

CURRICULUM VITAE

The Venerable Terry Alan Leer

DOB: 1956-03-05

Ordained deacon: 1982-05-20

Ordained priest: 1983-03-20

Appointed canon: 2004

Collated archdeacon: 2013

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[Terry Leer](#)

SUMMARY

- Demonstrated skills in curriculum design and delivery with an emphasis on discipleship development and education for lay people.
- Effective in vision process, goal setting, ministry evaluation and parish leadership; more than thirty years of broadly based parish experience (rural and urban).
- Proven strengths in preaching, teaching, administration, one-on-one counselling and the production of written materials.
- Proven commitment to diocesan life and ministry.

MINISTRY HISTORY

2013 to present **Archdeacon for Mission Development, Diocese of Athabasca.**

Tasked in this full-time position with the goal of changing the culture of the diocese, shifting clergy and laity from the concept of the Church as passive recipients of professional ministry to the active body of Christ's disciples engaged in mission. Responsible for the design and delivery of a modular education system of discipleship development, support for clergy, and support for the ministry of the bishop. Served as member of General Synods 2010 - 2016, member of Council of General Synod, 2012 – 2016. Member of Provincial Panel supporting the episcopal election in the Diocese of Brandon, 2015.

2007 to 2013 **Rector, The Parish of Christ Church, Grande Prairie, AB.**

Tasked in this full-time position with guiding worship, administration and leadership in this single-point parish following a long period of interim ministries, a difficult end to the former incumbent's ministry and a sometimes problematical history. Strong emphasis on preaching, teaching and vision processes. Involved in renovations of the physical plant following a flood. Assisted the diocese by serving as Secretary to the Episcopal Search Committee. Appointed Regional Dean November, 2012.

1993 to 2007 **Rector, All Saints' Parish, Fort McMurray, AB.**

Responsible for worship, administration and leadership in this full-time position in this single-point parish. Instrumental in eliminating the outstanding operating deficit of \$17,000 and enabling the parish to develop a \$50,000 surplus by 2006. Strong emphasis on preaching, teaching and

parish renewal. Assisted the diocese by serving several terms as Clerical Secretary to Synod, Regional Dean, Chair of Synod Organizing Committee and on the Diocesan Executive Council. Strong involvement in the local Ministerial Association. Provided leadership in a building program related to the Group Home Programs of the parish known as St. Aidan's House Society. **Appointed a Canon to the Cathedral of St. James**, November 2004.

January, 2004, to June, 2005 **Contract lecturer, Keyano College, Fort McMurray, AB.**
Responsible for developing and delivering a pilot University transfer course in Religious Studies, Western Religious Traditions (Judaism, Christianity, Islam). This course was offered once each academic year.

1989 to 1993 **Associate Priest, St. Timothy's, Edmonton, AB.**
Full-time position. Responsible for ministry to younger families. Shared in worship, administration and leadership. Reorganized the Sunday School and education programs, resulting in a 100% increase in registrations over three years. Designed a stewardship visitation program, which resulted in a \$7,000 budgetary surplus.

1984 to 1989 **Rector, St. Edmund's Parish, Sedgewick, AB.**
Full-time position. Responsible for worship, administration and leadership in this five-point, rural parish. Instrumental in keeping the parish open and thriving. Developed the leadership structures within each of the five churches. Coordinated a county-wide Christian Education program within the public school system. Served as a voice for the rural Church on the Diocesan Executive Council. Strong involvement within the deanery.

1982 to 1984 **Associate Curate, St. John's Parish, Grand Centre, AB.**
Full-time position. Responsible for two of the five congregations in this five-point, rural parish. Provided a sense of stability and constancy that enabled the congregations to function. Improved the delivery of educational programs. Emphasis on development of ministry and a sense of ownership of the ministry.

