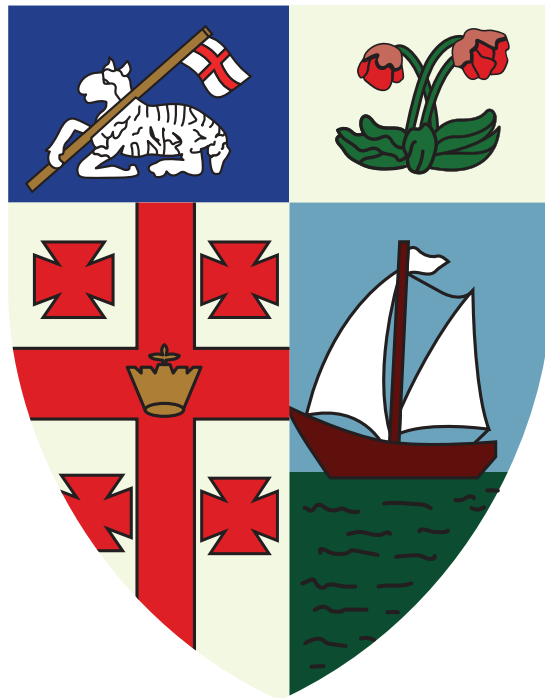
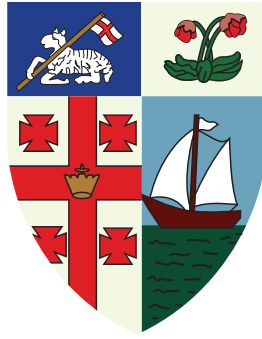


# The Convening Circular for the 2026 Electoral Synod of the Diocese of Western Newfoundland

April 25<sup>th</sup>, 2026



For the Election of a Bishop for the  
Diocese of Western Newfoundland



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April 9, 2026

Dear Delegates to the 2026 Electoral Synod:

Attached you will find the Convening Circular for the Electoral Synod being convened for the purpose of electing a Bishop for the Diocese of Western Newfoundland. The Synod will be held on Saturday, April 25, 2026 at Cathedral of St. John the Evangelist, 25 Main Street, Corner Brook.

The Convening Circular contains:

- This letter
- Synod Agenda
- An alphabetical listing of the nominees for Bishop, along with their CV, a photo, their responses to questions posed by the Search Committee, as well as a link to their video interviews.

Please carefully read the material in this Convening Circular (which is also available on the Diocesan website).

## **Episcopal Election – Search Committee Nominees & procedural matters**

### **Search Committee Nominees**

The Synod Executive has been advised by the Episcopal Search Committee of the names of those priests who, on Synod day (25 April), it will place in nomination for the office of bishop of the Diocese of Western Newfoundland. The Search Committee's nominees are as follows.

The Rev. Canon Terrance Coates  
The Rev. Nicole Critch  
The Rev. Donald Davidson  
The Rev. Mickton Phiri  
The Rev. Canon Tanya White

Information on each of the Search Committee's nominees is attached.

## Further Nominees

Any two members of the electoral synod may submit the names of additional eligible, consenting nominees for inclusion on the electoral ballot. To do so, the two members would, not less than 72 hours prior to the convening of the synod, transmit to the Secretary of the Diocesan Synod, all the information required by s. 15 of Provincial Canon 3:

15. At an electoral synod where a diocesan bishop or a coadjutor bishop is to be elected, or where a suffragan bishop is to be elected pursuant to subsection 9(3), any two members of the synod may nominate any person who meets the canonical requirements for election for election and who has consented in writing to be nominated if, at least 72 hours before the commencement of the electoral synod, such members have provided to the Secretary of the Search Committee written notice of their intention to nominate, the intended nominee's written consent to nomination, and a brief curriculum vitae of the intended nominee in a form prescribed by the Council or approved by the Search Committee.

The Secretary of the Search Committee will make known the names of any such further nominees on Synod day. In accordance with s. 12 of the Provincial canon, the identity of the two nominators is not made known.

The Secretary of the Search Committee, Rhonda Green, may be reached at [rhonda.green@live.ca](mailto:rhonda.green@live.ca).

## Procedure on Synod Day (25 April)

The electoral synod convenes at the Cathedral of St John the Evangelist, Corner Brook, at 8:30 am. At the invitation of the Executive Committee, the Synod president (chair) will be the Metropolitan bishop, David Edwards. Archbishop Edwards will open the synod with a celebration of Holy Communion.

The business portion of an electoral synod follows the procedure outlined in s. 19 of Provincial Canon 3. Quorum for the Synod is **75% of the order of Laity** and **75% of the order of Clergy**. An election occurs when a nominee receives the votes of at least two-thirds of members of the order of Laity present and voting and at least two-thirds of members of the order of Clergy present and voting.

## Election Procedures

19. (1) When the electoral synod convenes, following the celebration of Holy Communion, the president shall unless the electoral synod has been called to

elect a suffragan bishop pursuant to subsection 9(2), permit further nominations to be made pursuant to section 15, if further nominations are made, suspend the meeting until the curricula vitae of those nominees are distributed to the members of the synod, read the names of all nominees in alphabetical order by surname, and introduce the nominees who are present.

(2) A nominee may withdraw his or her name from the balloting at any time.

(3) The members of the electoral synod vote by secret ballot, the orders of clergy and laity voting separately.

(4) The president of the electoral synod shall appoint a committee of the clerical and lay members of the synod to separately collect and count the ballots cast by the clerical and lay members of the synod.

(5) After each ballot the president shall announce the number of clerical and lay votes cast for each nominee and shall declare removed from the balloting the name of any nominee who did not receive any votes, and the one nominee, if any, who received the fewest votes in both orders simultaneously, unless only two nominees remain.

(6) Subject to subsection (7), balloting shall continue until a nominee is elected or until only two nominees remain.

(7) Subject to any diocesan canon enacted under section 27, balloting shall continue until a nominee receives the votes of two thirds of the members of the order of clergy present and voting and two thirds of the votes of the members of the order of laity present and voting.

(8) When fewer than three names remain in the balloting, if an election does not occur after three further ballots, the electoral synod may by a majority of each order decide to continue balloting on the same name or names, by a majority of each order decide to adjourn and direct the summoning of another electoral synod within six months, by a majority of either order decide to open the meeting to re-nomination of any of those nominees who have earlier withdrawn their names or whose names have earlier been removed from the balloting, or by the same number of votes in each order as is required for an election, request the House of Bishops of the Ecclesiastical Province of Canada to appoint a bishop, but, if the electoral synod has been called to elect a suffragan bishop pursuant to subsection 9(2), no such decision or request shall be made without the concurrence of the diocesan bishop.

(9) If at any time only one name remains in the balloting the members of the electoral synod shall mark their ballots "in favour" or "not in favour" of the nominee whose name remains.

## **Subsequent Proceedings**

Following the final ballot, the consent of the person elected is again sought. Then, the Metropolitan asks the other bishops of the Ecclesiastical Province whether they concur in the election. They have seven days in which to reply.

The priest elected becomes a bishop when consecrated. The consecrated bishop then becomes Bishop of Western Newfoundland on being seated officially in the bishop's chair in the Cathedral of St John the Evangelist. Both events are scheduled for Friday, June 19<sup>th</sup>.

### **Procedure When Election Occurs**

20.(1) When there is an election the President shall declare the elected person to be the bishop-elect, and inform the bishop-elect of the election and request that person's consent to the election and to the formal submission of his or her name to the Metropolitan, and, where such consent is given order that the ballots be destroyed.

(2) If within a reasonable time, as determined by the President, the person elected is not available or able to consent to the election or does not consent to the election, the President shall announce to the members of the electoral synod that the elected person has not consented to the election, and that if the elected person does not consent to the election within seven days after the adjournment, the electoral synod shall be reconvened on a date which is at least thirty days after the day on which the electoral synod adjourns; and adjourn the electoral synod.

(3) When an electoral synod is adjourned pursuant to subsection (2) and the person elected does not consent to the election within seven days after the day on which the meeting is adjourned, the president of the electoral synod shall reconvene the synod by giving each member of the synod notice stating that the elected person has not consented to the election within seven days after the electoral synod was adjourned, and the electoral synod is to be reconvened on such date and at such time and place as is set out in the notice.

(4) A notice given pursuant to subsection (3) shall be given a reasonable time, as determined by the president, before the synod reconvenes.

(5) At an electoral synod that is reconvened pursuant to subsection (3), the members shall resume voting from the point at which it ceased but the name of the person who was elected and who did not consent shall be removed from the list of nominees.

### **Confirmation of Elections**

4.(1) If the Metropolitan is not the President of an electoral synod at which a bishop is elected, the President and Secretaries of the synod shall, within seven days after the election, certify the election to the Metropolitan.

(2) When a bishop is elected the Metropolitan shall forthwith notify the other bishops of the province.

(3) Each bishop shall, within seven days after being notified of the election, inform the Metropolitan that he or she concurs with, or objects to, the election.

(4) A bishop may object to an election on the ground that the person elected either has not attained 30 years of age, is not a priest or bishop of the Anglican Church of Canada or of a church in full communion therewith, is deficient in learning, training or experience, has either directly or indirectly secured or attempted to secure the office by improper means, is guilty of crime or immorality, or teaches or holds, or within the previous five years has taught or held, anything contrary to the doctrine or discipline of the Anglican Church of Canada.

(5) The House of Bishops of the Ecclesiastical Province of Canada shall consider and determine any objection to an election and the decision of the House of Bishops is final.

