

Clerk's stamp:

COURT FILE NUMBER 210161956-P-1

COURT COURT OF QUEEN'S BENCH OF ALBERTA

JUDICIAL CENTRE EDMONTON

CROWN HER MAJESTY THE QUEEN

ACCUSED JAMES COATES

DOCUMENT **AFFIDAVIT OF ERIN COATES**

ADDRESS FOR SERVICE AND
CONTACT INFORMATION OF PARTY
FILING THIS DOCUMENT:

James Kitchen
Justice Centre for Constitutional Freedoms
#253, 7620 Elbow Drive SW
Calgary, Alberta T2V 1K2

AFFIDAVIT OF ERIN COATES

Sworn on February 26, 2021

- I, Erin Coates, in the Province of Alberta, SWEAR AND SAY THAT:
1. I am the wife of James Coates, the accused in this matter, and, as such, have full knowledge of all matters stated herein except where based on information and belief, in which case I verily believe same to be true. All references within to “my husband” and “James” are references to James Coates.
 2. My husband was born on He is a Canadian citizen. He does not have a criminal record.

3. He is a local Christian minister and lead pastor of Grace Life Church of Edmonton (“Grace Life”), which is located southwest of Edmonton, Alberta. He obtained a Master’s of Divinity degree in 2010 and a Doctorate of Ministry degree in 2020, both from the Master’s Seminary in California.

Background

4. On Sunday, February 7, after the morning worship service, two RCMP officers met with James and a few others, including myself, in his office at Grace Life. The officers told my husband that he was under arrest, but that he was going to be released. The officers presented an undertaking to James (attached to this, my affidavit as **Exhibit “A”** is a copy of the undertaking).
5. The undertaking included the condition that James “must abide by provisions of the Public Health Act”. My husband could not, in good conscience, agree to such a condition. James did not agree to and did not sign the undertaking. James explained to the officers that he could not do that because to do so would violate his conscience and prevent him from fulfilling his duty as a minister to lead his congregation in worship.
6. On February 16, 2021, my husband turned himself in to the Parkland RCMP at their request. I am informed by James and do believe that he was of the understanding that he would otherwise have been arrested by the RCMP and taken in. Later that same day, my husband had his bail hearing.
7. James was charged with two counts of failing to comply with section 73 of the *Public Health Act*, and one count of failing to comply with an undertaking contrary to section 145(4)(a) of the *Criminal Code* (attached to this, my affidavit as **Exhibit “B”** is a copy of the information that contains the above charges).
8. Justice of the Peace L. Morris ordered that James Coates be released (attached to this, my affidavit as **Exhibit “C”** is a copy of the Release Order), with a \$5,000 promise to pay, on the condition that he:

[W]ill not attend or conduct services at Grace Life Church at 51529A, Range Road 262, Parkland County, Alberta, unless [he has] complied with any existing orders of the Chief

Medical Officer of Health, Alberta Health Services Executive Officers or Orders of the Court of Queen's Bench.

Relevant Religious Beliefs of James and Grace Life Church

9. Attached to this, my affidavit, as **Exhibit "D"** is an affidavit sworn by James on January 20, 2021. Paragraphs 4-13 set out some of the sincerely held religious beliefs of James, our family, and the congregants of Grace Life. These beliefs include the necessity of the whole congregation gathering together physically, in person for Sunday morning worship services. Attached to this, my affidavit, as **Exhibit "E"** is a public statement posted to the Grace Life website, last updated February 16, that further articulates the perspective of Grace Life regarding COVID-19 and the government lockdown measures. I am informed by James and do believe that he was the primary author of the statement.
10. My husband has dedicated his life to obeying his Lord, Jesus Christ by spreading the gospel message and ministering to his congregants through preaching and teaching, leading worship, praying, counselling, presiding over the sacraments of baptism and communion, and through fellowshiping and encouraging his congregants in-person.
11. James and I sincerely believe that:
 - a. to comply with the orders of the Chief Medical Officer of Health ("CMOH") that restrict religious worship services is an act of disobedience to Christ, the Head of the Christian church;
 - b. James must, as the lead pastor of Grace Life Church, care for the whole health of his congregants: physical, spiritual, mental, and relational;
 - c. the restrictions imposed by the CMOH orders are hurting Grace Life congregants far more than COVID ever could; and
 - d. James ought to minister to the congregants through worship services that are not restricted to a small size or interfered with by compelled masking and compelled avoidance of physical interaction.

12. Scripture teaches that people are not only biological units, but that we are spiritual beings and created in the image of God, with dignity and worth to live free, love one another, worship together, grow families, break bread together, laugh and cry together, embrace one another, and build things together and for each other. Christian meetings include fellowship, which entails togetherness, sharing of goods and food, showing hospitality and presence of person, much like family unit (Acts 4:32-37). The New Testament upholds the church as a spiritual family, so much that the bonds within the church are stronger than blood relations (Matthew 10:37; 13:53-58; Luke 14:26). For this reason, Christians often refer to each other as “brother” and “sister.” To operate as a church, Christians are expected to experience fellowship regularly with one another like a family that lives under the same roof.
13. Indeed, I have observed and experienced that the fellowship among congregants at Grace Life during and following Sunday morning worship services is sweet, beautiful and familial. It is an antidote to the government-imposed lockdown harms of loneliness, hopelessness, fear, poverty, division, anger, anxiety and the deterioration of vital relationships.

The Condition of Release

14. The condition of release is that James must not go to Grace Life or conduct a worship service at Grace Life unless he acts in accordance with the restrictions imposed by the CMOH and AHS Executive Officer Janine Hanrahan. Those restrictions include:
- a. Limiting the number of congregants in attendance at worship service to only 15% of building capacity, which is approximately 90 people;
 - b. Ensuring all congregants wear a face mask at all times;
 - c. Ensure that all congregants, unless from the same household, stay two meters apart from each other at all times;
- (Attached to this, my Affidavit as **Exhibit “F”** are copies of CMOH orders 26-2020 and 02-2021 and the December 17, 2020 order of AHS Executive Officer Hanrahan)
15. I am informed by James and do believe that James’ sincerely held religious belief is that only the Lord Jesus Christ has the authority to prescribe the terms of worship at Grace Life, not any other authority, and that to comply with the above restrictions would be contrary to Scripture and be an act of disobedience to Christ. It would amount to fearing man instead of fearing God,

or choosing to disobey God by complying with the command of an earthly authority that is in opposition to the commandments of God.