EDUCATION

2013 Intensive M.Div. course, "Workshop Design and Implementation", Wycliffe College, University of Toronto, Toronto, ON.
2002 Clergy Leadership Training Institute, Anglican Renewal Ministries, SK.
2000 Long term ministry seminar, Saskatoon, SK.
1991 – 1992 Full-year Biblical Hebrew, University of Alberta, Edmonton, AB.
1982 Master of Divinity, Wycliffe College, University of Toronto, Toronto, ON.
1979 Bachelor of Arts (Special; with distinction), University of Alberta, Edmonton, AB.
One year spent at the University of Mannheim, Mannheim, Germany.

Various times and locations

- Attended the Billy Graham School of Evangelism (twice), Lake Louise, AB.
- Two terms, American Sign Language, Ontario Hearing Society, Toronto, ON.
- Seminar: Stephen Ministries, Congregational Development, Edmonton, AB.
- Seminar: Don Posterski, the Gospel and Youth, King's College, Edmonton, AB.
- Seminar: Anglican Covenant, Wycliffe College, Toronto, ON, May, 2012.
- Vital and Healthy Parishes Consultations in 2014 and 2016.
- Stewardship Education Consultations in 2015 and 2016.
- Theological Education Consultation in 2017.

- Member of WECAN, a Western Canadian Educational Consortium

FIELDS OF INTEREST

- Discipleship development, mission orientation across the diocese.
- Parish renewal without a necessarily charismatic expression.
- Preaching, teaching and the development of educational resources.
- Visionary leadership

SKILLS

- Program and curriculum development.
- Production of written communications in support of ministry goals (“Training Disciples to Follow Jesus in Mission”, materials for the *Athabasca Discipleship Training School* and the like).
- Diagnosis and insight within counselling relationships.

ACTIVITIES AND HOBBIES

- Music (instrumental and vocal).
- Musical theatre (onstage and instrumental).
- Languages.

References

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Eight Questions: **The Ven. Canon Terry Leer**

Date: May 7, 2018

Latest revision: May 12, 2018

1. Please share with us some of your spiritual autobiography. How did you come to be a disciple of Jesus Christ and a priest in the Church of God? What have been some of the milestones in your journey?

I was converted to Jesus Christ through the acceptance and love of the family of the then rector of St. Andrew's Anglican Church in Kitchener, ON. A former Mormon, I had given up on the Christian Church after my inquiries—when met at all—were met with, “Check your local library for the following books.” I was transformed when the rector's family invited me to church and his wife dragged me to the communion rail to receive holy communion. The Holy Spirit entered my life and the Janke family allowed me to both experience ministry and to minister.

I attended church faithfully throughout that school year and by the end of it had come to understand that I was called to be a priest. I spent my last year of high school testing the vocation through ministry in the parish.

Throughout my university days I relied on the Church to be God's still small voice to me—to speak comfort, to challenge, and to guide. My conversion process in the Anglican Church has created a deep-seated loyalty to the Anglican Church of Canada and has fostered my need to serve God through the ACofC.

The milestones in my journey have actually been people: The Rev. Harry Janke, The Rev. Dr. Oliver O'Donovan, Mrs. Elaine Leer, Benjamin Leer, Timothy Leer, The Rt. Rev. John Clarke, The Rev. Janice Orr, The Rt. Rev. Fraser Lawton. These people have trained me for God's mission and supported my struggle to hear God's voice.

2. Tell us about what you do to tend to your own spiritual health and vitality. What are the practices of contemplation, prayer, and service that are most meaningful to you? How will you work to preserve these habits and encourage others in the diocese to tend to their own spiritual [needs] after you take on the busy schedule of a Bishop?

I am not monastic in my spiritual practices. Spending much of my time in my own head, I need and crave the input of others. I look forward to time spent in discussion with my fellow presbyters. I have come to appreciate the praying of the Daily Office within the Synod Office staff. Within the “Myers-Briggs” framework, I am an INTJ and value the insights of other authors. Given the teachings of the New Testament, I actively avoid being a “Lone Ranger” disciple and rely on the Body of Christ to be God's voice to me.