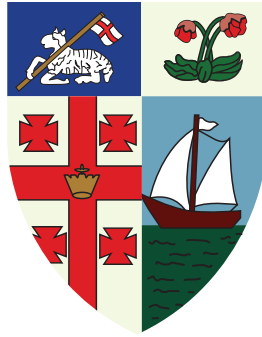
### **Validity of Election or Appointment**

21.(1) When the elected person has consented to the election, unless the president is the Metropolitan, the president shall forthwith notify the Metropolitan of the election.

(2) Any question as to the validity of the process followed in electing or appointing a bishop shall be submitted to the Metropolitan before the consecration, or, in the case of a bishop already consecrated before the installation, of the person elected or appointed and the decision of the Metropolitan is final.

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The Venerable Charlene Laing  
Executive Archdeacon and Assistant to the Administrator



**Diocese of Western Newfoundland  
ELECTORAL SYNOD AGENDA, APRIL 25, 2026  
Cathedral of St. John the Evangelist, Corner Brook**

**8:30 AM - Registration**

**9:30 AM – Holy Eucharist**

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**10:45 AM – Administrative Proceedings**

- **Call to Order**
  - Chair: The Most Rev. David Edwards
  - Welcome & Opening Remarks
  - Territorial / Indigenous Acknowledgement
- **Constitution of Synod**
  - Certification of Quorum
  - Appointment of Officers: 2 Recording Secretaries / Scrutineers
  - Confirmation of Rules of Order
- **Orientation to the Electoral Process - David Bell**
  - Explanation of voting procedures
  - Review of delegate roles & responsibilities
- **Reports**
  - Report on Diocesan Vacancy (Diocesan Administrator / Chair)
  - Report of Nominating Committee: Presentation of nominees
- **Introduction of Nominees**
  - Biographical summaries (if additional nominations – 72 hours before Electoral Synod)
- **Prayer for Discernment**
  - Guided prayer and/or litany
  - Hymn or moment of silence

## **Election Balloting Begins**

- First Ballot
  - Announcement of Results
  
  - Additional ballots as required
  - Prayer / reflection / music between ballots
- 

## **12:30 PM – Lunch Break**

## **1:15 PM - Resume Balloting**

- Additional ballots as required
  - Prayer / reflection / music between ballots
- 

## **Declaration of Election**

- Chair declares successful candidate
  - Confirmation of required majorities in clergy and lay orders
  - Remarks from Metropolitan and Chancellor (optional)
- 

## **Acceptance & Canonical Next Steps**

- Bishop-Elect's acceptance (if present)
  - Outline of canonical consent process
- 

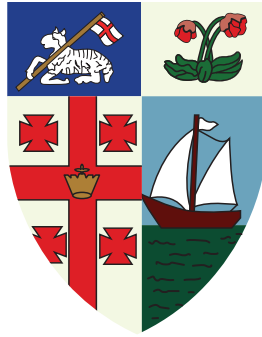
## **Closing**

- Thanksgiving & Prayer
  - Remarks by Chair
  - Brief words from Bishop-Elect
  - Motion to Adjourn
- 

## **Closing Worship**

- Hymn
  - Blessing
  - Dismissal
- 

## **5:00 PM - Latest time of departure**



## LIST OF NOMINEES

The Rev. Canon Terrance Coates

The Rev. Nicole Critch

The Rev. Donald Davidson

The Rev. Mickton Phiri

The Rev. Canon Tanya White



## The Rev. Canon Terrance Coates

1. What would be your top priority as bishop for the Diocese of Western Newfoundland over the first year of your episcopacy?

There has been a tremendous amount of division and strife in the Western Diocese over the past year. This has created hurt amongst clergy and laity resulting in a framework that is not conducive to the mission of the church. We are reminded of the five marks of mission:

- i) To proclaim the Good News of the kingdom,
- ii) To teach ,baptize and nurture new believers
- iii) To respond to human need by loving service
- iv) To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation
- v) To strive to safeguard the integrity of creation and sustain and renew the life of the earth.

It is imperative that we move back to recognizing and living by these marks of mission. One of the most important things I hope to bring to this position include transparency and my pastoral skills. I believe one the first things that is necessary includes the reaching out to clergy and laity to get a firm understanding on where everyone stands. It is important from a clergy perspective that the bishop first visit each parish to get their individual perspective and understanding for a means of moving forward. This will started by meeting with each parish and then deaneries. Following this and the gathering of information, a clergy retreat is imperative to begin a process of healing and reconciliation. This could range from a three day to a full week event whereby all clergy can openly discuss issues they see a means that all can move forward. It is also imperative that the person chosen to head up this retreat is fully equipped with the understanding of the issues and having the technical expertise to meet with all parties involved. This person should also have a good spiritual background in order to better understand all persons involved.

Then, it will be necessary to also bring all finding and recommendations this back to the individual parishes for their feedback. I do not see this as complete fix over a single retreat. I hope that through the discussion with clergy and laity, we then can then build a framework of

how we proceed ensuring that this process continues and that all persons feel comfortable with an open format where each and every person is respected. It is my hope that through this process, we can begin to mend broken fences and build up trust that is essential for the building up of our church allowing faith, love and compassion to come to the forefront.

2. Our constitution requires a strategic plan for the diocese. What would be the main components of your plan for the diocese?

The process for the development of the strategic plan for the diocese would also entail collecting of information from all parishes in our diocese. The key component for this plan has to center around where we are heading with declining numbers in our parishes and individual churches.

The first thing that must be evaluated is the discipleship campaign that was started under the previous bishop. At this point, there has been no final report outlining successes and / or failures with whatever recommendation came out of that strategic plan. From this, we will determine what parts can be utilized in the new strategic plan.

I believe it is apparent that we have decreasing numbers in our churches and we need to determine as part of this plan how we move forward. The youth largely have become disengaged with the church. We will need through discussions with the youth to determine why this has happened and how we can make provisions so they are actively involved. In larger centers, this may involve having the church as an afterschool program where it helps parents financially but also gets the youth involved in the church. By increasing their involvement in the afterschool program can increase activity associated with Sunday school programs and outreach programs. Many other churches have utilized similar programs with significant growth and involvement.

Another important issue with this plan is that we have a clergy population that is aging. As clergy retires and less clergy are graduating from theology schools, a new mechanism is required to ensure that the laity are ministered and provided with spiritual care. I believe it is integral to have a strong clergy group as we make decisions on how we will transform from where we are today. Some of the current models include part time ministry but that in itself creates issues as we have worked on a full time ministry model for a very long time. Another model that will require attention in line with this one includes where lay persons hold service on a weekly basis with ordained clergy coming for Holy Eucharist at a minimum of once per month. Visitation groups will be established such that the elderly and sick receive their visits. We have begun a process in our diocese of raising clergy up; this will need to be looked at with the expectation that further education is required to ensure clergy are equipped to provide necessary care and administration of their respective parishes. We will continue to look outside the province of Newfoundland and Labrador to determine how we can best encourage clergy to come and become an integral part of our diocese

This model will be looked at in conjunction with clergy and laity through a series of meetings very similar to how is described in the healing and reconciliation. Transparency and openness is critical in developing the framework that works well for the diocese.

3. As a bishop, it would be your responsibility to further pre-existing relationships and develop new ones for the Diocese of Western Newfoundland. How would you work to build relationships with various groups and their leaderships both within our Diocese and across the wider church?

I would hope to utilize many of the tools and skills that I have developed in my previous vocation. I also believe many of these are transferrable to the position of Bishop of Western Newfoundland. My approach to leadership is rooted in humility and hope. I believe in empowering laity and staff, nurturing new leaders, and cultivating an atmosphere where creativity, compassion, and prayer flourish. I have experience with strategic planning, stewardship initiatives, and the careful stewardship of sacred spaces and resources. I am deeply committed to transparency, accountability, and the shared discernment of God's will for the community.

I would first reach out to the other two bishops in our province: Bishop John Watton and Bishop Sam Rose to begin my working relationship with them. Through these discussions, I would hope to reach an understanding of the groups they are involved with and the work they are doing. Through this, I would be able to get valuable contact information and verify where they are with the groups they are working with. I would also contact on the broader Anglican Church of Canada our Metropolitan, The Most Reverend David Edwards and our Primate, The Right Reverend Shane Parker to ascertain contacts in the wider church. It is by broadening our horizons that we can better service our clergy and congregations. I also would develop relationships through the House of Bishops that are integral for the diversity of our diocese.

As my belief is to be inclusive, we would need to work with the LGBTQIA2S+ and or indigenous brothers and sisters. It will be through working with both groups that we can foster further development and growth.

Another part of our relationship building is included with how we develop ecumenical growth. It is through the working of our individual churches that we can better serve the world on an ecumenical level. This can be accomplished by working together, side by side for the enhancement of the church worldwide. Some common examples include how we work together through breakfast programs, Word of Prayer, special services throughout the year, events at our local schools, week of prayer for Christian Unity and bible studies. Social action can be utilized as well as we work on joint humanitarian projects and social justice as we witness many people who live in areas below the poverty level.

As we grow in including these many different groups, relationships are fostered and expanded. We can see how locally we can make a difference but also on a national and global level.

**The Reverend Canon Terrance Coates+**  
**Priest-in-Charge, Parish of Plum Point**  
**Tel: 709 636 6266**  
**Email: [terrancecoates01@gmail.com](mailto:terrancecoates01@gmail.com)**

### **EDUCATION:**

- 2022 Masters in Divinity, Queens College, Faculty of Theology, St. John's, NL
- 1990 B.Sc. Civil Engineering, University of New Brunswick, Fredericton, NB
- 1982 Diploma in Civil Engineering Technology, College of Trades and Technology, St. John's, NL

### **AWARDS**

- 2022 Awarded the Bertha and Fred R. Earl Scholarship for first place standing in year three of the M.Div. / B.Th. program, Queens College.