16. If James was to comply with the condition of release by staying home and not participating in Grace Life worship services, he would be neglecting his duties to lead Grace Life in worship and minister to his congregants. I am informed by James and do believe that to do that would violate his conscience and be regarded by him as an act of disobedience to God. It would be a further violation of his conscience to not participate in the worship service as Grace Life in his capacity as a fellow congregant and follower of Christ.
17. I am informed by James and do believe it would also violate James' conscience and religious beliefs to conduct services in accordance with the above restrictions, both because it would be contrary to Scripture and because it would require compelling the congregants of Grace Life to also act in violation of their beliefs.
18. Further still, I am informed by James and do believe that it would violate James' conscience and religious beliefs to conduct a worship service in accordance with the above restrictions because it would dramatically hinder the congregants of Grace Life experiencing the spiritual, emotional and relational benefits they obtain from attending Grace Life, and need now more than ever. Through prayer, praise, and free fellowship during and after the Sunday morning service, congregants of Grace Life experience kindness, love, companionship, compassion, encouragement, healing, generosity, forgiveness, purpose and direction. Much of these spiritual, emotional and relational benefits are impossible if congregants have their faces covered, cannot show physical affection or physical closeness with one another, and cannot even be in the same space at the same time with 85% of their fellow congregants.
19. I am informed by James and do believe that it would violate his conscience to agree to a condition he would not be able to adhere to. I am informed and do believe it is also a criminal offence to breach a condition of release. My husband is therefore unable to agree to the condition of release.
20. James and I believe that the condition of release violates his Charter-protected right to freedom of conscience and religion, is unjustified, and overly onerous, and that he should be released

with only a promise to appear for his trial and no conditions that restrict his ability to adhere to his religious beliefs. Attached to this, my affidavit as **Exhibit "G"** is a copy of a Bail Checklist using the "ladder principle".

Hardships Suffered as a Result of James' Incarceration

21. My husband has been at the Edmonton Remand Centre since Wednesday, February 17. I am informed by James and do believe he was brought there by the Parkland RCMP in handcuffs and ankle cuffs. I have not seen my husband since the morning of Tuesday, February 16, before he left to turn himself in.
22. I am informed by James and do believe that since being held at the Edmonton Remand Centre, James has often experienced hunger and has lost some weight. He is not able to sit for long periods of time because of ongoing problems with his neck.
23. I am informed by James and do believe that he has only been permitted out of his cell for 15 to 20 minutes at a time and only twice a day. My phone calls with James have been short, sometimes lasting only a couple minutes, because he has such little time out of his cell and has to use that time to do things like take a shower.
24. The days since February 16 have been very stressful for our two sons, aged 11 and 18. They have barely been able to speak with their father and the brief calls have always ended with James saying hurriedly, "I gotta go". With James not at home, the boys are not receiving the love, care, wisdom, and school help they rely on James for.
25. My oldest son turned 18 years old on February 25. James is not his biological father but has been the only father that has cared for him since he was 2 years old. My son has waited years with great anticipation for his 18th birthday so he could legally change his name to his father's name. My son was heartbroken that his dad was not here to do it with him.
26. I have struggled with sleep and eating. James is my best friend, the person I go to more than any other to help me through life. The role I have is very difficult and he carries the burden I have. I have several medical problems and tests that I have had to go to alone. I have not even been able to share with him my tests results because our time on the phone has been too short.

1

28. I have observed and experienced that many children at Grace Life Church are heartbroken that James is in jail. They are confused and concerned about him.

29. I am informed and do believe that a trial date for James has been set for May 3-5 in Stony Plain Provincial Court. If the release condition is not vacated, my sons and I will likely have to go another two months without James at home with us where he belongs and deserves to be. I am informed and do believe that even if James is convicted for the *Public Health Act* charges against him that he cannot be jailed and will be released following his conviction.

SWORN BEFORE ME at Edmonton,
Alberta, this 26th day of February 2021.

$$\begin{array}{c}) \\) \\) \\) \\) \end{array}$$

) ERIN COATES

Chad W. Graham
Barrister & Solicitor
A Commissioner for Oaths
in and for the Province of Alberta

This is Exhibit A Referred to in the Affidavit of
Erin Coates
Sworn before me this 16 day of Feb 2021
A Commissioner for Oaths in and for the Province of Alberta



CHAD W. GRAHAM
Barrister and Solicitor
**Undertaking
Promesse**

File/Ticket No. N° de dossier
2021 178481
Form 10 Criminal Code Section 2
Formule 10 Code criminel article 2

1. Identification and Contact Information Identification et Coordonnées

COATES Surname Nom de famille
James Given Name(s) Prénom(s)
[Redacted] Date of Birth Date de naissance
[Redacted] or Post Office municipalité ou bureau de poste
[Redacted] Province/Territory Postal Code code postal Telephone R téléphone Telephone B téléphone

2. Charge(s) or Alleged Offence(s) Accusation(s) ou Infraction(s) alléguée

Set out briefly the offence in respect of which the accused was charged or is alleged to have committed. Énoncer brièvement l'infraction dont le prévenu est inculpé ou que le prévenu aurait commise.

① On or between December 27, 2020 and February 7, 2021, at or near Parkland County in the Province of Alberta did contravene Chief Medical Officer of Health Order to not conduct a worship service at a place of worship, if the number of persons who attend the worship service at the place of worship is limited to 15% of the total operational occupancy load as determined in accordance with the Alberta Fire Code and the fire authority having jurisdiction pursuant to Section 73(1) of the Public Health Act. Plus additional.

3. Mandatory Condition Condition obligatoire

You must attend court as indicated below, and afterwards as required by the court:

Vous devez vous présenter devant le tribunal conformément à ce qui est indiqué ci-dessous et, par la suite, comme l'exige le tribunal:

March 31st, 2021 0830 AM Date date Time heure Court Number N° de la salle d'audience
4711 - 44 Ave. Stamp, Parkland, AB Court Address Adresse du tribunal

4. Appearance for the purpose of the Identification of Criminals Act

Comparution pour l'application de la Loi sur l'identification des criminels

Check if required. Cochez si nécessaire.