In this, I would view the Diocesan Bishop (before retirement), the Dean and the Archdeacons as a kind of college of presbyters in which mutual accountability could be established and the means to support our spiritual maturity could be developed.

However, as one of the pastors to the other pastors, I would also seek to discern the contexts and spiritual needs of our clerics. There is not a “one size fits all” set of spiritual practices that will respond to the actual needs of each disciple. Intentional experimentation will be required to find the means to best support each ordained disciple. It is part of God's call to me to mentor my fellow disciples. I would hope and pray that the college of presbyters would join me in this and that the diocesan priests would accept the support we have to give.

3. What is your vision for the Diocese of Rupert's Land, and what would be your top three priorities for moving towards that vision?

The Diocese of Rupert's Land is already working hard as it experiments in response to the changing landscape of the Church in Canada. The new bishop will have to actively support such experimentation and focus diocesan attention on

- our WHY—why does the diocese exist? What is our part in God’s mission?
- our WHO—who is this God calling us to serve his mission? Who are we as the ambassadors of his kingdom in Manitoba? Who are we as Christ’s Body and God’s Family?
- our WHAT—what is God calling us to do in order to reach out to others in active love and clear proclamation? What ministries will serve God’s mission most effectively?

Such a shift in focus will work to overcome divisions, promote a unity founded in mutual respect and love, and provide a clear sense of our future goals and directions.

God’s love is primarily characterized by his sacrifice (in creation, in the incarnation and in the crucifixion). The new bishop and the diocese are being called to walk the royal way of the cross and that path of sacrifice is the prime expression of God’s love. This, too, will serve to unite us, as each of us sacrifices on behalf of the other.

The Diocese of Rupert’s Land is to be sacrament-like in living out the love of God as disciples of our Lord.

4. How do you see the relationship between celebrating the distinctiveness of the Anglican way of being Church and being open to ecumenical cooperation and full communion partnerships with other Christian traditions?

A Shakespearean character once advised, “Unto thine own self be true.” Good advice for the Anglican Church of Canada in this era of divisions and a vaguely-defined willingness to accommodate to the demands of our culture and society.

But if we are to be true to our own vocation and identity in Christ, then we must first be clear about who God is, to what he has called us and our relationship to one another in Christ. As Anglicans, we process our experience of Christ through the lens of scripture using the best and broadest tools which our tradition and reason have developed and whose use is guided by the Spirit. We use such foundations to speak to the world on the issues and struggles which confront us.

Knowing who we are in Christ and knowing the mission of God which propels us will create the platforms from which we may both uniquely proclaim the gospel and serve the world in cooperation with others. Our proclamation stems from our context and our service responds to the contexts of others.

We maintain our distinctiveness by generously sharing the gifts God has given us and accepting the gifts of others. It is vital to note that this is not merely good stewardship—it is essential to our identity and to God’s call.

5. How would you foster unity within our Diocese and enable us to be connected to and engaged in the work of the Anglican Church of Canada, the wider Anglican Communion, and other global partnerships? Why?

We are part of the one, holy, catholic and apostolic Church. God himself defines us a single Body with many members. We have been set aside, made unique through the indwelling reality of the Spirit. We span time and context. We are sent by God into his world in proclamation and service. Anything we do that impairs this divine definition must surely grieve the heart of God.

As mentioned above, such essential unity will be fostered as we reclaim God’s mission. That mission springs from the sacrificing love of God as proclaimed in creation, in the incarnation, in the crucifixion and in the resurrection.

This divine definition has implications for

- ✓ ecumenism,

- ✓ marriage discipline and practices,
- ✓ ministry in support of God's mission,
- ✓ global relationships, and
- ✓ involvement in the life of the Canadian Church (Houses of Bishops, synods at three levels, diocesan panels and boards).

