

2020 EPISCOPAL ELECTION
NOMINEE PROFILE

The Rev. Anna Greenwood-Lee

QUICK FACTS



✠ NOMINATOR: Barry Foster (clergy)

✠ CURRENT LOCATION: Calgary, AB

✠ ORDINATION HISTORY

Ordained a deacon: September 17, 2000
Diocese of Calgary

Ordained a priest: June 3, 2001
Diocese of Calgary

✠ ON THE WEB (CLICK LINKS BELOW)

[St Laurence Anglican Church](#)

[The Wisdom Centre](#)

[Twitter \(personal/professional\)](#)

[Vimeo](#) (sermons and reflections)

[Podcast Interview with Inception of Wonder](#)

Interview begins about 5:30 minutes in, if you want to skip the pre-amble.

EDUCATION

Bachelor of Arts	Religious Studies (Honours) Mount Allison University, Sackville, NB (1997)
Clinical Pastoral Education	Brigham and Women's Hospital, Boston, MA (2000)
Master of Divinity	Episcopal Divinity School, Cambridge, MA (2000) Recipient of Peace and Justice Award
Master of Business Administration	University of Athabasca, Distance Education (2019-present) Have completed courses in Employment Law for HR Professionals, Strategic Management, Human Resources Management, Managerial Accounting, Marketing Management and Managerial Economics. Currently enrolled in Operations Management.

OTHER SIGNIFICANT EDUCATIONAL OPPORTUNITIES

Experience 1: Champion Communications, 2019
One-on-one media training and coaching.

Experience 2: Treaty 7, 2018-2019
I was honored to take part in a year-long elder-led reconciliation project with elders and religious leaders from Treaty 7.

Experience 3: Executive Directions, 2007-2008
Completed a two-year training program for executive directors of non-profits that included monthly teaching sessions as well as private coaching.



AFFILIATIONS + PUBLICATIONS

Globe and Mail article in which I am featured: [As Passover Easter and Ramadan Services are Cancelled Amid Covid-19, preacher wonders: Where is God in All This?](#), March 30, 2020

An Op Ed I wrote for the *Calgary Herald*: [We all Win when We Work Together Toward the Same Goal](#), October 17, 2019

Calgary Eyeopener, CBC Radio interview with myself, a rabbi and an iman: [Interfaith Alliance Coming Together for the Common Good](#), October 17, 2019

Global News TV news story about the Calgary Alliance for the Common Good; shows my experience in community organizing and speaking to the press: [Calgary Coalition Not Allowed to Weigh In on Upcoming Budget Cuts](#), July 22, 2019

I have had a few book reviews published in the *Anglican Theological Review* including this one: [Faithful Families: Creating Sacred Moments at Home](#)

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WORK HISTORY

✠ POSITION HISTORY

Position 1: Incumbent, St. Laurence
Diocese of Calgary, Calgary AB
2006 - Present

- Revitalized a struggling church so that instead of questioning their survival they are celebrating their vitality
- Oversaw a successful \$1.5 million capital campaign and renovation
- Created the [Wisdom Centre](#) network of 800 plus people that explores how to re-imagine corporate and individual spirituality in the 21st century. We started in 2007 and have hosted speakers such as Phyllis Tickle, Brian McLaren, Matthew Fox and Cynthia Bourgeault. People come to our events from across Western Canada and we attract Anglicans, people of other faiths and denominations and those who have left the church.
- Increased membership (now at 140 families) as well as financial and volunteer commitments
- Manage a four-person clergy team as well as three part-time staff
- Raised up three people for ordination and mentored new clergy
- Led the parish to becoming affirming and welcoming of LGBTQ2S+ in a diocese that is neither affirming nor supportive of those who are
- Fostered collaboration among Anglican parishes with initiatives such as the OneBody Youth Program and shared summer services. Built relationships of trust with Indigenous members of the diocese and especially with our neighbouring parish on the Tsuut'ina Nation.
- Collaborated with other leaders in Calgary to create and sustain both the [Calgary Alliance for the Common Good](#) and the [Calgary Interfaith Council](#).