The Rev'd Dr. Alexander Daley Memorial Award for Liturgical Praxis for excellence in demonstrating a good working knowledge of the directives and practical application of liturgical principles through effective preparation and leadership.

The Harvey and Doris Murcell Scholarship for overall excellence in preparation for Ministry in Newfoundland and Labrador.

- 2021 Awarded the Mabel A. Gosse Scholarship for first place standing in year two of the M.Div. / B.Th. program, Queens College.
- 1990 Third place in the National Undergraduate Thesis Competition for Undergraduate Engineers and Architects

### **MEMBERSHIPS / COMMITTEES**

Anglican Church of Canada  
Association of Professional Engineers and Geoscientists of Newfoundland and Labrador  
Synod Executive Committee, Diocese of Western Newfoundland  
Finance Property Committee, Chair, Diocese of Western Newfoundland  
Cathedral Chapter, Diocese of Western Newfoundland  
Queens College Alumni - Secretary  
Lodge Humber 1475, Grand Lodge of Scotland  
Mazol Shriners

## **CLERGY ORDINATION**

Deacon; Cathedral of St. John the Evangelist, September 12, 2020

Priest; Church of the Advent, Parish of Plum Point, June 29, 2022

**LANGUAGES:** English

## **SUMMARY OF QUALIFICATIONS**

Working knowledge of the lectionary with respect to the Anglican Church of Canada

Familiarity with Microsoft 365

Experience in managing diverse groups of people, managing conflicts

Experience in managing capital projects of varying complexities

Strong management and interpersonal skills

Critical thinking and problem solving, ability to handle stressful situations

Experience in chairing committees

Experience in preparation of reports and presentations

Maintain an organized work environment

Understand the importance of tight deadlines and liaison with fellow clergy

Ability to take and follow direction as required

## **PROFESSIONAL EXPERIENCE**

### **EMPLOYMENT HISTORY**

#### **Priest-in-Charge, Parish of Plum Point June 2022 – Present**

I was appointed to the Parish of Plum Point as a Deacon in Charge starting in June 2022 and was subsequently ordained to the Sacred Order of Priesthood on June 29<sup>th</sup>, 2022. During that time, I have served four churches in the parish including Church of the Advent, St. Mary's, St. Margaret's and St. Paul's. During my first year, I familiarized myself with the lectionary namely Ordinary Time, Advent, Christmas, Epiphany, Lent, Easter and Pentecost. During my time at the Parish of Plum Point, I have administered the Blessing of Holy Matrimony, Holy Baptism and held Funeral liturgies using both the Book of Alternative Services and the Book of Common Prayer. I was also installed as the Canon Recruiter for the Western Diocese and prepared litanies for Vocation Sunday and was involved with a career day in St. Anthony. We completed confirmation classes in the parish and continue with Bible studies. We are also involved with a Discipleship Campaign in conjunction with the Western Diocese / Labrador Straits.

#### **Deacon – Corner Brook / Deer Lake, NL 2020 - 2021**

I originally served in the Parish of St. Michael and All Angels in Deer Lake under Canon Paulette Bugden and then under The Venerable Edward King in the Parish of St. Michael and All Angels, Corner Brook. In both of these appointments, I gained experience in preparation of worship, serving on vestry with the Priest-in-Charge, developing my

pastoral skills and preparation of homilies where both priests gave me insight on how I could improve as I moved forward in my ministry.

**Transportation and Works – Corner Brook / Deer Lake, NL July 2007 – 2020**

Senior Engineer responsible for supervision of construction projects to ensure that they are built as per contract documents. Responsible for on site inspections, co-ordination of engineering staff to perform site inspections and collection of information as required. Duties include approval of progress claims, change orders, assess construction issues as it relates to the design and ensure projects are completed within budget constraints. Additional duties include preparation of cost estimates for capital projects and contract documents prior to tendering including liaison with regulatory agencies. For the period of July 2015 to June 2017, I was employed as a Regional Engineer with the Department of Transportation in Deer Lake overseeing operations for District IV, managing and supervision of engineering staff, and financial management of associated activities, scheduling of engineering work performed in the region and liaise with consultants on major projects. Meeting with other Regional Engineers in the preparation of provincial capital works programs, developing budgets associated with these programs and then the implementation of these programs.

**EDM Consultants Limited, Deer Lake, NL 2000 – July 2007**

Manager of Engineering responsible for managing engineering department, duties include co-ordination of staff and supervision in the design of engineering projects and contract administration of these projects, preparation of proposals, project planning and ensuring that the projects are completed within budget constraints, liaison with architect in the design of buildings, and liaison with clients during the projects to ensure that all their objectives are met. Also responsible for performing site investigations on proposed projects. During my time as Manager of Engineering, liaison with 30 ongoing clients providing advice on engineering and capital funding matters.

**REFERENCES**

See attached



## The Rev. Nicole Critch

### Question 1

#### **What would be your top priority as bishop for the Diocese of Western Newfoundland (Labrador Straits) over the first year of episcopacy?**

My focus for the first year of my Episcopate will be to achieve greater trust by making the Diocese more accountable, more transparent and more secure both physically and relationally. The last year has been traumatic and extremely challenging for many within our region. Before we are in a position to plan for the future, to discuss mission, visions and growth, there is a significant amount of work that is required to address the spiritual, relational and operational hurt that has been experienced by clergy, lay leaders and parishes across the Diocese. As I reflect on the Diocese of Western NL and Labrador Straits, three words keep arising in my mind and heart. They are: Heal, Equip, Re-imagine.

#### 1. Listening and Healing

My first reaction would be to enter into a “Season of Listening”. I would ask all parishes and their clergy, as well as lay leaders, to engage in this season with me. This would not be about rehashing old arguments but rather about acknowledging the hurt that has been done, naming the wounds, and recognizing that others have had very different experiences than our own. It is only when we have taken some steps to try to heal these wounds that we will be ready to think about our future and begin to consider and discuss developments and changes. A Church that is itself broken and wounded will not be in a position to help others discover a more whole and healthier way of spiritual life. Safe Church initiatives will be an important consideration as we plan for the future.

#### 2. Rebuilding Healthy Governance and Communication

Clear and effective communication is at the heart of developing and maintaining trust in any relationship. As a Diocesan leader, it is important to analyze present communication procedures, provide insight into canon law in relation to the procedures and support equitable and transparent decision-making processes within the Diocese.

#### 3. Support Clergy and Lay Leaders

Clergy and lay Leaders have carried a heavy burden. Pastoral support, spiritual refreshment, and rebuilding of collegial bonds are necessary for leaders, clergy and laity in the initial year of a new Diocesan plan. Also necessary is training for lay leaders and a call to total parish involvement.

You can't vision your way out of trauma as a diocese; you have to vision your way into healing. My first year as your Bishop, if given this opportunity, is about creating a new environment in which we, as a diocese, can start to dream of a different future – a future of hope, and of shared purpose where we can work together.

## **Question 2**

**Our Constitution requires a strategic plan for the diocese. What would be the main components of your plan?**

My strategic plan has a first year focused on restoration and healing, and then multi-year goals that can be adjusted to fit the needs of our diocese. I have discerned and placed great thought into this so that it is pastoral and has a Gospel -centered focus. This plan has five interrelated elements.

### **1. A Clear & Shared Vision Rooted in Healing and Renewal**

Our pilgrimage will begin with the formation of a diocesan vision through a period of consultation with clergy, lay leaders, and congregations. At this time, it is crucial to move to a more collaborative and Spirit – guided period of collectively discerning a vision that will help us to become more aware of our identity, values and understanding of what God is calling us to be as Christians in this particular place and time. The vision will serve to guide us as we continue to pray, listen and respond to God's leading as we seek to carry out God's plans for our Diocese. A shared vision becomes the compass for every decision that follows.

### **2. Strengthening Trust, Communication, and Safe Church**

As we begin this renewal journey with the Diocese, we can start by working on trust with communication, through discernment and through Safe Church practices that are understanding, just and relationally based. A safe diocesan culture is the rich soil in which all ministries will grow and be lived. Our renewal plan will help us to determine the actions and practices needed to ensure that healthy communication, role clarity and responsibility, and a safe, dignified experience of ministry are present in our diocese.

### **3. Sustainable Models of Ministry for Rural and Coastal Communities**

Our geography is both a blessing and a challenge. Our region is one of many small, committed churches that are deeply rooted in their communities. The plan will seek to explore several models of ministry, which will enable us to live and support the realities of our communities – alternative forms of shared ministry, lay leadership, and regional partnerships and diocesan partnerships. The goal is to bring the Gospel to life among us. We may not be able to return to the Church of 1980, but we can be the faithful people of the Church of 2026. Some ideas that may be already happening or to perhaps consider as we begin to reimagine our ministry during the season of restoration and healing are:

- smaller, spiritually deep congregations
- church as presence, not program
- fewer committees, more prayer and service
- measuring faithfulness rather than attendance

People are tired of being told they are failing because numbers are down. I recognize that.

#### **4. Clergy & Lay Formation, Support, and Well-Being**

Fewer clergy will carry more leadership responsibilities. I do not want to burden you with more work, but to provide for the complete participation of all members of the “Body of Christ”. A healthy diocese has healthy leaders. The vision plan contains diocesan commitments to train, spiritually form and provide supportive networks of fellowship for clergy and lay ministers in the years ahead through a variety of educational, spiritual discernment, networking, and resource- building opportunities. Invest in clergy and lay ministry, and you invest in the future of our Diocese.

