught courses in preaching, mission, practical theology, Anglicanism, and biblical studies.

**Honorary Associate Priest**, St George's Crescentwood, Winnipeg (Rupert's Land) 2000-2007

St George's is a large city parish with a breadth of both human and financial resources. During my last two years, the parish went through a period of conflict and change as the vision for its music ministry shifted, and the rector left. I continued to work with the interim priest, and was a member of the transition team which worked to clarify the parish's new vision.

**Dean** of the Diocese and **Rector** of St James' Cathedral, Peace River (Athabasca) 2007-2016

I designed and led the diocesan discernment process for deacons, and planned our mission conference *It's Harvest Time!* with speaker Alan Roxburgh. I represented the diocese at the Vital & Healthy Parishes and national stewardship consultations. As dean, I offered support and counsel to two bishops and other officers, in all areas of diocesan oversight. I grew into a role as mentor for new ordinands, and supervised the first curacy in the diocese in many years.

As rector, I led the cathedral parish through two cultural transformations. We adopted a blended worship style, maintaining structure and solemnity while taking on the best of new music and modern

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technology. We also embraced a culture of invitation – consciously inviting others not just to attend worship, but to participate more deeply in parish life and leadership.

In the second half of my tenure, we successfully navigated a major roof upgrade and the restoration of a flooded hall, which required the collaboration of many different kinds of leadership: financial, missional, spiritual, and practical. Beyond church walls, I led a small group of parishioners in a pilot project for pastoral visiting at a work camp near Peace River, on the edge of the oil sands. And in my final year, I worked with lay leaders to enable St James' to sponsor two refugee families, in a way which catalyzed support from our neighbours, beyond what we could ever have imagined.

**Principal** of the College of Emmanuel & St. Chad (Saskatoon) 2016-present

My mandate as Principal has been to renew the College after a period when it appeared likely to close. We now have two new faculty members and 12 students. With our Lutheran and United partners, we implemented a new MDiv/MTS curriculum focused on the challenges to contemporary ministry, which include cultural change, deeper ecumenical collaboration and interfaith understanding, and responding to the TRC Calls to Action 59 and 60. The pandemic accelerated our shift to online teaching, making it possible for students to join us without moving to Saskatoon.

My other core priority has been to develop the WECAN partnership of dioceses across western Canada, dedicated to training members of local churches to take on responsibility for ministry and leadership in their home communities. Patient consultation, and building of trust, enabled us to agree on a program of study, offered in multiple dioceses with shared resources, towards the College's Licentiate in Theology.

In my role as Principal I am licensed within the Diocese of Saskatoon and serve as an honorary associate at St John's Cathedral, where I was made an honorary Canon earlier this year.

#### **OTHER PAID EMPLOYMENT IN ADULT YEARS**

Summer student employment as a construction labourer and gas station attendant

Reporter, *Post Review*, Hudson Bay, Sask. – identified and reported on stories of local interest, promoted greater local awareness and participation in community issues

Community historian, Bethany-Good Shepherd United-Anglican Church, Porcupine Plain, Sask. Wrote and published *A Sower Went Forth*, a history book retelling the story of these congregations, their journey towards shared ministry, and the dedication of their members

Teaching assistant, Department of Economics, Queen's University

#### **CHURCH-RELATED ACTIVITIES (Committees, etc.)**

*Diocese of Saskatchewan* – regional dean (Melfort), Executive & Finance Committee, diocesan officer for ecumenism and for Public & Social Responsibility

*Diocese of Saskatoon* – Diocesan Council, Prairie Centre for Ecumenism Board

*Diocese of Rupert's Land* – Diaconate Working Group, diocesan conference convenor on “Monday Ministries”, stewardship speaker, co-chair of LARC study panel (Lutheran/Anglican/Roman Catholic)

*General Synod* – member in 1995, 2001, 2004, 2010, 2016 and 2023. Officer of General Synod 2001-2004. I served three terms on Faith Worship & Ministry Committee, was a member of the group which produced the *Waterloo Declaration* of full communion with the ELCIC, and am currently on the Anglican-Roman Catholic Canadian dialogue. I was the theological consultant for the national video resource, *Baptism: A Lifelong Journey*.

*Province of Rupert's Land* – Five years as ACPO assessor. Currently concluding my third term as Prolocutor of Provincial Synod.