Position 2: Associate Priest, Grace Church on-the-Hill
Diocese of Toronto, Toronto ON
2003 – 2006

- Shared in administration, leadership and pastoral care of a large program-size parish with a strong choral program.
- Improved parish communications by introducing electronic communication.
- Led a vibrant youth group and created a successful 20- and 30-something group.
- Served on the board and as chair of communications for the Women's Interchurch Council of Canada

Position 3: Curate then Assistant Priest, Christ Church
Diocese of Calgary, Calgary AB
2000 - 2002

- Major responsibilities in preaching, pastoral care, outreach and Christian education in a program-sized parish

Position 4: Student Intern, St. George's in-the-Pines
Diocese of Calgary, Banff AB
Summer 1998

- Shared in preaching, pastoral duties and outreach
- Ministered to young people in Banff and developed and led eco-theology and eco-spirituality programs which were attended both by churchgoers and the wider community

SPECIALIZED WORK

Congregational Development

I have a passion for how churches can improve their governance and organize themselves to deal with conflict and change. I believe both our clergy and our lay people need training and support in these areas. I am particularly interested in helping both lay and clergy become better facilitators and leaders.

Drawing on my own experience of transforming St. Laurence from struggling to thriving, and after having completed the two-year Congregational Development Certificate offered by the Diocese of New Westminster, I am now a Congregational Development Trainer. I am part of the teaching team for the week-long Congregational Development School. Since COVID, I meet regularly by Zoom with other trainers across North America to talk about how best to lead in these challenging times.

I am also very interested in change theory and have learned to apply Theory-U, developed by Otis Scharmer at MIT (<https://www.presencing.org/>). Scharmer's idea that leaders need to 'learn from the future as it emerges' is invaluable for church leaders in these challenging and changing times.

21st Century Theology and Practice

My interest in contemporary theology and how the church needs to re-imagine itself as an institution has led me to work with my colleague, The Rev. Christine Conkin, to teach a number of courses through the Wisdom Centre and at Sorrento Retreat Centre. Courses offered so far include "Chaos, Decline, Revitalization and Re-Birth: The Church in the 21st Century" and "Shifts, Shake-Ups and Rumbblings: Theology in the 21st Century." In October we will be teaching "The Turbulent 2020s: A Theological Field Guide."

In 2019, I was a speaker at the YYChurch Conference answering the question, "Why Church?"

Interfaith Work

Through my involvement with the Calgary Interfaith Council, I started a very successful interfaith Bible study that I co-lead with two rabbis and a Lutheran pastor. We have learned much from one another and built relationships of trust that have enabled us to do community work together, such as organizing vigils and interfaith services.

✠ RESPONSIBILITIES TO THE COMMUNITY

2018 - Present. Board Chair and Media Spokesperson
Calgary Alliance for the Common Good

- Helped transition the Alliance from a good idea to a 36,000-member organization bringing together Jews, Christians, Muslims, community, and labour groups to organize for a more just and compassionate Calgary. Successfully advocated to maintain \$70 million in city services including the city's mental health and addiction strategy and the low-income transit pass. During the first months of the COVID pandemic, we met regularly with the Mayor Nenshi and his senior staff to ensure that the most vulnerable did not suffer unduly in these challenging times.

2012 - Present. Secretary and Treasurer, Anglican Representative
Calgary Council of Churches

✠ RESPONSIBILITIES TO THE WIDER CHURCH

Senior Leadership 1: Regional Dean of Glenmore, 2010 - 2016

Senior Leadership 2: Member of Diocesan Council and Diocesan Management
2013 - 2016

Senior Leadership 3: Member of Diocesan Administration and Finance Committee
2018 - Present

✠ HOW WILL YOUR WORK EXPERIENCES INFORM YOUR APPROACH TO FUNCTIONING AS A BISHOP IN THIS DIOCESE?