☐ You are required to appear on March 31st, 2021 0830 AM at 4711 - 44 Ave. Stamp, Parkland, AB for the purposes of the Identification of Criminals Act.
Vous êtes tenu de comparaître le March 31st, 2021 0830 AM à 4711 - 44 Ave. Stamp, Parkland, AB pour l'application de la Loi sur l'identification des criminels.

5. Additional Conditions Autres conditions

You must also comply with any conditions that are indicated below by a check mark.

Vous devez également vous conformer aux conditions cochées ci-dessous.

Check only those that are reasonable in the circumstances of the offence and necessary, to ensure the accused's attendance in court or the safety and security of any victim of or witness to the offence, or to prevent the continuation or repetition of the offence or the commission of another offence.
Cochez uniquement les conditions raisonnables eu égard aux circonstances entourant l'infraction commise et nécessaires pour assurer la présence du prévenu au tribunal ou la sécurité des victimes ou des témoins de l'infraction ou pour empêcher que l'infraction se poursuive ou se répète ou qu'une autre infraction soit commise.

☐ (a) You must report to [Redacted] Name or Title nom ou titre
at [Redacted] on [Redacted]
à [Redacted] le [Redacted] Date or Dates date ou dates

☐ (b) You must remain within the following territorial jurisdiction:
Vous devez demeurer dans le ressort de la juridiction suivante: [Redacted] Territorial Jurisdiction juridiction suivante

☐ (c) You must notify [Redacted] Name, Title and Phone Number nom ou titre et no de téléphone
of any change of your [Redacted] Address, Employment or Occupation d'adresse, d'emploi ou d'occupation
de tout changement

☐ (d) You must not communicate, directly or indirectly, with [Redacted] Name nom
except in accordance with the following conditions:
sauf si vous respectez les conditions suivantes:

☐ (e) You must not go to [Redacted] Vous ne devez pas aller dans [Redacted]
except in accordance with the following conditions:
sauf si vous respectez les conditions suivantes:

☐ (g) You must deposit all your passports with
Vous devez remettre tous vos passeports à _____
Name or Title nom ou titre
at _____ before _____
à _____ Place lieu à _____ Date or Dates date ou dates

☐ (h) You must reside at
Vous devez résider à _____
Place lieu
be at that residence between _____ and _____
être présent à cette résidence de _____ Hour heure à _____ Hour heure
and present yourself at the entrance of that residence when a peace officer or
et vous présenter à l'entrée de cette résidence lorsqu'un agent de la paix ou _____
Name and Title of Another Person nom et titre d'une autre personne
requests you to do so within those hours.
vous le demande durant ces heures.

☐ (i) You must not possess a firearm, crossbow, prohibited weapon, restricted weapon, prohibited device, ammunition, prohibited ammunition or explosive substance and you must surrender those that are in your possession and also any authorization, licence or registration certificate or other document enabling you to acquire or possess them to
Vous devez vous abstenir de posséder une arme à feu, une arbalète, une arme prohibée, une arme à autorisation restreinte, un dispositif prohibé, des munitions, des munitions prohibées ou des substances explosives et vous devez remettre à _____
at _____
Name or Title nom ou titre à _____ Place lieu

☐ (j) You promise to pay the amount of
Vous vous engagez à verser la somme de _____
Not more than \$500 Ne doit pas dépasser la somme de 500 \$
if you fail to comply with a condition of this undertaking.
si vous ne vous conformez pas à l'une des conditions de la présente promesse.

☐ (k) You must deposit money or other valuable security whose value is equal to the amount of
Vous devez déposer la somme de ou autre valeur ne dépassant pas cette somme auprès _____
with _____
Not more than \$500 Ne doit pas dépasser la somme de 500 \$ de _____ Name or Title nom ou titre
because you are not ordinarily resident in the province or do not reside within 200 km of the place in which you are in custody.
puisque vous ne résidez pas ordinairement dans cette province ou dans un rayon de 200 km du lieu où vous êtes sous garde.

☒ (l) You must comply with the following conditions:
Vous devez vous conformer aux conditions suivantes:
List the conditions for ensuring the safety and security of any victim of or witness to the alleged offence.
Énumérer les conditions permettant d'assurer la sécurité des victimes ou des témoins de l'infraction.

① must be abide by provisions of the
Public Health Act.

9. Signatures Signatures

SIGNED ON 2021-02-07 at _____
SIGNÉ LE _____ à _____
Date date Place lieu

ACCUSED
PRÉVENU

I understand the contents of this undertaking, including that on the reverse of this page, and agree to comply with the mandatory condition and the conditions that are indicated by a check mark. I understand that I do not have to accept the conditions and that, if I do not accept the conditions, I will be brought to a justice for a bail hearing.
Je comprends le contenu de la présente promesse, y compris celle au verso de cette page, et j'accepte de me conformer à la condition obligatoire ainsi qu'aux conditions qui sont cochées. Je comprends que je ne suis pas obligé d'accepter les conditions, mais qu'à défaut de le faire, je serai conduit devant un juge de paix qui tiendra une audience sur le cautionnement.

x Robert to shen
Signature of Accused Signature du prévenu

PEACE OFFICER
AGENT DE LA PAIX

I certify I served a true copy of this Undertaking on the accused.
Je certifie que j'ai signifié une copie conforme du la présente promesse à l'accusé.