*International* – I spent a 4-month sabbatical in New Zealand, in 2005, learning from local leaders in baptismal ministry development. I worked closely in this area with the Living Stones Network (as Canadian co-chair) as well as with a cross-border group of leaders in Minnesota, the Dakotas, and

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several Canadian dioceses. I represented the Anglican Church of Canada at the 2011 International Anglican Liturgical Consultation on marriage rites in Canterbury, and attended the 2018 UK Theological Educators' Conference.

**NON-CHURCH ACTIVITIES (VOLUNTEER WORK, etc.)**

*Youth* – I worked with high school and junior high youth as a basketball referee for over 25 years, and also coached under-12 curlers. I've volunteered as chaplain at church camp at Okema and Artaban (Diocese of Athabasca), and with my wife Victoria, re-started Vacation Bible School for the community of Peace River.

*Arts* – I enjoy singing in community choirs, from fun to semi-pro, as well as participating in music festivals, dinner theatres, Christmas plays, and the Peace Players 2012 musical *Titanic!* I am a current member of the Saskatoon Men's Chorus.

*Outreach* – My role as a founding board member, then chair, of the Nipawin Oasis Community Centre gave me an opportunity to learn how communities can be transformed by including the excluded. The Centre began as a drop-in for the chronically mentally ill, and expanded to accommodate a collective kitchen, a developmental program for mentally handicapped adults, a panic disorder support group, a Métis crafts association, and a recreation group for at-risk youth. Since then, I've volunteered with community initiatives including a soup kitchen hosted by St James' in Peace River, Solidarity Walk to the Lubicon Cree community at Little Buffalo, Sisters in Spirit events, and Saskatoon's Friendship Inn.

**ANY OTHER INFORMATION**

My musical interests include piano and organ, singing and composing. For recreation, I enjoy curling, kayaking, duplicate bridge, reading widely, and travelling both in Canada and abroad. I am a proud father to two awesome young adults, Elizabeth and Catherine. Victoria (also a priest) and I have been married 22 years, and continue to live the adventure of following God's call, together.

## **PERSONAL STATEMENT**

### **Faith journey**

I am a lifelong follower of Jesus, raised in the Anglican tradition since before I can remember. Through the influence and prayer of my late mother, and other examples of discipleship, I learned that God and God's people would always be there for me, in good times and in bad. This promise kept coming true, as I went away to school and grew into adulthood. It came home for me in a distinctive way when, as a teenager, I went through my first full experience of Holy Week worship, and accepted that the death and resurrection of Jesus were a personal promise to me, just as they are to each believer.

My call to ordained ministry took many years to test and to embrace. I came to see it as the life God was inviting me into, something which would be richer and more fulfilling than any life I could imagine for myself. Being able to serve and build up the community of God's people, to whom I owe my own faith, is a path that I deeply value. I've also come to recognize it as the way in which God is saving me – giving me the chance to “get over myself”, to get out of my own head, to pay attention to other people, and to learn how to love them for who they are.

God's call to marriage and family life brought me a fresh invitation to experience God's grace, in the daily miracle of mutual acceptance and support. This is also where I have learned to see my creativity as a response to God's goodness, and a way of living a truly human life in God's image.

I live my faith as a whole-of-life experience. Family, work, worship, recreation: all of it is one response to God who continues to pour out grace, to call me to new adventure, and to accept and transform what I try to offer in return. So, my way of life is centred on the constant renewal of Holy Communion, daily participation in the prayer of the church, and a growing awareness of the presence and activity of God, in every place and every moment where my path takes me.

This approach has a bearing on my attitude to personal boundaries and priorities. I don't separate my commitments from each other, but rejoice that I can be my whole self, as God made and calls me, in all that I do. This means paying attention to how different commitments can enhance each other, as well as how they can compete for time and energy. Particularly as my current job has grown, I have delegated responsibilities in ways which create opportunities for others to shine. I find that sabbath rest, and down time, are an important element of the restorative balance.

### **Episcopal leadership**

For me, the centre of gravity of the church is where the people are: the disciples of Jesus, discerning their gifts and callings, and making a difference in the world by their witness to the powerful love and grace of God. The structures of the church, its parishes and dioceses, clergy and bishops, are here to support that work of the body of Christ, the community of God's people.

The bishop has a particular role in supporting the work of God's people, as someone who has the gift and the calling to see, and keep in mind, the big picture. This means paying attention to how the different parts of Christ's body relate to one another in our work of mission; including the support and encouragement that clergy and laity can give to each other, as well as positive relationships between parishes and groups within the diocese, between the diocese and the wider church, and between different denominations in ecumenical collaboration. At its widest extent, this responsibility includes

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the accountability that the local church (the diocese) owes to all other Christians, everywhere and throughout time, for our shared vocation to be the sign of Christ's love to the world.