Over my 20 years as an ordained person, I have come to appreciate the ministry of administration. Our pastoral, sacramental and prophetic work needs to be undergirded by efficient and effective administration. Moreover, as we ask lay people to volunteer their time, energy and gifts to help us in the administration of the church, we must ensure that we do not waste people's time, underestimate their abilities, or overburden volunteers.

I have also come to understand the importance of transparency in financial and governance matters. Leaders and institutions must be accountable to the people they serve and the resources over which they are stewards.

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LEADERSHIP PHILOSOPHY

1. EXPLAIN YOUR UNDERSTANDING OF THE DIFFERENCES BETWEEN PRESBYTERAL AND EPISCOPAL MINISTRY.

To use the metaphor of a dance hall, presbyteral ministry is very much on the floor, part of the dance, and, largely, dancing with one partner or parish church. Conversely, I believe episcopal ministry means going back and forth between the dance floor and the balcony. When on the balcony, it's easier to look at dance as a whole and to see the flow and patterns.

Episcopal leadership means helping the Anglican Church be both ancient and ever-new. Bishops must interpret the changes in the church and society, set strategic direction, and care for and speak for the whole. Episcopal leadership must be cognizant of the particular gifts and shortcomings of the diocese and work to tease out the God-given potential and possibilities. All this must be done while offering a ministry of care and support.

There is great wisdom in our system of being 'Episcopally led, Synodically governed.' Just as in parish ministry a priest cannot be out of step with their parish, so a bishop cannot be out of step with their diocese.

2. WHAT MODEL OF LEADERSHIP DO YOU PRACTICE? WHO IS THE MENTOR FROM WHOM YOU HAVE LEARNED TO LEAD?

I often come back to the words of St. Irenaeus, "the Glory of God is a human being, fully alive," and strive to be a leader that calls out and nurtures the gift of others. At the same time, I am also not afraid to be directive, to hold people to account, and to give and ask for constructive feedback. More and more in my leadership I find myself asking those around me, "what am I not seeing" and "what are you hearing." I seek to listen and consult in order to take definitive action when necessary.

When I took part in the Executive Directions training program, I was blessed to have personal coaching from Corey Olynik. Corey had a breadth of experience in the church, non-profit, corporate, and political realms and taught me a lot about myself and about leadership. A key lesson I took from him is that there is a time to consult and to listen and also a time to act decisively.

I also credit my grandfather, who taught me that reputations take a long time to build and are very easily ruined. He taught me the importance of treating everyone I come across with kindness and honesty.

Finally, I have to mention Dr. Kwok Pui Lan, one of my seminary professors, who, by her own work and example, taught me to be aware of my own privilege, to speak truth to power, and to listen to the wisdom of the under-represented voices.

3. A SIGNIFICANT PART OF THE ROLE OF BISHOP IS MAKING DIFFICULT DECISIONS AND OFTEN THOSE DECISIONS RESULT IN HAVING TO SAY "NO" TO PEOPLE. DESCRIBE AN EXPERIENCE OF MAKING A DIFFICULT DECISION IN THE MIDDLE OF CONFLICT OR DISPUTE AND HOW YOU HANDLED IT.

There is a difference between role conflict and personal conflict. Experience has taught that sometimes as priest/chair/employer I encounter conflict with someone, and resolution must be sought. For instance, while I get along extremely well on an interpersonal level with my associate priest and the executive director of the Calgary Alliance, there have been instances when I have had to tell them that an action they took was inappropriate. I have learned that while I sometimes am tempted to make excuses for people or to 'let things go,' it is in fact my role and obligation to give people constructive feedback and to be clear about expectations of proper conduct.