CST. S. LAWRENCE (2021-02-07)
Name of Peace Officer Nom de l'agent de la paix
Signature of Peace Officer Signature de l'agent de la paix

CONFIRMED BY
CONFIRMÉE PAR _____
Name of Justice Nom de juge de paix

Signature of Justice Signature de juge de paix

ON



CANADA
PROVINCE OF ALBERTA
PROVINCE D'ALBERTA

This is Exhibit 3 Referred to in the Affidavit of

Erin Coates

Sworn before me this 26 day of Feb. 2021

[Signature]
A Commissioner for Oaths in and for the Province of Alberta

FILE NO. 210161956P1
POLICE RPA # 21-170481

CHAD W. GRAHAM
Barrister & Solicitor

INFORMATION
ON BEHALF OF HER MAJESTY THE QUEEN

DENONCIATION
AU NOM DE SA MAJESTE LA REINE

THIS IS THE INFORMATION OF

SHAWN LAWRENCE
OF SPRUCE GROVE

HEREINAFTER CALLED THE INFORMANT

THE INFORMANT SAYS THAT HE HAS
REASONABLE GROUNDS TO BELIEVE
AND DOES BELIEVE THAT:

LES PRESENTES CONSTITUENT

, A PEACE OFFICER
, ALBERTA,

CI-APRES APPELE LE DENONCIATEUR

LE DENONCIATEUR DECLARE QU'IL A
DES MOTIFS RAISONNABLES
DE CROIRE ET QU'IL CROIT QUE:

01 JAMES DAVID COATES (DOB 1980-01-29) OF [REDACTED]

COUNT 1: ON OR ABOUT THE 14TH DAY OF FEBRUARY, 2021, AT OR NEAR
STONY PLAIN, ALBERTA, DID EXCEED CAPACITY OF 15 PEOPLE, CONTRARY TO
SECTION 73(1) OF THE PUBLIC HEALTH ACT.

(S)

COUNT 2: ON OR ABOUT THE 14TH DAY OF FEBRUARY, 2021, AT OR NEAR
STONY PLAIN, ALBERTA, DID NOT MAINTAIN 2 METERS DISTANCE BETWEEN
PERSONS, CONTRARY TO SECTION 73(1) OF THE PUBLIC HEALTH ACT.

(S)

COUNT 3: ON OR ABOUT THE 14TH DAY OF FEBRUARY, 2021, AT OR NEAR
STONY PLAIN, ALBERTA, BEING AT LARGE ON AN UNDERTAKING, DID FAIL,
WITHOUT LAWFUL EXCUSE, TO COMPLY WITH A CONDITION OF THAT
UNDERTAKING, TO WIT: MUST ABIDE BY PROVISIONS OF THE PUBLIC HEALTH
ACT , CONTRARY TO SECTION 145(4) (A) OF THE CRIMINAL CODE OF
CANADA.

(S I)

PURSUANT TO SECTION 508.1 OF THE CRIMINAL CODE I STATE THAT I AM A PEACE
OFFICER AND THAT ALL MATTERS CONTAINED IN THIS INFORMATION ARE TRUE TO
THE BEST OF MY KNOWLEDGE AND BELIEF. I UNDERSTAND THAT THIS STATEMENT
IS DEEMED TO BE A STATEMENT MADE UNDER OATH.

RECEIVED THIS
RECU CE

DATED ON 2021-02-16
FAIT LE

DAY OF FEBRUARY , 2021,
AT _____, ALBERTA

AT Spruce Grove, ALBERTA

JUSTICE OF THE PEACE
JUGE DE PAIX

SIGNATURE OF
INFORMANT

SIGNATURE DU
DENONCIATEUR

ACCUSED ENDORSEMENTS
ALL BAIL HEARING: FEBRUARY 16, 2021, STO #JP 09:30 ID: C014406845

(
(CROWN ELECTION)
(
(SUMMARY () INDICTMENT ())
(
(DATE _____)
(

Erin Coates

Sworn before me this 26 day of Feb. 2021

A Commissioner for Oaths in and for the Province of Alberta



CHAD W. GRAHAM
Barrister & Solicitor

RELEASE ORDER

Ordonnance de mise en liberté

FORM 11 (rev. 11)

CANADA
PROVINCE OF ALBERTA/Province de Alberta

BAIL ID: 001
FILE-TK NO/No de dossier: 210161956P1-01-001

ENFORCEMENT AGENCY/Agence d'exécution: RPA
POLICE FILE NO/No du dossier de police: 21-170481

IDENTIFICATION/identification

COATES JAMES, DAVID

DATE OF BIRTH/Date de naissance: 1980JAN25

CONTACT

CHARGE(S)/accusation(s):

ON OR ABOUT THE 14TH DAY OF FEBRUARY, 2021, AT OR NEAR STONY PLAIN, ALBERTA, DID EXCEED CAPACITY OF 15 PEOPLE, CONTRARY TO SECTION 73(1) OF THE PUBLIC HEALTH ACT.

CROWN PROCEEDS SUMMARY

**** ADDITIONAL CHARGES ****

210161956P1-01-002 - 73(1) PHA ON FEBRUARY 14, 2021 AT STONY PLAIN (SUMMARY)	RPA	21-170481
210161956P1-01-003 - 145(4) (A) CC ON FEBRUARY 14, 2021 AT STONY PLAIN	RPA	21-170481

FINANCIAL OBLIGATIONS

Obligations financières

IN ORDER FOR YOU TO BE RELEASED, THE OBLIGATIONS THAT ARE INDICATED BELOW MUST BE COMPLIED WITH:

Il doit être satisfait aux obligations ci-dessous avant que vous puissiez être mis en liberté

YOU PROMISE TO PAY THE AMOUNT SHOWN BELOW, IF YOU FAIL TO COMPLY WITH A CONDITION OF THIS RELEASE ORDER

Vous vous engagez à verser la somme d'indiqué ci-dessous si vous ne vous conformez pas à l'une des conditions de la présente ordonnance de mise en liberté

NAME/nom

ADDRESS/adresse

AMOUNT/montant

COATES, JAMES, DAVID

5,000.00 PROMISE TO PAY

YOU MUST ATTEND COURT ON:

Vous devez vous présenter au tribunal le:

THE 17TH DAY OF FEBRUARY, 2021 AT 08:30 O'CLOCK IN THE FORE NOON AT THE PROVINCIAL COURT (COURT ROOM NO. CMO 1) COURT HOUSE 4711-44 AVENUE AT THE CITY OF STONY PLAIN

CONDITIONS:

YOU MUST COMPLY WITH THE CONDITIONS THAT ARE INDICATED BELOW:

Conditions:

Vous devez vous conformer aux conditions cochées ci-dessous:

BAIL SET AT FORM 11 RELEASE ORDER - \$5,000.00 PROMISE TO PAY WITH THE FOLLOWING CONDITIONS:

1. YOU WILL NOT ATTEND OR CONDUCT SERVICES AT GRACE LIFE CHURCH AT 51529A, RANGE ROAD 262, PARKLAND COUNTRY, ALBERTA, UNLESS YOU HAVE COMPLIED WITH ANY EXISTING ORDERS OF THE CHIEF MEDICAL OFFICER OF HEALTH, ALBERTA HEALTH SERVICES EXECUTIVE OFFICERS OR ORDERS OF THE COURT OF QUEEN'S BENCH.