#### **5. Stewardship, Financial Clarity, and Responsible Planning**

Stewardship is a serious and vital issue, requiring both honesty and creativity. There is a need for accountability, accurate planning and imaginative outreach to the community and within the stewardship structure of the Church. Stewardship is directly related to our fulfilling God’s purpose in giving us what we need for ministry and for stewardship.

This is not an administrative plan. This is a pastoral and missional plan. In our initial days together, we shall be focusing on the theme of healing. If given the opportunity, as your bishop, I shall be visiting each of the parishes and deaneries to spend time with you, to continue to listen and guide your days ahead. A strategic plan is not something that is left on a shelf. It is a plan to which we shall commit ourselves as we embark on a journey of faith. A journey of faith which we shall have confidence and hope for an exciting future filled with purpose.

### **Question 3**

**How would you work to build relationships with various groups and their leadership both within our diocese and across the wider church?**

Bishops are relationship builders. Our dioceses across the world are complex, fragile systems that have been stretched, pushed, divided, hurt, confused, and exhausted. Repairing and rebuilding relationships is a pastoral ministry that will require leadership, but also a willingness to be vulnerable and to work together. I promised to take on this responsibility with humility, an open heart and a listening ear.

Relationship building in our diocese begins with presence and respect for diversity within the communities among whom we live and serve. Our community is rich and complex. There are many aspects of diversity, including LGBTQ 2S plus people, Indigenous peoples, and other people and communities who may not have felt included or recognized in the past. Relationship building within our diocese and community means celebrating and honouring our diversity as a source of strength and recognizing that all people belong in our community with dignity and safety.

In the future, I plan to strengthen our relationships through mutually learning partnerships. Your first experience of me, and of a Bishop visiting your parish, will obviously be my presence in your community. Although you may be used to having the bishops celebrate Eucharist or visit your parish for special occasions, I would like to visit families so that you and I may get to know each other a little better. Some of you will feel that you have always been a part of the church, while others may never have felt a part of the church as a family. This is an area which needs much attention and care. I wish to visit the hospitals and senior homes in your communities, so that these people may be seen and supported in episcopal ministry.

Listening circles for clergy and lay leaders need to have space to be able to talk about things without fear of judgment or penalties over differing opinions. I will strive to support and accompany church leaders as they work to create safe and welcoming environments in their churches, communities and in the world around them. A safe culture exists when people feel that they can give their opinions and have them heard.

I promised to nurture and deepen relationships within the diocese with the worldwide Anglican Communion and other ecumenical and community organizations. I hope to share models and learn from each other. I hope to celebrate achievements, as we work side by side in justice, reconciliation and inclusion. We as Anglicans worldwide can enhance our Global Witness by being good and faithful neighbours.

This will include engagement with provincial and national deaneries and organizations, deepening our connections with the Indigenous people and acknowledging and celebrating the gifts and ministries of our LGBTQ 2 S brothers and sisters in the wider world of the Anglican Communion.

I believe the church is a human institution and therefore must be a community of love. Our relationships in the church cannot be a means to an end. The end of the church is the gospel. Our relationships are ways we live out the gospel. I hope that in the future, diocesan relationships and our relationships in the larger church will be such that we shall find common ground and be effective missionaries in the world around us.

## **Rev. Nicole Critch**

1491 Nash Road, Courtice, ON

Email: rev.nicole.critch@gmail.com

Cell: 709-280-6433

### **Skills and Qualifications:**

- Working knowledge of the lectionary with respect to the Anglican Church of Canada
- Experience managing diverse groups of people and managing conflicts
- Lead in projects of varying complexities
- Ability to take and follow directions as required
- Strong management and interpersonal skills, problem solver,
- Experience with charring committees, preparing reports, and presentations, knowledge of Microsoft Office 365,
- Organized with the understanding of tight deadlines and liaison with fellow clergy

### **Certificates and Professional Development**

- Conflict Management & Congregational Leadership Training -University of Waterloo (Present)
- Safe Church - Diocese of Toronto & Diocese of Fredericton
- Indigenous Awareness Certificate - Indigenous Awareness Canada
- Mental Health 1st Aid Certification - St. John Ambulance
- Workplace Bullying & Harassment: How to Recognize & Respond - St. John Ambulance
- Workplace Bullying & Harassment: Meeting Employer Requirements - St. John Ambulance
- CBT Fundamentals for Serious Med Illness and End of Life Conversation - McMaster University

### **Professional Experience/ Employment History**

**Priest – in – Charge, St. John’s Anglican Church – Whitby, ON.** – July 1<sup>st</sup>, 2025 – Present

- Provide pastoral care for St. John's Whitby
- Home visits
- Serve pastorally to three seniors’ homes within the area
- I am a part of Lakeridge Health, which serves 5 hospitals and 4 emergency departments
- I provide pastoral care to shelters in the area, which also includes Holy Communion
- I am active in street ministry and pastoral care, which serves the downtown core to high-risk individuals
- I work collaboratively with the addiction and mental health centers
- Promote food security by pastoring to St. John Whitby Community Garden, which supports Food Banks locally

**Priest – in – Charge, Parish of St. Augustine’s Anglican Church** – Dec 2022 – June 30<sup>th</sup>, 2025

Ordained to the Diaconate on February 2<sup>nd</sup>, 2023.

Ordained to the Sacred Order of Priesthood on March 25<sup>th</sup>, 2023.

Provide pastoral care for two churches under this parish as well as pastoral care to:

- two seniors’ homes
- one long-term care center
- Sir Thomas Roddick Hospital
- West Coast Correctional Centre
- Home Communion
- Food Bank

- Chaplain for the Royal Canadian Legion Branch 35, Stephenville, NL
- Dementia Friendly Canada (Alzheimer's Society)– assisted with support and programs for the West Coast

**Catechist – in -Charge, Parish of Bonne Bay South – July 2022 – Dec 2022**

- Provide pastoral care for 3 churches under this parish as well as pastoral care to seniors in retirement cottages as well as home communions to residents of the communities under the Parish.
- Also serviced the Hospital in the area on rotation with other clergy in the region.
- Led Bible study within the communities

**Funeral Director with Carnell's Funeral Home – While at Queens College 2021-2022**

- Oversee and coordinate aspects of a funeral service including assisting in preparation of the body, burial or cremation.
- Provided grief and bereavement services to families as well as cared for the families compassionately giving guidance to loved ones throughout the process.
- Assisted with managing finances of the services to families associated with various funeral options Assisted with payment plan arrangements.
- Assisted families with making pre-arranged funeral services.
- Filed necessary death certificates and permits

**Penny's Funeral Home - September 2016 to 2020**

Duties same as above

**Executive and Payroll Assistant - Fort McMurray Regional Airport – 2013 to 2016.**

Assisting with all duties that pertained to directions given by the CFO and Payroll Dept.

**Corrections Officer - Her Majesty's Penitentiary – Government of NL Adult Corrections March 2009 – 2013.**

- Following standing orders from the Superintendent of Prisons
- Kept detention facilities and their property safe by monitoring and protecting inmates as well as colleagues and visitors within the institution.
- Supervised work assignments, meals and recreation
- Transport inmates for court, medical appointments
- Prepare admission, program, release, transfer and other reports
- Assisted the Classifications officer with reintegration programs

**Medic – September 2005 to January 2008**

Duties as per the regulations of Eastern Health and the Association of Canadian Paramedics

**Active and past Committees and Memberships**

- Anglican Church of Canada, Synod Executive Committee, and Human Resources Committee, Diocese of Western NL., Ministerial Committee, Chair for the Spiritual Care Committee Bay St. George Region

## **Education**

- Queens College Faculty of Theology St. Johns NL – Presently working towards Masters of Theology
  - Working Thesis: “Clergy with Mental Health Diagnoses Can Faithfully Lead in Parish Ministry.”
- Queens College Faculty of Theology St. Johns NL - Graduated Spring of 2022, Bachelor of Theology
- Queens College Faculty of Theology St. Johns NL - Diploma in Ministry 2018
- Correctional Training from HMP (NL Government Program) 2008 - 2009
- Programs in Paramedicine by Eastern Health Government of NL 2004-2005
- Administrative Assistant - Toronto School of Business – 1997 to 1998

*References can be made available*



## The Rev. Donald Davidson

### **What would be your top priority as bishop for the Diocese of Western Newfoundland (Labrador Straits) over the first year of your episcopacy?**

If entrusted with the ministry of bishop in the Anglican Diocese of Western Newfoundland, my first priority would be to rebuild and deepen relationships of trust across the diocese. Before strategies, programs, or structural changes, the work of the first year must be the work of listening, presence, and pastoral accompaniment.

A diocese is not first an institution; it is a community of people called together by Christ. In times of strain or uncertainty, what people most need from their bishop is not quick solutions but a steady pastoral presence that helps the body remember who it is and whose it is.

In practical terms, my first year would be shaped by a diocesan listening pilgrimage. I would travel widely across the diocese -- from Corner Brook to the Labrador Straits, from larger parishes to the smallest congregations -- to sit with clergy, wardens, lay leaders, and parishioners. I would listen carefully to their stories: their hopes, their griefs, their fatigue, their deep love for their communities and their Church.

These conversations would not be formal consultations alone. Much of the most important listening in the Church happens over kitchen tables, in parish halls, and on the drive between communities. The purpose of this pilgrimage would be simple: to allow people to be heard, to honour their faithfulness, and to begin rebuilding confidence that the bishop walks alongside them.