These responsibilities are not something that one person can exercise in isolation. Quite the opposite, they assume that others are constantly being drawn into conversation and action. The discernment of our call as a local church community, and how we can respond to that call, needs everyone's participation. The role of a leader in this process is about drawing out all the different voices and perspectives, enabling them to listen to each other, and helping the community hear its own heartbeat.

When the bishop represents the church to contemporary society, it is vital to keep this background in mind. The bishop's role as a spokesperson is not about pursuing one's own agenda, but about letting people know that Christ is at work, that the church cares what happens to them, and that God's people are ready to roll up their sleeves in service. This can take the form of public challenges to injustices or destructive policies, but always backed up by the active compassion of the people of God, our practical wisdom, and our goal of reconciling people with one another and with God.

### **Calling to stand in this election**

My sense of call to this ministry, at this time and with the people of the Diocese of Saskatchewan, begins from the range of different experiences I've had in the church: as a parish priest, a diocesan leader, a lay ministry developer, a clergy educator, and a participant in the life of the church nationally and internationally. I have been shaped by these experiences to look at the church from many different angles, to put the pieces together into a larger picture, and to appreciate the shared work of God's people in our local communities, which can also be part of something much bigger.

In particular, I know and appreciate something of the life of the Diocese, through my previous pastoral experience there, through on-going connections with clergy and lay leaders, through my work in the College with its roots in Prince Albert, and simply as someone who loves northern Saskatchewan and enjoys spending time in that part of God's good creation. It would make my heart glad to renew and deepen that appreciation, but I am also drawn to respond to the invitation made in the diocesan profile, to celebrate and build up the strengths of the diocesan community, and to represent those strengths with sincerity and conviction to the public and to the wider church.

I see my ministry as one of calling others to exercise the fullness of their own gifts. Sometimes this means offering a starting point from which people can discover their own passion and excitement for God's call. I think, for example, of a recent experience in class, when I brought together a panel of speakers to share the renewal and reform that is going on in three denominations through the work of Sacred Circle (Anglican), diaconal church (Lutheran) and daring justice (United). I was amazed as the students, from all three traditions, quickly recognized the common call from God which was present in all three stories, and began to ask their own questions about how different denominational perspectives could help and not hinder them in answering that call.

In other situations, I see my role as a mentor, encourager, and cheerleader. One person who comes to mind is a new member in my former parish, who expressed to me the hope that our church would respond in some way to the Syrian refugee crisis. She already had the passion, the knowledge, and the gifts, to make something happen, but she needed a community behind her. I put my confidence in her and encouraged her to trust that God could inspire the congregation to follow her lead. The outcome went beyond what either of us had dreamed, with a community-wide interfaith and ecumenical group coming into being, to support two refugee families in coming to our town and making a fresh start.

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The reality of being both a pastor and an authority figure to the same people is one that I have experienced, with students and faculty at the College as well as with parish staff. My approach is to keep the well-being of the person central to both roles (as carer and supervisor) so that, as much as possible, they can be complementary. In practice, this means looking for ways to ensure each person has what they need to do their work well, including opportunities for development. I also take steps to make sure alternative sources of pastoral care are available.

One of my best days in pastoral ministry came on an occasion when these two roles came together in a unique way. When a neighbouring parish was without a rector, I volunteered to spend a day there to offer pastoral support to lay leaders, in a way which would also build a stronger link between them and the diocesan leadership. It was an incredible privilege to listen to their stories, both of struggle and of fulfillment, and to be able to offer prayer, care, affirmation, and (where needed) direction.

### **The church's challenges**

The illustrations in the previous section help to frame my response to the question posed in the diocesan profile, about how God's people can remain faithful to our historic identity, in the face of challenges which divide, dismay and disrupt the community of faith. My starting point is always to point to the work God is doing in our midst, often unseen or unrecognized, to reach out to people with compassion and justice, to bring people to faith, and to reconcile us to each other. As we share in that work, we come to know Jesus better, and we become more like Him.

It is that sharing in the mission of the Father, and participation in the life of Christ, by the power of the Holy Spirit, which persuades people of the truth and the compelling nature of our belief. It is also what gives us our reason to uphold the church as a gift of God, the place where God's Word and Sacraments, honestly and faithfully shared, continue to nourish the community of “disciples making disciples” from one generation to the next.

Respectfully submitted,  
Iain Luke