VARIATION:

THE CONDITIONS OF THIS RELEASE ORDER MAY BE VARIED WITH THE WRITTEN CONSENT OF THE PROSECUTOR, YOURSELF AND YOUR SURETIES, IF ANY. IN ADDITION, YOU OR THE PROSECUTOR MAY APPLY TO A JUDGE TO HAVE ANY CONDITION IN THIS RELEASE ORDER CANCELLED OR VARIED.

Modification:

Les conditions de la présente ordonnance de mise en liberté peuvent être modifiées si vous, le poursuivant et vos cautions, le cas échéant, y consentez par écrit. De plus, vous ou le poursuivant pouvez demander à un juge l'annulation ou la modification d'une condition de la présente ordonnance de mise en liberté.

CONDITIONS IN EFFECT:

THE CONDITIONS INDICATED IN THIS RELEASE ORDER (INCLUDING ANY OBLIGATIONS IMPOSED ON YOUR SURETIES) REMAIN IN EFFECT UNTIL THEY ARE CANCELLED OR CHANGED OR UNTIL YOU HAVE BEEN DISCHARGED, SENTENCED OR OTHERWISE DETAINED BY THE COURT (SECTIONS 763 AND 764 OF THE CRIMINAL CODE).

Période de validité:

Les conditions qui sont cochées dans la présente ordonnance de mise en liberté (y compris toutes les obligations imposées à votre caution) demeurent en vigueur jusqu'à ce qu'elles soient annulées ou modifiées ou jusqu'à ce que vous soyez élargi, condamné ou autrement détenu par le tribunal (articles 763 et 764 du Code Criminel).

CONSEQUENCE FOR NON-COMPLIANCE:

YOU ARE WARNED THAT, UNLESS YOU HAVE A LAWFUL EXCUSE, YOU COMMIT AN OFFENCE UNDER SECTION 145 OF THE CRIMINAL CODE IF YOU FAIL TO FOLLOW ANY OF THE CONDITIONS SET OUT IN THIS RELEASE ORDER, INCLUDING IF YOU FAIL TO ATTEND COURT AS REQUIRED.

Conséquence du non-respect:

Vous êtes averti que, à moins d'avoir une excuse légitime, vous commettez une infraction à l'article 145 du Code criminel si vous ne respectez pas l'une des conditions énoncées dans la présente ordonnance de mise en liberté, dont omettre de vous présenter au tribunal lorsque vous êtes tenu de le faire.

IF YOU COMMIT AN OFFENCE UNDER SECTION 145 OF THE CRIMINAL CODE, A WARRANT FOR YOUR ARREST MAY BE ISSUED (SECTION 512 AND 512.3 OF THE CRIMINAL CODE) AND YOU MAY BE LIABLE TO A FINE OR TO IMPRISONMENT, OR TO BOTH.

Si vous commettez l'une des infractions prévues à l'article 145 du Code criminel, un mandat pour votre arrestation peut être décerné (articles 512 et 512.3 du Code criminel) et vous êtes passible d'une peine d'emprisonnement ou d'une amende, ou de l'une de ces peines.

CONTINUED



RELEASE ORDER
Ordonnance de mise en liberté

FORM 11 Formulaire 11

ACCUSED: *COATES* JAMES, DAVID

FILE-TR NO: 210161956P1-01-001 PAGE 02

IF YOU DO NOT COMPLY WITH THIS RELEASE ORDER OR ARE CHARGED WITH COMMITTING AN INDICTABLE OFFENCE AFTER YOU HAVE BEEN RELEASED, THIS RELEASE ORDER MAY BE CANCELLED AND, AS A RESULT, YOU MAY BE DETAINED IN CUSTODY (SUBSECTION 524(4) OF THE CRIMINAL CODE).

Si vous ne vous conformez pas à la présente ordonnance de mise en liberté ou si vous êtes accusé d'un acte criminel après votre mise en liberté, la présente ordonnance de mise en liberté peut être annulée et, par conséquent, vous pourriez être détenu sous garde (paragraphe 524(4) du Code criminel).

IF YOU DO NOT COMPLY WITH THIS RELEASE ORDER, THE MONEY OR OTHER VALUABLE SECURITY PROMISED OR DEPOSITED BY YOU OR YOUR SURETY COULD BE FORFEITED (SUBSECTION 771(2) OF THE CRIMINAL CODE).

Si vous ne vous conformez pas à la présente ordonnance de mise en liberté, les sommes ou autres valeurs qui ont été engagées ou déposées par vous-même ou votre caution pourraient être confisquées (paragraphe 771(2) du Code criminel).

ACCUSED:
I UNDERSTAND THE CONTENTS OF THIS FORM AND AGREE TO COMPLY WITH THE CONDITIONS THAT ARE INDICATED.

Prévenu:
Je comprends le contenu de la présente formule et j'accepte de me conformer aux conditions que sont cochées.

I UNDERSTAND THAT I DO NOT HAVE TO ACCEPT THE CONDITIONS AND THAT, IF I DO NOT ACCEPT THE CONDITIONS, I WILL BE DETAINED.

Je comprends que je ne suis pas obligé d'accepter les conditions, mais qu'à défaut de le faire, je serai détenu.