Particular care would be given to supporting and encouraging clergy, many of whom serve faithfully across large geographical areas and multiple congregations. Clergy cannot sustain their ministry without knowing that their bishop understands the realities they face and stands with them. Creating space for clergy conversation, prayer, and mutual encouragement would be essential in this first year.

Alongside listening, I would also seek to gather the diocese around shared prayer and the rhythms of the Church's life. The Daily Office, the Eucharist, and the liturgical seasons remind us that the Church's hope does not come from our own strength but from the faithfulness of God. Re-centering ourselves in these practices helps rebuild not only trust, but also our sense of common purpose.

Only after such listening and relationship-building would it be wise to speak about priorities or direction. The bishop's role is not to arrive with answers already formed, but to help the diocese discern together what the Holy Spirit is calling us to be and to do in this time and place.

If the first year succeeds in strengthening relationships, renewing confidence, and helping people rediscover the joy of walking together in Christ, then the groundwork will be laid for whatever faithful

work lies ahead. In the end, the most important task of a bishop is to help the Church remember that we belong to one another, and we belong to God.

## **Our constitution requires a strategic plan for the diocese. What would be the main components of your plan for the diocese?**

I have never believed that a diocesan vision or strategic plan should be dictated primarily by the bishop. To be effective, vision must be owned by the whole Church, and so it must be developed in community. At the same time, the bishop has an important responsibility: to help gather the Church in prayer, listening, and discernment so that a common vision can emerge.

A strategic plan for the Anglican Diocese of Western Newfoundland must begin with a simple truth: the Church is not sustained by plans alone, but by the grace of God and the faithful lives of its people. A strategic plan should therefore not feel like a corporate document. It should read more like a shared map for faithful discipleship in this particular place and time.

If called to serve as bishop, the strategic plan I would help the diocese shape would grow out of the listening and relationship-building of the first year. The role of the bishop in that process would be to listen carefully, encourage honest conversation, and help the diocese discern together the direction in which the Holy Spirit is already leading us.

Several core components would guide that work.

### **1. Strengthening discipleship and spiritual life**

The first task of the Church is always to help people grow as disciples of Jesus Christ. A diocesan plan should therefore focus on encouraging practices that sustain faith: regular worship, prayer, engagement with Scripture, and lives of service. These practices do not require large programs or complex structures. They grow best through simple, faithful habits within parish communities.

A priority would be strengthening lay leadership in worship and pastoral care, and nurturing small communities of prayer and study so that our congregations remain spiritually grounded and resilient.

### **2. Supporting and sustaining clergy and lay leaders**

Clergy and lay leaders across this diocese carry significant responsibilities, often serving multiple congregations across large geographic areas. The bishop has a particular responsibility to ensure that those who carry this ministry are supported and encouraged.

A diocesan plan should therefore strengthen opportunities for continuing formation, peer support, and pastoral care for clergy, while also investing in the training and encouragement of lay leaders who sustain the life of our parishes every day.

### **3. Encouraging collaboration among parishes**

In a diocese where many communities are small and distances are great, collaboration is essential. Rather than each parish feeling it must do everything alone, the strategic plan should encourage regional cooperation, shared ministry initiatives, and creative partnerships between congregations.

We are better together. We are stronger together. Such collaboration strengthens ministry and reminds us that we belong not only to our local congregation, but to the wider body of Christ.

#### **4. Engaging our communities with hope and compassion**

The Church exists not only for itself but for the communities it serves. To serve Christ faithfully, we must first know our neighbours and understand their needs, and then seek to meet those needs with the love of Christ.

Often the most powerful ministries in small communities are simple ones: welcoming spaces, food programs, pastoral presence, and partnerships with local organizations. These quiet acts of faithfulness are often where the Gospel becomes most visible.

#### **5. Stewardship of resources and buildings**

Faithful stewardship must also be part of any plan. Buildings, finances, and other resources are gifts entrusted to us. Caring for them wisely ensures that the Church can continue its ministry for future generations.

This requires honest conversation, thoughtful planning, and shared discernment rooted in hope rather than fear.

In the end, a strategic plan should not be measured by the number of initiatives it contains, but by whether it helps the people of this diocese live more deeply into their calling as the Church: a community of prayer, service, and faithful witness to the love of Christ.

### **As a bishop, it would be your responsibility to further pre-existing relationships and develop new ones for the Diocese of Western Newfoundland. How would you work to build relationships with various groups and their leaderships both within our Diocese and across the wider church.**

As bishop, one of my most important responsibilities would be to nurture and strengthen relationships -- within the diocese, across the wider Church, and within the communities we serve. The ministry of a bishop is, at its heart, a ministry of connection: helping people remain in relationship with one another, and helping the Church remain engaged with the world God loves.

Within the Anglican Diocese of Western Newfoundland, my approach would begin with presence and listening. Relationships grow when people know that their bishop is accessible, attentive, and genuinely interested in their ministry. I would seek regular opportunities to meet with clergy, wardens, lay leaders, and parish communities -- not only through formal gatherings such as Synod or clergy conferences, but through parish visits, regional meetings, and informal conversations. In a diocese where communities are spread across great distances, these personal connections become especially important. Trust is built when people know they are seen, heard, and valued.

At the same time, the bishop plays an important role in helping the diocese remain connected to the wider Church. I would work to strengthen relationships with neighbouring dioceses, with the Provincial and National Church, and with our partners across the Anglican Communion. These relationships allow us to learn from one another, to share resources, and to remember that our ministry is part of something much larger than ourselves.

A particular priority for me would be continuing to strengthen ecumenical and interfaith relationships. Throughout my ministry I have worked intentionally to build collaborative relationships with leaders from other Christian traditions and with neighbours of other faith communities. These relationships are often rooted in simple but meaningful acts: shared community projects, joint prayer

services, pastoral collaboration, and standing together in service to those in need. In the communities where I have served, these partnerships have strengthened the witness of the Church and deepened mutual respect and understanding. I would hope to encourage similar opportunities across this diocese, particularly in smaller communities where churches already share deep relationships.

I would also remain committed to supporting the Church's ongoing journey of truth, reconciliation, and right relationship with Indigenous peoples. This work calls the Church to listen carefully, to acknowledge the painful history of the residential school system, and to walk humbly toward a future shaped by respect and justice. As bishop, I would seek opportunities to build relationships with Indigenous leaders and communities within the region, ensuring that the diocese continues to approach this work with sincerity, humility, and openness.

In the end, relationships are not built through programs alone. They are built through presence, respect, and a willingness to listen deeply. My hope would be to serve as a bishop who helps foster those relationships -- within the Church and beyond it -- so that together we may continue to bear faithful witness to the reconciling love of Christ.



The Rev. Donald A. Davidson A.C.S.C., K.St.G., B.A.,  
M.Div.  
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613-583-0400

### **Personal Formation and Education**

Raised on a family farm in Tilbury, Ontario, I was formed in the life of a small Anglican parish where faith, hard work, and neighbourly care were inseparable. That rural foundation continues to shape my understanding of ministry: the Church flourishes where relationships are tended patiently and where faith is woven into daily life.

### **Education**

- Bachelor of Arts – Laurentian University (1990)
- Master of Divinity (with Honours) – Huron University College (1993)
- Doctor of Ministry – in progress

### **Ordained Deacon and Priest in 1994 (Diocese of Huron)**

### **Overview of Ministry**

For more than thirty years I have served in parishes and diocesan leadership across Ontario, most often called into contexts marked by instability, clergy transition, or institutional strain. My vocation has consistently involved rebuilding trust, strengthening governance, mentoring lay and ordained leaders, and cultivating steady discipleship rooted in Word and Sacrament.

I believe deeply that the Church's renewal is not found in novelty but in faithful presence, daily prayer, and empowering the baptized to live their calling confidently.

### **Parish and Cathedral Ministry**

#### **Parish of St. Thomas the Apostle & St. David**

Cambridge, Ontario (1993–2004)

An urban two-point parish marked by cultural diversity and significant clergy turnover prior to my arrival. One congregation consisted largely of English immigrants; the other of Newfoundlanders who had relocated to Ontario following the closure of the Bell Island mines.

Over eleven years, I worked to rebuild trust in ordained leadership and establish stable pastoral presence after a difficult prior incumbency. Ministry focused on relational repair, strengthening parish governance, and fostering team leadership. I mentored and supported the discernment and formation of two deacons who continue to serve faithfully.

This ministry taught me the importance of long-term presence, cultural sensitivity, and patient pastoral accompaniment.

### **St. George's Anglican Church**

Kitchener, Ontario (2004–2016)

Appointed following clergy misconduct that had deeply shaken congregational trust. My work centered on restoring transparency, strengthening parish structures, and re-establishing pastoral confidence.

Over twelve years, we cultivated renewed lay engagement, expanded outreach, and established a Spanish-language congregation in response to emerging community needs. I mentored candidates for ordination and supported the formation of additional deacons.

This season reinforced my conviction that healing in the Church requires calm leadership, clear governance, and consistent pastoral care.

### **Dean of Ontario & Rector, St. George's Cathedral**

Kingston, Ontario (2016–2020)

Entered cathedral ministry in the aftermath of an historic abuse scandal whose effects were still shaping congregational and diocesan life. My focus was institutional stability, pastoral healing, and sustainable governance.

During this time, I established the Cathedral Heritage Preservation Trust, raising several million dollars to create long-term financial stability for the historic building (founded 1792), ensuring that parish offerings could be directed toward ministry rather than structural preservation.

The period included the onset of the COVID-19 pandemic, requiring adaptive leadership, pastoral steadiness, and close collaboration with diocesan structures.