In my current role as chair of the Calgary Alliance, I am approached almost weekly with someone's good idea that the Alliance should take on. While many of the ideas are indeed 'good,' as chair of the board I am aware that we must not spread ourselves too thin or constantly take on new projects. We need to accomplish the tasks our board and strategy team have agreed upon and not constantly be swayed by new ideas or projects, however worthy.

Here's a link to a [2-minute sermon about a conflict](#) I was involved in and how I am constantly trying to remind myself that 'it's not all about me.'

4. WORKING WITH THE DIOCESAN COUNCIL, THE BISHOP HAS OVERALL RESPONSIBILITY FOR MANAGEMENT OF THE AFFAIRS AND OPERATIONS OF THE DIOCESE. WHAT TRAINING AND EXPERIENCE HAVE YOU HAD IN CHAIRING AND/OR WORKING WITH A VOLUNTEER BOARD AND WHAT HAVE YOU LEARNED FROM THAT EXPERIENCE?

I have 20 years of experience with church boards and have also served on the board of the Calgary Homeless Foundation and as chair of the Community Action Committee (an umbrella group of homeless serving agencies in Calgary). I now serve as chair of the Calgary Alliance for the Common Good. People report that I chair efficient and effective meetings. I intentionally reflect upon and seek feedback on my abilities and shortcomings as chair so as to not waste people's time and to get work done in a way that makes people feel heard, appreciated, and included.

The training I received in the two-year Executive Directions program has been invaluable. It was tailored for directors of non-profits working with volunteer boards and provided training in governance, conflict management, facilitation, vision, and strategy. The congregational development course I took and now teach also puts significant emphasis on these skills.

5. WHAT IS THE MOST CHALLENGING PART OF CHURCH WORK FOR YOU?

I love people but sometimes get frustrated when I feel that much of my work is managing egos. I do my best (not always successfully) to keep my own ego in check and work hard to get people to put aside their egos and work together towards a common purpose and mission. This is not always easy. I remind myself often that whoever wants to become greatest must become a servant (Matthew 20:26).

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REGARDING OUR DIOCESE

6. INFORMED BY THE ANGLICAN COMMUNION'S FIVE MARKS OF MISSION AND DEVELOPED THROUGH A CONSULTATIVE PROCESS OF LISTENING AND DISCERNMENT THROUGH TWO CONSECUTIVE SYNODS, OUR DIOCESAN VISION OF *RENEWED HEARTS, RENEWED SPIRITS, RENEWED PEOPLE*, HAS BECOME CENTRAL TO OUR IDENTITY AS A DIOCESE. IN IT, THERE ARE THREE AREAS OF FOCUS: *FAITH IN ACTION, FAITH IN FORMATION AND FAITH IN FOUNDATION*—EACH WITH A SET OF 'DIRECTIONS' TO GIVE US COMMON PURPOSE, LANGUAGE AND PERSPECTIVE.

PLEASE DESCRIBE AN EXPERIENCE OF IMPLEMENTING CHANGE IN ORDER TO AFFECT A COMMON VISION. WHAT CHALLENGES DID YOU ENCOUNTER IN CHANGE MANAGEMENT?

In an extended interim period before I arrived, the people of St. Laurence had engaged in discernment as to whether they were being called to close their doors, merge with another congregation, or live out a new vision. They adopted a new vision as an "intentional community" and hired me to implement this vision. The diocese told me I had three years to turn the church around or close its doors.

In order to bring a vision from a written document to an embodied reality, people have to clearly understand and believe in the vision and must feel that it is worth their time, energy, and resources. I often come back to the wise words of my coach, Corey Olynik, who, when I was struggling to understand why some people only seemed to have partially 'bought into' the parish vision, explained that in churches the two votes you have to pay attention to are how people vote with their feet and their money. Ultimately, it's easy to put your hand up at a meeting but the true test is how people vote with their time and resources.

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7. IN WHAT WAYS WILL YOUR EXPERIENCE INFORM HOW YOU HELP US LIVE OUT THE VISION GOD HAS GIVEN TO US AT THIS TIME AND IN THIS PLACE?