SIGNED ON/signé le 16TH DAY OF FEBRUARY, 2021 AT/A CALGARY IN THE PROVINCE OF ALBERTA

dans la province d'Alberta

SIGNATURE OF ACCUSED / Signature du prévenu

SIGNED ON/signé le 16TH DAY OF FEBRUARY, 2021 AT/A CALGARY IN THE PROVINCE OF ALBERTA

dans la province d'Alberta

J. Rosko #7722

Non-Presiding Justice of the Peace
in and for the Province of Alberta

SIGNATURE OF JUDGE, JUSTICE OR CLERK OF THE COURT
Signature du juge, du juge de paix ou greffier du tribunal


ISSUED BY: MORRIS, L.

Courts are running but courthouses may still be closed.
Before you attend in person, please check:
<https://albertacourts.ca/pc/resources/covid>, or
call your courthouse
STONY PLAIN (WHITECOURT, MAYERTHORPE,
EVANSBURG): 780-963-6206




<https://albertacourts.ca/pc/court-practice-and-schedules/Contact>

*****END OF DOCUMENT*****


This is Exhibit D Referred to in the Affidavit of
Erin Coates
Sworn before me this 26 day of Feb. 20 21

A Commissioner for Oaths in and for the Province of Alberta

CHAD W. GRAHAM
Barrister & Solicitor

Clerk's Stamp:

COURT FILE NO.	2103-00079
COURT	COURT OF QUEEN'S BENCH OF ALBERTA
JUDICIAL CENTRE	EDMONTON
APPLICANT	ALBERTA HEALTH SERVICES
RESPONDENTS	GRACE LIFE CHURCH OF EDMONTON and JAMES COATES
DOCUMENT	AFFIDAVIT OF JAMES COATES
ADDRESS FOR SERVICE AND CONTACT INFORMATION OF PARTY FILING THIS DOCUMENT	Justice Centre for Constitutional Freedoms #253, 7620 Elbow Drive SW Calgary, AB T2V 1K2 Attention: James S. M. Kitchen 

AFFIDAVIT OF JAMES COATES
SWORN ON JANUARY 20th, 2021

I, James Coates, of , in the Province of Alberta, have personal knowledge of the following or I am informed and do verily believe that:

1. I am the lead pastor of the Respondent, Grace Life Church of Edmonton ("Grace Life") and have been pastoring Grace Life for ten years. I have a Bachelor of Arts (Honors) in Kinesiology, a Master of Divinity, and a Doctor of Ministry. Grace Life's leadership also includes two other individuals with Master of Divinity degrees and one with a Master in Biblical Counseling.
2. At no time was I informed by the AHS Executive Officer Janine Hanrahan that it was possible to appeal her order to the Public Health Appeal Board, or that we only had 10 days to do so. I was not made aware of the existence of the Public Health Appeal Board or the

ability of the Board to hear an appeal of the December 17 Executive Order until informed by Grace Life's legal counsel on Sunday, January 17.

3. On Monday, January 18, I filed a Notice of Appeal with the Public Health Appeal Board and included a request that the Board hear our appeal despite the passing of the 10 days to do so. Attached as **Exhibit "A"** to this Affidavit is a copy of the Notice of Appeal and the email by which I submitted the Notice of Appeal.

The Religious Beliefs and Convictions of Grace Life Church and its Members

4. Attached to this affidavit as **Exhibit "B"** is a copy of the beliefs, values, and convictions of Grace Life. Attached as **Exhibit "C"** are reproductions of all the Scripture references cited below (except where impractical due to the length of the citation).
5. As members of Grace Life, we believe that the Holy Bible is the authoritative, inerrant, infallible, and supremely sufficient Word of God (2 Tim 3:16–17). It is the ultimate and final authority over all of the affairs of human life (Gen 1:1–Rev 22:20) including all matters of faith and practice (2 Pet 1:3). We not only recognize and affirm this without reservation, but we also joyously submit our lives to it. To transgress the Word of God through disobedience is to violate our conscience and sin against God.
6. We believe that all authority in heaven and on earth belong to the resurrected Lord Jesus Christ (Matt 28:18).
7. Given the above, we believe that authority on earth has been delegated by Jesus, the King of kings and Lord of lords (John 19:11; Rev 17:14; 19:16) and that all who are in positions of earthly authority will be held accountable by Him who will judge both the living and the dead (John 19:11; 2 Tim 4:1).
8. We believe that the Lord has established distinct spheres of authority. Broadly speaking, these spheres of authority are the home (Gen 2:24; Ex 20:12; Eph 5:22–33; 6:1–4; Col 3:18–21), the Church (1 Thess 5:12–13; 1 Tim 3:1–7; 5:17; Heb 13:17; 1 Pet 5:1–5) and the government (Rom 13:1–7; 1 Pet 2:13–17). Though these spheres of authority will inevitably overlap to some degree, there are clear lines of distinction.

9. We believe that Jesus Christ is the supreme authority and head of the Church (Eph 1:22; Col 1:18). As such, only He can set the terms of its worship. These terms are outlined in His Word (1 Tim 3:15; 2 Tim 3:16–17). It is the sole responsibility of a plurality of biblically qualified elders to ensure His Word is unobstructed in governing a local church's ministries and worship (1 Thess 5:12–13; 1 Tim 3:1–7; Tit 1:9; Heb 13:17).
10. We believe that a local church is to gather physically for corporate worship on Sunday (Acts 2; 20:7; 1 Cor 16:2; Rev 1:10). We also believe this physical gathering is distinct from and pre-eminent among every other gathering in the life of a church. In addition, we believe this physical gathering should consist of the full body of Christ belonging to that local assembly (Rom 15:6; 1 Tim 5:20).
11. We believe that there are essential elements of this in-person gathering:
 - a. The public proclamation of God's word (Eph 4:11–12; 2 Tim 4:2; Tit 2:15);
 - b. The public reading of Scripture (1 Tim 4:13);
 - c. Corporate prayer (Rom 15:5–6; Eph 6:18; 1 Tim 2:1–8);
 - d. Corporate singing (Eph 5:18–21; Col 3:16);
 - e. Fellowship through mutual edification and the practice of the "one another" commands (Rom 12:1–13; 1 Cor 12:4–26; Heb 10:24–25);
 - f. Participation in the ordinances (Matt 28:19; 1 Cor 11:17–34); and
 - g. Church discipline (Matt 18:15–20; 1 Cor 5; 2 Thess 3:14–15; 1 Tim 5:19–21; Tit 3:10).
12. Given the above, we believe that the corporate gathering is not merely a service the congregation passively participates in; whereby they can come, passively receive, and then immediately leave apart from any active involvement. Instead, the gathering consists of both structured and unstructured elements whereby a congregation engages one another relationally, seeking the mutual encouragement and edification of the other.
13. Therefore, compliance with the Chief Medical Officer of Health's Orders make it impossible for Grace Life to fulfill the mandate outlined above. The Health Orders directly contravene the authority of the local church, and the supreme authority of the Lord Jesus

Christ. The occupancy limit alone restricts us from meeting as the full body of Christ in a single gathering. As such, every element of the corporate assembly is restricted, since each one is to take place within the context of a single gathering. In addition, the restrictions compelling social distancing and mask wearing interfere as well.