### **Parish of Kente & Marysburgh**

Prince Edward County, Ontario (2020–2021)

Served as interim priest during clergy illness and retirement transition. Helped the parish navigate pandemic restrictions and re-engage congregational life while preparing for new permanent leadership.

### **Christ Church**

Bolton, Ontario (2021–Present)

Initially appointed as interim priest during post-pandemic discernment. The congregation subsequently invited continued leadership as Priest-in-Charge.

Ministry has focused on strengthening lay leadership, deepening discipleship practices, and cultivating community presence. A monthly Community Supper now welcomes approximately 140 people from the surrounding area, strengthening both parish vitality and neighbourhood relationships. Worship attendance and children's participation have grown steadily.

## Diocesan Service

My diocesan work has included:

- Dean of Ontario
- Canon of St. Paul's Cathedral (Huron)
- Examining Chaplain (Community of Deacons, Diocese of Huron)
- Vice-Chair, Diocesan Executive (Diocese of Ontario)
- Member, Bishop's Advisory and Marriage Canon Committees
- Teaching Supervisor, Huron University College

This experience has strengthened my understanding of episcopal governance, clergy support, canonical process, and collaborative decision-making.

## Community Engagement

- Foster Parent (Kingston region), completing PRIDE training and providing care for three placements
- On-call hospital chaplain (Grand River, St. Mary's, Cambridge Memorial)
- Board member, community centre serving disadvantaged neighbourhood
- Coordinated deanery-wide Habitat for Humanity build

These roles have deepened my commitment to pastoral presence beyond parish walls and strengthened my understanding of families under stress.

## Spiritual Life and Theological Commitments

### Daily Office and Prayer

I am committed to praying Morning and Evening Prayer daily. This rhythm grounds my ministry and shapes my leadership. For the past several years, I have shared brief online video daily reflections rooted in the lectionary, offering accessible teaching and encouragement.

### Scripture

I am passionate about biblical study and teaching, with facility in Latin, Hebrew and Greek. I believe Scripture must be both faithfully interpreted and pastorally applied.

### Liturgy

I cherish Anglican liturgical life. Our common prayer forms us in shared belief and shapes communities of reverence, beauty, and theological depth.

### Healing and Reconciliation

Throughout my ministry I have sought to support healing in congregations wounded by misconduct or conflict. I am committed to transparency, accountability, and reconciliation, including ongoing growth in right relationship with Indigenous communities.

### Interfaith Relationships

I have fostered relationships with local mosques, synagogues, and other faith communities, believing that respectful friendship strengthens both witness and social cohesion.

## **Rural Foundations and Global Experience**

My upbringing on a working farm instilled resilience, practicality, and appreciation for small-community life. I understand ministry in settings where relationships matter more than programs and where faithful presence carries deep weight.

During sabbatical, I served in the Diocese of Amazonia (Brazil), assisting an isolated river fishing community in strengthening congregational life. These experiences reinforced my respect for local wisdom and contextual ministry.

I am conversational in Spanish, French, and Portuguese and comfortable leading worship in those languages when needed.

## **Personal Life**

Family remains central to my life. I treasure my role as an engaged uncle and maintain close ties to my extended family.

Pilgrimage has been a significant spiritual discipline, including walking the Camino de Santiago. These journeys reinforce my understanding of Christian life as steady, prayerful walking in trust.

## **Episcopal Leadership Approach**

If called to episcopal ministry, I would seek to:

- Lead by listening first.
- Strengthen clergy collegiality and support.
- Encourage sustainable lay leadership in small and dispersed communities.
- Prioritize transparent governance and financial stewardship.
- Root diocesan life in prayer, Scripture, and common worship.
- Accompany congregations patiently through seasons of transition and renewal.

I believe the bishop's role is to hold the whole church -- especially when the whole feels fragile -- and to model steady faithfulness rather than urgency.



## The Rev. Mickton Phiri

### **1. What would be your top priority as bishop for the Diocese of Western Newfoundland (Labrador Straits) over the first year of your episcopacy?**

If called to serve as bishop in the Diocese of Western Newfoundland, my primary focus in the first year would be to lead the Diocese in a season of reconciliation, spiritual renewal, and reorientation toward our shared life in Christ.

I come with deep respect for the faithfulness that already exists across the diocese. At the same time, I am aware that there are places where relationships have been strained, where there is fatigue, and where trust needs to be gently rebuilt. Such seasons, while difficult, are not without grace. They present an invitation to listen to one another, and to the Spirit and into communion through the reconciling love of God.

My first commitment would be to pastoral presence. I would spend time across the Diocese, listening deeply to clergy and laity, creating space for honest and gracious conversations. My hope would be to listen to people's stories: both their joy, their concerns, and their hope for the church. Healing begins with truth spoken in clarity and with a renewed commitment to walk together.

Healing and reconciliation begins not with programs, but with presence. It grows where there is humility, patience, and a willingness to hear one another deeply. It is about intentionally coming together to create a more positive culture that is characterized by prayer, integrity, trust, mutual care, and community. It is about fostering spaces where leadership is available and difficult conversations can respectfully take place in the spirit of grace. Reconciliation is about moving towards a practical and visible sense of who God has created us to be.

At the same time, I would journey with the Diocese into a shared rhythm of common prayer, scripture and sacramental life, trusting that true unity is not achieved by strategy alone, but is a gift of the Holy

Spirit. As Anglicans, we are formed by our common worship, it is here that we are continually shaped into the likeness of Christ and reconciled to one another.

Our first year will not be driven by quick solutions, but by faithful discernment. Reconciliation is not simply a quick fix to conflict, it is the cultivation of an honest Diocesan culture marked by prayer, reciprocal responsibility, and clarity. It is about rediscovering our shared vocation and renewing trust in one another. From that foundation, we will continue to grow in unity, committed to living, and teaching the gospel.

The priority in the first year would be to lay a strong spiritual and relational foundation upon which the Diocese can move forward united in purpose, renewed in faith, and confident in its witness to the Gospel.

**2. Our constitution requires a strategic plan for the diocese. What would be the main components of your plan for the diocese?**

As we listen and discern together, I would lead the diocese in the development of a strategic plan grounded in prayer, discernment, and synodical collaboration, reflecting our Anglican commitment to shared governance and common mission. I envision a framework shaped by five interrelated areas of our common life.

**1. Spiritual Renewal and Discipleship.**

We have faced a significant decline in recent years. In such circumstances, we can easily be preoccupied with survival, upkeep, and institutional anxiety. We can lose sight of the spiritual life that provides the church with its direction and strength.

At the heart of renewal is a renewed commitment to Jesus Christ. Before we are an institution, we are the Body of Christ. This priority would deepen our life of Word and Sacrament, encourage intentional discipleship, and equip all the baptized to participate in God's mission. The goal is not mere sustainability, but spiritual vitality.

**2. Reconciliation, Inclusion and Belonging.**

Walking alongside all humanity with dignity and respect where people feel seen and valued, not as guests but equally important members of our shared faith community is an important

component of our existence as a diocese. We must be intentional about cultivating a culture of grace, dignity, and belonging. This includes ongoing work of reconciliation, creating spaces where historically marginalized groups including our indigenous siblings, racialized communities, LGBTQS+ community, and others are heard, and given opportunities to actively participate in our common life. The Church must reflect the wideness of God's grace.

### **3. Stewardship and Sustainability.**

Wise and faithful utilization of resources: financial, environmental and physical, is key to the strategic plan. Faithful stewardship requires courage and clarity. This priority would address the responsible use of financial and physical resources, including difficult but necessary conversations about property, ministry models, and long-term sustainability. Our goal is to align our resources with our mission, not simply preserve structures.

### **4. Leadership Support.**

Healthy leadership is essential. Leadership support for both clergy and lay leaders across the diocese is fundamental in laying the framework of our shared ministry. I would prioritize pastoral care, formation, continuous education, and support of clergy, alongside the training and empowerment of lay leaders. A collaborative model of ministry rooted in baptismal identity will enable parishes to flourish even in changing circumstances.

### **5. Mission and Community.**

We are called to be sent into the world. Our strategic plan must lead us outward. This priority would encourage parishes to discern their local context and respond with creative, relational, and visible expressions of the Gospel. Mission and Community help parishes ask questions like, "Who is our neighbour? What are their needs? How can we help? This includes strengthening partnerships, fostering outreach, and embracing new forms of ministry where needed.

Together, these priorities offer not simply a plan, but a renewed sense of purpose, not as imposed directions, but as a shared response to what we hear God calling us to be and to do. We are called not to retreat, but to move forward in faith trusting that God is already at work in our communities.

**3. As a bishop, it would be your responsibility to further pre-existing relationships and develop new ones for the Diocese of Western Newfoundland. How would you work to build relationships with various groups and their leaderships both within our Diocese and across the wider church?**

The ministry of a bishop is deeply relational. I would seek to nature relationships through presence, open communication, and collaboration. I believe that trust is built over time through consistency, care, and honesty.

Within the diocese, I would prioritize:

- Strong pastoral relationships with clergy and parishes, offering encouragement, care, and opportunities for collegial support.
- Collaborative engagement with lay leadership, affirming the ministry of all the baptized.
- Clear and transparent communication, fostering trust and shared accountability.

I would also cultivate a diocesan culture where we celebrate faithfully, address challenges honestly, and pray consistently for one another. These practices strengthen our common life and deepen our resilience.

Beyond the diocese, I would continue to actively, and visibly engage with the Ecclesiastical Province, the Anglican Church of Canada, and the wider Anglican Communion, ensuring that this diocese both contributes to and benefits from the broader life of the Church.