While the expression of this definition of the Church is contextual, the definition itself transcends our circumstances and we are called upon by God to be one, holy, catholic and apostolic. As it is with the one fruit of the Spirit, there is but one Church.

6. What is your understanding of marriage, and how would you engage the whole Diocese in its ongoing discernment around the inclusion of same gender partners in this commitment?

The Primate's Commission on Canon XXI was destined by the enabling resolution to failure. I wish they had been commissioned to study *if* it were possible to redefine marriage in light of scripture, reason and tradition (including the Solemn Declaration and the Great Tradition of the Church).

We now require some kind of notwithstanding clause with respect to our theology of marriage and the work of the commission provided no guidance on how that might be achieved. "Notwithstanding the views of scripture and of the Great Tradition on marriage, the Anglican Church of Canada chooses..." I do not know how to come to such a clause.

So, I am stuck trying to hear God's still, small voice on this issue being spoken through the often overheated rhetoric of the debate on the legal statement. The divisions and acrimony make hearing God difficult. But I do not presume to know God's will definitively on this issue—I have only my own opinions.

If possible, I would avoid a vote on the canonical change: the vote is a "lose – lose" situation and any result will only end in further divisions. I would clearly state that accepting the traditional view of marriage still lies within the doctrine of the ACofC. I would support the decisions of individual bishops to determine practices within their own jurisdictions (which represents the current reality). I would insist on sacrificing love and genuine acceptance as the standard for all pastoral relationships within the Diocese of Rupert's Land.

7. How would you engage the younger generations in the Church and its mission?

Everyone, irrespective of age, wants to be involved in something greater than themselves. Younger people are willing to sacrifice their time, efforts and abilities for the sake of that higher purpose—as long as the results of their sacrifices are meaningful, effective and tangible. Unlike my generation and that of my parents, loyalty to the institution and a commitment to ensure its future existence mean little. In the opinion of many, the Church will only deserve to continue by

- proclaiming the Good News of the Kingdom,
- teaching, baptizing, and nurturing new believers,
- responding to human need by loving service,
- transforming unjust structures of society, challenging violence of every kind, and pursuing peace and reconciliation, and
- safeguarding the integrity of creation, and sustaining and renewing the life of the earth.

I would challenge the whole of the diocese, both young and old, to lay claim to these goals for themselves. But, the diocese will also have to plan and work to achieve such goals. A vision statement such as the "Marks of Mission" is only of value when it actually informs our planning and guides our actions.

To actively pursue God's mission through these tools, the existing Church will have to sacrifice its hunger for the past (a nostalgic, attractional approach) and its understanding of the Church as a refuge from change. Sunday worship is never about recuperation—it is about ministry rations for the week ahead.

8. How will you encourage this diocese in its continuing response to the call to healing and reconciliation with Indigenous Peoples in Canada, and what role do you see an Indigenous Anglican Church playing in this process?

I need to hear the stories of others and to accept the radical uniqueness of indigenous cultures in Canada. This has to be done in a way that respects the contributions of both indigenous and settler peoples. Such listening must be founded on mutual love, respect and a thorough grasp of scripture processed through reason and the Great Tradition. What a tightrope we walk—striding away from the assimilation practices of the past and walking resolutely forward towards mutual accountability and ministry in the name of Christ!

But, as mentioned before, I do not have to walk this path alone. I expect to hear God speaking to me through the words and experiences of others. I expect—if not demand—to benefit from the wisdom of those with more knowledge and greater experience than I. The difficult part will be to balance the time needed for genuine listening with the compulsion to take action.

My exposure through a number of meetings of the General Synod and through the last two meetings of the Provincial Synod has begun to teach me that balance between listening and acting. As with the issues raised in question 6 above, it is also crucial to remember that conversation and action preceded my involvement. My goal in all areas of episcopal ministry is to move forward, not to repeal or dwell in the past. I reach out behind to help support others, but look forward towards God's mission.