Grace Life's Initial Response to the Advent of COVID-19 and Government Restrictions

14. When COVID-19 first arrived, we shifted to livestream and abided by most of the new government guidelines and restrictions for our corporate gathering. We did this on account of our ignorance with respect to COVID-19 and its severity. However, the theological conflict between the necessity of the corporate gathering and the Scriptural command to typically be subject to the governing authorities was immediately felt.
15. We lifted the restrictions on our gathering and allowed our congregation to return at their discretion on Sunday June 21, 2020. We made this decision recognizing COVID-19 was much less severe than the government had initially projected. This sentiment was reflected in the assessment of the Premier of Alberta, who referred to COVID-19 as “influenza” multiple times in a speech announcing the end of the declared public health emergency in the late spring of 2020.
16. We returned to what we called “nearly normal” gatherings at that time. To mitigate the spread of COVID-19, we ceased passing the offering plate and modified our distribution of the Lord’s Supper. We encouraged our people to stay home when experiencing any cold/flu symptoms. We made hand sanitizer available. We also purchased masks and made them available near the entrance of our building, leaving it to each congregant to make their own informed decision. In addition, we encouraged our people to refrain from hugs and handshakes. Attached as **Exhibit “D”** is a notification email sent to our congregation on June 19, 2020 announcing a return to nearly normal services.
17. Early in July, it came to the attention of the Grace Life leadership that a handful of our congregants tested positive for COVID-19. Many other congregants were tested for COVID-19, and it was determined that no transmission of COVID-19 took place at Grace Life as a result of our Sunday gathering.

18. Out of an abundance of caution, we responded to these positive test results by shifting exclusively to livestream and shutting down all other mid-week ministries for two weeks (14 days). We did this to mitigate any further spread of COVID-19. We also did our own in-house contact tracing and completed it prior to AHS notifying us of the possible exposure to COVID-19. When it was evident that no further spread had taken place, we resumed our services.
19. To my knowledge, since July, nobody has attended our gatherings with a confirmed or likely COVID-19 infection. Further, to my knowledge, there has never been an instance of COVID-19 transmission within Grace Life as a result of gathering together as the full body of Christ for Sunday morning worship services. If cases were to ever arise again, we would consider responding in a similar manner to how we did in July 2020.

Current Position of Grace Life

20. Out of immense concern for the overall health and well-being of the people we shepherd and in order to make sound and responsible decisions, the leadership of Grace Life conducted research regarding COVID-19 and engaged doctors, listened to experts, and interacted personally with frontline health workers. Everything we read, heard, and experienced unequivocally indicated the restrictions in the CMOH Orders were an unjustified interference with our ability to freely worship as commanded by Scripture.
21. Furthermore, we believe that a person's overall well-being must take into account much more than merely their physical health. Physical health is only one aspect of a person's well-being. Mental and spiritual health are critical as well. AHS appears exclusively concerned with physical health.
22. We have observed, experienced, and believe that the harm to people caused by excessive government restrictions and overreaching lockdown prohibitions have greatly outweighed the potential benefit from such broad and invasive measures on otherwise healthy people.
23. Those of our congregation who have one or more of the recognized comorbidities that tend to render them more at risk from COVID-19 make their own informed decision with regard to being in places where other people are. This is the case whether it be the grocery store

or our worship services. These are personal choices that are left to each individual's consideration and conscience. However, the severe restrictions imposed on otherwise healthy persons that prevent them from freely participating in our worship services do not attempt to balance the minimal risk from COVID with the severe harm of the CMOH orders. The spiritual and emotional harm caused by being prohibited from participating in religious practices fundamental to our faith is immense.

24. Therefore, given the headship of Christ over His church and given the facts regarding COVID-19, we have continued to open our doors to members and regular attendees at Grace Life, allowing them to attend or not at their own discretion. Most have returned to gather and worship corporately. We have observed these past many months that those attending Grace Life are healthy people and are very happy when they attend.
25. As stated above, we believe that AHS lacks the theological or spiritual authority to mandate how worship will proceed at Grace Life. This authority resides exclusively with the head of the Church, the Lord Jesus Christ. His headship is exercised over the Church, including Grace Life, through the implementation and application of His Word.
26. We believe the mandates of Scripture, which represent the Divine command of the Lord we serve, to be in direct conflict with the mandates of the government, as represented by the CMOH Orders and the AHS officer's orders. When faced with such a conflict, we are compelled by our beliefs to obey our Lord and adhere to Scripture, even if that means not complying with government orders. We believe to fail to do so in an effort to avoid earthly punishment from government would be sinful and would amount to acting out of the fear of man, instead fear for God (Ex 2:15–22; Dan 3:8–18; 6:6–13; Matt 10:28; Acts 4:19–20; 5:29).
27. We do not desire conflict with government. In fact, we seek to avoid it and to live at peace with all people (Rom 12:18; 1 Tim 2:1; Heb 12:14). We regret that such serious conflict has arisen between Grace Life and AHS that it has now become a legal conflict.
28. We have sought legal counsel to understand the legal implications of the CMOH Orders and our constitutional rights and freedoms as protected by section 2 of the *Canadian*

Charter of Rights and Freedoms. I am informed and do believe that the provisions in CMOH Orders 26 and 42 that mandate physical distancing between congregants, mandate mask wearing within our church building, and prohibit us from gathering beyond 15% of our building capacity, infringe our Charter rights to freedom of religion and conscience, freedom of expression, freedom of peaceful assembly, and freedom of association.