Ecumenical and community relationships are equally essential. I would seek to strengthen partnerships with other Christian traditions, Indigenous communities, and local organizations, recognizing that our witness is most credible when it is collaborative and outward-looking.

I believe the bishop is called not only to maintain relationships, but to expand them with vision and courage, opening new pathways for mission, learning, and shared ministry.

Ultimately, relationship-building is about fostering a diocese where people are known, valued, and connected in Christ. It is through these relationships that we become a more faithful, unified, and mission-oriented Church deeply rooted locally and fully engaged in God's global mission.

**Conclusion.**

I believe that God is not finished with the Church. Even in times of uncertainty, the Spirit continues to call us forward. If called to this ministry, I would seek to lead with gentleness and courage, grounded in prayer, attentive to people, and hopeful in Christ. Together, I trust that we can grow into a deeper unity, a renewed faithfulness, and a more visible witness to the love of God in the world.

# THE REVEREND MICKTON PHIRI

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## **SUMMARY.**

A priest who is passionate about prayer, incarnational leadership, evangelization, discipleship, pastoral ministry, and community outreach. A personable, caring leader with a strong theological background, a dedication to inclusion and reconciliation, and ability to inspire and guide clergy and laity alike in the Church.

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## **ORDINATION DETAILS.**

**Deacon:** Diocese of Harare, Zimbabwe The Right Rev. Chad Gandiya December 2, 2018.

**Priest:** Diocese of Harare, Zimbabwe The Right Rev. Farai Mutamiri December 1, 2019.

## **MINISTRY EXPERIENCE: PARISH.**

**St. Michael & All Angels, Corner Brook, NL April 2022-Present.**

### **Priest In Charge.**

- Pastoral care, leading worship, bible studies, preaching, teaching, and community ministries.
- Connecting the church and the wider community: exploring how the church can continue to be the presence of Christ.
- Cultivating a warm, genuine welcome for all who enter the church, inspiring newcomers to become involved.
- Empowering and supporting members to live out Jesus' call to share God's love in the world, fostering a church committed to reconciliation and meaningful engagement with the surrounding community.
- Reintroduction of Sunday school.
- Increased average Sunday attendance.

**St. John the Evangelist, Mutoko, Zimbabwe February 2021-November 2021.**

### **Priest In Charge.**

- Situated in rural area, East of Harare.
- Mission in 14 communities.
- Proclaiming the gospel, and church planting.
- Facilitated and developed strategies for engagement and collaboration.
- Spearheaded the building project of rectory and ablution facilities at the mother church.
- Relationship building and reconciliation between faith communities.
- Increased membership and regular worship attendance.

## **Cathedral of St. Mary & All Saints, Harare, January 2019- January 2021.**

### **Deacon & Curate.**

- Located in downtown Harare.
- Two Eucharist services every Sunday.
- Daily morning and lunchtime Eucharist Services.
- Home for Diplomats, and high-profile personnel.
- Pastoral care.
- Responsible for outreach, mainly focusing on the soup kitchen feeding an average of 100 less privileged every weekday.
- Collaborating with the local social service department, and other partners to ensure safety of vulnerable children who came to our soup kitchen.
- Overseeing two retirement homes.
- Parish youth Chaplain (membership, 50+)

### **MINISTRY EXPERIENCE: NON-PARISH.**

- Diocesan Administrator, Western Newfoundland (October 2025-Present)
- General Synod Expenditures Committee (2025-Present)
- General Synod Communications Committee (2025-Present)
- General Synod Planning & Agenda Team (2025-Present)
- Council of General Synod (2025-Present)
- General Synod Delegate (2025)
- Ecclesiastical Province of Canada, Clergy Secretary (2024-Present)
- Synod Executive, Western Newfoundland (2024-Present)
- Programs Committee Chairperson, Western Newfoundland (2024-Present)
- Member of the Diocesan Elective Assembly, Harare (2021)
- Diocesan hospital Chaplain, Harare (2020-2021)

### **OTHER WORK EXPERIENCE.**

#### **Allied Legal Aid Society, Harare, Zimbabwe. (April 2014-July 2015)**

##### **Salesperson.**

## **EDUCATIONAL BACKGROUND.**

- 2024-Present **Master of Theological Studies.**  
Queens College, NL
- 2021 **Bachelor of Arts Honors Degree in Religious Studies.**  
University of Zimbabwe.
- 2019 **Executive Certificate in Project Management.**  
University of Zimbabwe
- 2018 **Diploma Religious Studies.**  
University of Zimbabwe.
- 2018 **Diploma in Pastoral Studies.**  
Bishop Gaul Theological College and Seminary (Anglican).

## **OTHER CERTIFICATIONS.**

- 2023 **Certificate in Communication.**  
Skillpass, NL
- 2023 **Certificate in Teamwork.**  
Skillpass, NL
- 2023 **Certificate in Dealing with Difficult People.**  
Skillpass, NL
- 2023 **Certificate in Customer Service.**  
Skillpass, NL
-



## The Rev. Canon Tanya White

### Question #1

What would be your top Priority as a bishop for the Diocese of Western Newfoundland (Labrador Straits) over the first year of your episcopacy?

If elected my top priority as a bishop for the Diocese of Western Newfoundland (Labrador Straits) over the first year of my episcopacy, would be relationship building. I already know many of the clergy of our diocese, but I would be intentional in my approach of meeting very early with each one in person after taking office to establish a consistent, trustworthy relationship with each. In these meetings I would gather their strengths and needs, to pair them, in time, with diocesan committees and any parishes that are discerning a pastor. Also, in these encounters, I would aim to gather from them their parish information and what, if anything, I could do to help with any issues, challenges or needs within their parish, or to highlight their joys and good news stories. I would want to be visibly present to them, and for each one to know that I want to genuinely listen to their callings, journeys and what they have to offer to me as their leader, to their church family, their diocesan family, and ultimately to the One they are called to serve, Christ. I would want to build trust with the clergy first and foremost, for them to know that I care and support them, their families and parish congregations. I would want to provide encouragement, as I believe that it would in turn be passed on to their parishioners. What one receives, they pass on to others!

I would also want to build relationships with the lay people of the diocese and want to make visits not just for Confirmations and Sunday visits but also to be invited to any special occasions within the parishes, attending lay-gatherings and not just clergy focused events. I would want to spend time before and after services to have meaningful conversations with the people. Different areas of our diocese have different ways of carrying out their ministries. I would want to know their stories and not just their logistics and finances. This may mean sitting on the floor of a Sunday school room or at the bedside of a faithful member of a specific parish in a long-term care center. I would want to nurture relationships with those who have worked so hard to keep faith, love, and a church presence in their communities.

Being visible in the wider community building relationships with civic leaders, other denominations, and community groups would be key. I have found all these connections very valuable in my parish life as a priest. What happens in the community, with the government and with other denominations influences Anglicans all over our diocese. When asked to make a statement on day-to-day events, I would need to be well informed to respond formally and pastorally.

In all relationships, I would want accountability and transparency to be of the utmost importance. I would be dedicated to communicating clearly about decisions and to be honest about challenges facing the diocese. I would invite input on major issues facing the diocese and listen intently to all feedback. In all things, building secure relationships would be my number one priority. A bishop cannot build and keep a diocese going without a team to support all that transpires. At all times, my place of work, Synod Convening Circular of the 2026 Electoral Synod of the Diocese of Western Newfoundland

Office, would have a welcoming atmosphere and be open to all, a place of Spiritual advice, direction, confidentiality, and a place for people to find a haven and to explore unity, as what happens in one place affects the whole body.

## Question #2

Our constitution requires a strategic plan for the diocese. What would be the main components of your plan for the diocese?

My main components of a strategic plan for our diocese would be the following:

1. Discipleship
  - This component was identified in our last major study of the diocese. We have done much work in this area and the work needs to continue. The guests that we invited into the diocese in the last few years have laid the foundation and we need to continue to build on that work. Being a disciple of Christ is at the heart of our purpose in being a Christian person; it's our mission to preach, proclaim and live out the Gospel of Christ.
2. Strengthening each Parish
  - This would involve covenants in ministry, where the Rector, the parish, individual congregations, and our diocese make a commitment of defining what we expect of one another. It's a tool that would need to be revisited on a regular basis and one that would need evaluation from time to time.
  - It would involve training from qualified people to provide workshops around important components of finances, stewardship, outreach, mission, and vision.
  - It could involve sharing resources with neighbouring parishes.
  - It would include parish enrichment days, quiet days, and envisioning days.
  - It would support workshops where individuals can identify their individual gifts.
3. Programs/Evangelism
  - Having programs on a diocesan level for those seeking spiritual growth is critical. I remember programs like Teens Encounter Christ, Cursillo, Alive to Life and Alpha. We need to have encouraging and enriching programs like those again, so that individuals seeking or searching for spiritual fulfillment have options.
  - Beginning with something like a Diocesan Bible Study that could be done by Zoom, Go to Meeting, or another tool would be a start. It may mean the study of a topic in each parish during Lent and then a concluding gathering of participating parishes for feedback.
  - Using the diocesan Facebook page or website to keep people informed of these events will be beneficial.
  - Using Facebook to provide quotes and uplifting statements to encourage Christians in their daily walk would be important. Having the clergy of the diocese take turns to provide weekly messages of faith, again would provide spiritual advancement.
4. Outreach
  - Encourage our parishes to get involved or start outreach ministries like our current Open Door.