My experience at St. Laurence has taught me that when implementing a vision each step needs to be engaging, and energizing—rather than just a whole lot of meetings. If each step along the way is an end in and of itself and is life-giving, people will come on board with their feet and their money.

When I started at St. Laurence, I 'hit the ground listening.' I knew I would not be effective as a leader until I built relationships of trust and came to understand the people I was serving. I would take the same approach as bishop. I would encourage open and honest conversations, vigorous discussion, and deep listening.

As Anglicans we often end our services with the Doxology saying together, *Glory to God, whose power working in us can do infinitely more than we can ask or imagine. Glory to God from generation to generation, in the Church and in Christ Jesus.* As bishop, I would remind you of the truth of these words. God is everywhere and always at work in us and in the world.

8. IN THIS DIOCESE, WE TAKE SERIOUSLY THE CALL TO REPUDIATE AND RENOUNCE THE DOCTRINE OF DISCOVERY AS CONTRARY TO THE GOSPEL OF JESUS CHRIST. WE ARE ON A SACRED JOURNEY TO DECOLONIZE OUR POLICIES, PROGRAMS AND STRUCTURES TOWARDS A RIGHT RELATIONSHIP WITH INDIGENOUS PEOPLES WITHIN CANADA.

IN WHAT WAYS HAVE YOU BEEN INFORMED BY AND TAKEN PART IN THIS WORK, BOTH PERSONALLY AND CORPORATELY?

My most significant work in this area was participating in a year-long elder led reconciliation process. A dozen church leaders met with an equal number of elders for a full year. We did our best to truly listen and learn from one another. I learned a lot about how these elders perceive the church, what they see as its strengths and its short-comings, what they hope the church could become in order to truly include them as full members. I also learned that we have so harmed and hurt some of our brothers and sisters that they will never feel welcome in a Christian church. This means that we must find other ways to be in relationship with them.

I have organized a number of events about reconciliation for the Wisdom Centre, including showing a documentary that was made on the Blood reserve and hosting Travis Enright, Archdeacon for Indigenous ministry from the Diocese of Edmonton. I have taught about and facilitated conversations about the Doctrine of Discovery in several of my courses.

At the parish level we have participated in the blanket exercise and are blessed to be neighbors to Tsuut'ina Nation and to count a few members of that Nation as members of the parish. See below for my current involvement in a campaign to increase the number of Aboriginal Liaison Officers in the Calgary Police Service.

9. FURTHER TO OUR WORK OF DECOLONIZATION, WE ARE ACTIVELY WORKING TOWARDS BEING A RECONCILING CHURCH AND WE ARE IN THE PROCESS OF DISCOVERING WHAT THAT MEANS BOTH PERSONALLY AND CORPORATELY. WE KNOW THAT RACISM CONTINUES TO BE A CENTRAL ANIMATING FACTOR IN THE DISPOSSESSION OF PEOPLE OF COLOUR IN WESTERN INSTITUTIONS (THE ANGLICAN CHURCH INCLUDED).

PROVIDE AN EXAMPLE OF WHERE/WHEN HAVE YOU EXPERIENCED SYSTEMIC RACISM, AND HOW YOU THINK A DIOCESE COULD BEGIN TO ADDRESS ISSUES OF RACISM IN ITS OWN CONTEXT?

I think the clearest example of systematic racism that I see is the high number of Indigenous children who are in government care and the over-representation of Aboriginal people in the justice and correctional systems. There are more children in care now than there was at the height of residential schools. We still assume Indigenous persons are unable to care for their children and that their children are 'better off' in care. We criminalize poverty and ignore intergenerational trauma.

In response the church needs to live out the 4th Mark of Mission and to "to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation." I am currently involved with elders and other community members in a campaign to get the Calgary Police to increase the number of Aboriginal Liaison Officers. At present there is one for the whole city. We are advocating that there be one in each of the eight precincts.

Systematic racism must be dealt with at the policy level and the church needs to be active in the work of creating more just and compassionate structures and systems. As Ibram X Kendi says in his book, *How to be An Anti-Racist*, "One either allows racial inequities to persevere, as a racist, or confronts racial inequities, as an anti-racist. There is no in-between safe space of 'not racist.'"

The church also needs to decolonize itself and to discover what it would mean to be a 'post-white' church. To quote from *How to be An Anti-Racist* "like fighting an addiction, being an antiracist requires persistent self-awareness, constant self-criticism, and regular self-examination."

How do we move from being a group of well-intentioned white people to a church that truly reflects the diversity of God's people? How do we welcome people of other cultures and languages into our life? How do we come to understand our own, sometimes racist, assumptions, and truly come to welcome all children of God into the life of the church? What about the times, places and ways we gather prevent others from joining us? Sunday morning is increasingly a very privileged time when many of our racialized brothers and sisters are working.

Here's a link to a [2-minute sermon about my own family history of colonialism](#) and my own emerging understanding of my white privilege.

10. ONE OF THE THINGS WE HAVE LEARNED AS THE CHURCH IN POST-CHRISTENDOM IS THAT WHAT SUSTAINED US IN THE PAST WILL NOT SUSTAIN US IN THE FUTURE (CF. "ELLIOT REPORT").

WHAT ARE THOSE "FUNDAMENTALS" THAT WE WILL NOT WANT TO LOSE DURING THIS TIME OF TRANSITION IN THE LIFE OF THE CHURCH? AND WHAT WILL WE NEED TO LEAVE BEHIND?

We will not lose sacraments and beauty, creating communities where people are known and loved. We need to leave behind the idea that we are solely in the business of getting people in pews of parish churches on Sunday mornings. We need to expand into other ways of inviting people into the Christian life. We need to let go of the idea that our primary goal is **going** to church and live into our call to **be** the Church.

11. IN WHAT IMPORTANT WAYS DO YOU IMAGINE THAT THE COVID-19 PANDEMIC WILL AFFECT THE ANGLICAN CHURCH?

That COVID has forced us to innovate and become more accessible should, in the long run, be a gift. While it will be a tremendous relief to be able to gather again in the full and joyful way we are used to, I hope that we take some of what we have learned about how to make ourselves more digitally accessible and more flexible into the future with us.

Parish ministry is often so focused on the “apostles teaching and fellowship, breaking of bread and the prayers” part of our baptismal covenant that we do not always live into the other parts of the covenant as fully and as creatively as we could. COVID should be a time when we re-engage with all aspects of our baptismal covenant. COVID is allowing us to find new ways to proclaim by word and example the good news of God in Christ and to refocus our attention on striving for justice and peace among all people.

12. IN THIS DIOCESE, THE SACRAMENTS (FOR EXAMPLE: BAPTISM, COMMUNION, MARRIAGE) OF THE CHURCH ARE AVAILABLE TO ALL PEOPLE ON EQUAL TERMS. HOW, IN WORD AND DEED, HAVE YOU EMBODIED THIS UNDERSTANDING?

In 2016 I was reprimanded and removed from my position as regional dean for participating in a wedding between two faithful children of God. I look forward to serving in a diocese where the sacraments are available to all people on equal terms and where I am not inhibited from living out my baptismal covenant to respect the dignity of every human being.

13. IN A DIOCESE WHERE IT CAN TAKE A DAY’S JOURNEY TO TRAVEL FROM ONE AREA TO ANOTHER—SOME ON LAND AND SOME BY WATER—OUR BISHOP MUST SPEND A GREAT DEAL OF TIME TRAVELLING. HOW WILL YOU MANAGE THIS REALITY?

I have great family support and am comfortable driving long distances as long I have music and podcasts to listen to. Travelling by boat is one of my favorite ways to get from place to place. My husband and I met sailing in the Gulf Islands and would welcome a chance to return to those waters.