- Have Confirmation classes involved in outreach as part of their education. Also teaching Outreach to Sunday school classes as starting young is very important to our future church parish families.
- Promote and support Indigenous ministries where they exist in the diocese. Sharing from my indigenous heritage would be part of that process.
- Support Food Banks and other initiatives to help with the rising cost of living.
- Have Sundays within parishes that focus on the diocesan work of Alongside Hope, Anglican Foundation, Canadian Bible Society, Queen's College, and other ministries.
- Have pulpit exchanges and times that parishes come together to work for outreach.

#### 5. Justice/Governance

- Peruse the canons and constitution of the Diocese with a vision to any changes that need to be made.
- Have the Human Resources Committee look at the Handbook and see what could be added or no longer needed.
- Be in communication with the National Church and our Ecclesiastical Province of Canada to have workable canons in place around justice and accountability issues.

#### 6. Stewardship

- Having Stewardship taught in each parish and congregation.
- Having Stewardship that involves every aspect of our lives. Included is our time, talent, treasure and even our tears.
- Having stewardship talks around our properties and other resources that could be shared.
- Having Stewardship taught in our Confirmation/Sunday School classes.

#### 7. Wellness/Enrichment

- Have wellness/healing of our clergy and laity as a top priority, especially considering our most recent past and in some parishes, our present heartache. Have practical support to prevent clergy burnout.
- Have retreats and workshops for both the clergy and laity throughout the year, as well as Diocesan activities to recentre the community in Christ.
- Have a diocesan wellness officer who is outside of synod office staff.
- Have a person designated to mentor any new deacons or priests in parishes for at least the first year.
- Promote our theological college as a place for learning, especially when people are discerning God's call.

#### Question #3

As a bishop, it would be your responsibility to further pre-existing relationships and develop new ones for the Diocese of Western Newfoundland. How would you work to build relationships with various groups and their leadership both within our Diocese and across the wider church?

How I would work to build relationships with various groups and their leadership both within our diocese and across the wider church is:

- Firstly, identify the relationships that already exist.
- Secondly, be open to what is already in place in these relationships and build upon it.

- Thirdly, be open to what I have to offer in these relationships.
- Fourthly, listen to places where we are not already at the table as a partner or a voice and reach out.
- Fifthly, look at the broader relationships that I presently have and which of these would be able to continue in my new role if elected bishop. The working relationship that I have with MHA Eddie Joyce, the member for Humber/Bay of Islands, the city of Corner Brook Mayor, Linda Chaisson, and with many organizations in my present City of Corner Brook, would be examples.

Communication and gathering information would be key to these relationships. Some relationships that we have in the diocese I am already a part of the conversations because of my committee exposure, and I would want to become even more involved if I was the leader/shepherd/steward of the Diocese.

The only way to build any relationship is to allow yourself to be fully open to it and to give time and energy for it to evolve. As I said, relationships would be a top priority for me as bishop, as it's always been a belief of mine that relationships are what God intended for us to have as His children, beginning with our relationship with Him.

Also, I would like to connect and form relationships with young people throughout the diocese as they are our present and our future. With the dynamics of Newfoundland and Labrador changing we are also seeing many people from other cultures and countries with whom we need to have relationships, to explore what they bring to our country, province, and Diocese. We are already in a relationship with each person that calls themselves an Anglican and now it needs to be nurtured. In all relationships I want to establish from the first encounter a culture of trust and sincerity, such that my office would be one of openness and welcome.

## Curriculum Vitae

The Rev. Canon Tanya R. White  
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twhite3059@outlook.com

*I am a dedicated Anglican Priest with almost 21 years of ordained ministry, all in the Diocese of Western Newfoundland. I am presently in my sixteenth year as Rector of the Parish of All Saints, Corner Brook. I am a person who is very pastoral with young and old alike, and love sharing God's love with all His children. I always have had a vision of a church for all people, meeting people where they are in their spirituality and Christian walk with our Lord. I want to portray God's love and acceptance to all people through my ministry. I have a strong passion for preaching God's Word both in the church building and, especially outside by living the message in my life. I also love to share ministry with all laity, encouraging everybody to use their gifts for the building up of God's kingdom, and to live out their baptismal covenant.*

### **Education and Theological Training**

#### **Master of Divinity (MDiv)**

Queen's College, St John's, NL – 2005

#### **Bachelor of Arts in Psychology, Minor in Religious Studies**

Memorial University (Sir Wilfred Grenfell College), Corner Brook, NL - 2002

### **Ordination**

**Ordained Deacon:** May 15, 2005 (The Cathedral of St. John the Evangelist, Corner Brook)

**Ordained Priest:** December 6, 2005 (St John the Divine, Port Saunders)

### **Ministry Experience**

#### **Rector**

All Saints Anglican Church, Corner Brook

August 2010 – Present

- Lead Weekly Services at 8:30 (Book of Common Prayer), 11:00 (Book of Alternative Services)
- Provide pastoral care to hospital, and to those needing a home visit, home communion, or follow up after a funeral, baptism, or marriage.
- Oversee all parish administration, caretaker, organist, forms, bulletins, schedules.
- Remind parishioners of their Stewardship
- Remind parishioners of their Outreach
- Provide Christian Education, formation, and Sacramental Preparation
- Provide a monthly Holy Eucharist at a personal retirement center (Mountainview Retirement Estates)

## **Rector**

Parish of Port Saunders – 4 Point parish

August 2005 – August 2010

- Provide 3 Services every Sunday for the parish of Port Saunders, and on the 4<sup>th</sup> Sunday of the month, do a parish service in Port Saunders parish and then travel to parish of Daniel's Harbor to provide their monthly service in 2 of their 3 points.
- Provide Sacramental Ministry to 4 points in Port Saunders and on call for parish of Daniel's Harbor.
- Coordinated Bible Study and Book Studies weekly from October to May.
- Provide equal pastoral care to all points of the parish.
- Provide Pastoral Care to the hospital and Long-Term Care

## **Chaplain**

Western Memorial Hospital (August 2004)

- Visit the Hospital Daily
- Respond to all emergencies at the hospital and Long-Term Care Facilities.
- Provide a monthly worship service at the long-term care.
- Always carry a beeper.
- Carry out an Emergency Baptism.

## **Theological Worker**

St John the Evangelist (C.B) (May-July 2004)

## **Contributions to the Wider Church**

### **General Synod**

2025 – Clergy Member in London, Ontario (44<sup>th</sup> Session)

2023 – Clergy Member in Calgary, Alberta (43<sup>rd</sup> Session) Joint assembly with ELCIC

2013 – Clergy Member, Ottawa, Ontario (40<sup>th</sup> Session) Joint assembly with ELCIC

2001 – Youth Member, Waterloo, Ontario (36<sup>th</sup> Session)

### **Provincial Synod**

2007 – Clergy Member in Western NL

### **Council of General Synod**

2001-2004 – Youth Member for the Ecclesiastical Province of Canada

## **Diocesan Ministry**

- Regional Dean for Humber - Bay of Islands (2022 - Present)
- Clergy Member for Humber – Bay of Islands, Synod Executive (2019 – Present)
- Clergy Member for Western Diocese on Queen's Corporation (2005- 2010 and 2019 – 2026)
- Member of the Planning Committee (2022 – Present, Chair Since 2025)
- Member of the Human Resources Committee (2020 – Present, Chair Since 2024)
- Member of the Discipleship Committee (2022 – Present)
- Member of the Cathedral Chapter (2022 – Present)
- Indigenous Priest for the Diocese (2017- Present)

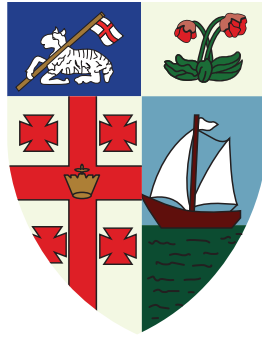
- Supervisor for 2 Parish Internships (September – December 2021)
- Supervisor for Supervised Pastoral Education (S.P.M) (2019, 2021, 2022)

### **Other Work/Volunteer Experience**

- Chaplain to Canadian Legion, Branch 13, Corner Brook (2017 – Present)
- Clergy Representative on Townsite Cemetery Committee (2010 – Present)
- Clergy Representative for the Bay of Islands Ministerial on Mount Patricia Cemetery Committee (2017 – 2019, 2025-Present)
- Founding Clergy of Open-Door Ministry (Weekly Commitment 2012 – Present)
- Treasurer for Open Door Ministry (2012 – Present)
- Ministry of Supervision Certificate (2019)
- Spiritual Director for Western Cursillo Movement (2018-2019)
- Community Member for Dementia Friendly Communities (2023)
- Clergy Member for Community Coalition for Housing Initiative (2015-2018)
- Chaplain for National ACW Conference, Killdevil (2009)
- Member of the Lions Club/Lioness Club (2005- 2010)
- Member of the School Council – Hawke’s Bay (2008 - 2010)
- Member of the Safe Grad Committee – Port Saunders (2007-2009)
- Violence Prevention Initiative (2006-2007)
- Basic Unit of CPE (2003)
- Teens Encounter Christ Weekends, both as a participant and then youth leader for numerous weekends.
- Community Development Seminars
- Award for Liturgical Praxis (Queen’s College) (2004)
- Core Pastoral Skills Certificate (2003)
- Cursillo Weekends
- Clergy Conferences
- Suicide Intervention Course

### **Areas of Personal Interest**

Salmon Fishing  
 Travelling  
 Camping  
 Dart League  
 Reading  
 Diamond Dot Painting  
 Playing Cards and Games



## VIDEO LINKS

Terrance Coates

Nicole Critch

Donald Davidson

Mickton Phiri

Canon Tanya White