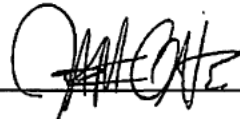
29. Although we desire peace, now that AHS has brought this matter before the Court, we intend to rely on the rights and freedoms accorded us by the Constitution. We maintain that our actions are lawful in so far as they are protected by the *Charter* and the government cannot demonstrate the infringement of our rights is justified in a free and democratic society.
30. I swear this affidavit *bona fide*, for no improper purpose.

SWORN BEFORE ME at Edmonton)
 Alberta, this 20 day of January 2021.)



Commissioner for Oaths in and for the
 Province of Alberta

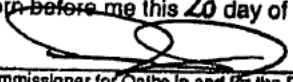
DARREN L. RICHARDS
BARRISTER & SOLICITOR



JAMES COATES

James Coates

From: James Coates
Sent: January 18, 2021 3:44 PM
To: 'HealthAppealBoard@gov.ab.ca'
Subject: Notice of Appeal
Attachments: Scan_20210118_154043.pdf

This is Exhibit A Referred to in the Affidavit of
JAMES COATES
Sworn before me this 20 day of Jan 2021

A Commissioner for Oaths in and for the Province of Alberta

Health Appeal Board of Alberta,


DARREN L. RICHARDS
BARRISTER & SOLICITOR

Please find the attached Notice of Appeal with respect to the Order of Executive Officer Janine Hanrahan, issued December 17th, 2020.

Kind Regards,

James Coates – Pastor Teacher



51529A Range Road 262
Spruce Grove, Alberta T7Y 1B3, 780-433-0060
 - www.gracelife.ca



Notice of Appeal

The personal information contained in these documents was collected and used pursuant to section 33(c) and section 39(1)(a) of the *Freedom of Information and Protection of Privacy Act*. Section 33(c) provides that personal information may only be collected if that information relates directly to and is necessary for an operating program or activity of the Public Health Appeal Board. Section 39(1)(a) provides that the Public Health Appeal Board may use personal information only for the purpose for which the information was collected or compiled for a use consistent with that purpose. The collection and use of this information was necessary for the Public Health Appeal Board to process and hear appeals from citizens served with orders under the *Public Health Act*. Section 40(1)(bb) permits the Public Health Appeal Board to disclose personal information when the personal information is made available to the public.

To: Public Health Appeal Board
c/o Alberta Health Central Reception
Main Floor, ATB Place North Tower
10025 Jasper Avenue NW
Edmonton, AB T5J 1S6

and To: Alberta Health Services
Suite 104, Main Floor, West Tower
14310-111 Avenue
Edmonton, AB T5M 3Z7

Phone: 780-222-5186
Fax: 780-422-0914
Email: HealthAppealBoard@gov.ab.ca

Take Notice That

I, James Coates of
Name (please print clearly)

<u>51529A Range Road 262</u>	<u>Spruce Grove</u>	<u>AB</u>	<u>T7Y 1B3</u>
Current Mailing Address	City or Town	Province	Postal Code
<u>780-905-1625</u>	<u>james@gracelife.ca</u>		
Daytime Phone	Fax	Email Address	

having been directly affected by a decision of Alberta Health Services under the *Public Health Act* and considering myself aggrieved by the decision, hereby appeal to the Public Health Appeal Board the decision of Alberta Health Services, and the grounds upon which I appeal this decision are as follows:

The Appellant contends the Order of Executive Officer Janine Hanrahan, issued December 17, 2020, disproportionately limits the Appellant's and members of Grace Life Church's constitutional rights as protected by sections 2(a), 2(b), 2(c) and 2(d) of the Canadian Charter of Rights and Freedoms and is therefore unreasonable and of no force or effect.

The Appellant further contends that sections 16 and 23 of CMOH Order 42 and section 2(1) of CMOH Order 26 unjustifiably infringe sections 7, 2(a), 2(b), 2(c) and 2(d) of the Charter and are therefore unlawful and of no force or effect.

The Appellant requests the Board exercise its discretion pursuant to section 5(9) of the *Public Health Act* to accept and hear this appeal notwithstanding this appeal is being submitted more than 10 days after the date of the decision under appeal. The Appellant was not made aware by the Executive Officer that her Order could be appealed or what body it could be appealed to, or how long the Appellant had to make that appeal. The interests of fairness and natural justice require that the Board permit the late submission of the within appeal.

Property subject to decision/order

<u>51529A Range Road 262</u>	<u>Spruce Grove</u>	<u>AB</u>	<u>T7Y 1B3</u>
Property Address	City or Town	Province	Postal Code

As applicable

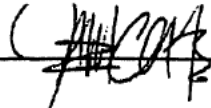
<u>2020-12-17</u>	<u>2020-12-17</u>	<u>2020-12-17</u>
Date of the Order yyyy-mm-dd	Date Verbal Decision/Order was Received yyyy-mm-dd	Date Written Decision/Order was Received yyyy-mm-dd

I am applying for a stay of order ☒ Yes ☐ No

A stay suspends the enforcement of the order or decision that is being appealed until the Board hears and decides on the appeal. Simply appealing the decision or order does not act as a stay of the order being appealed. The order or decision continues to be in effect if no stay of the order is granted by the Chair or Vice Chair of the Board.

2021/01/18

Date yyyy-mm-dd



Signature

For information only

1. In accordance with section 5 of the *Public Health Act*, an appeal may be commenced by serving a Notice of Appeal on the Public Health Appeal Board and Alberta Health Services (within 10 days after receiving notice of the decision complained of). The Board may, if it considers it appropriate to do so, extend the time within which an appeal may be taken.
2. The Notice of Appeal is sufficiently served if left at the office of the Public Health Appeal Board or Alberta Health Services.

For more information about the Public Health Appeal Board and the appeal process, please visit:
<https://www.alberta.ca/public-health-appeal-board.aspx>

Please attach additional documents pertinent to the appeal

CHAD W. GRAHAM
Barrister & Solicitor

2/26/2021

GraceLife Church of Edmonton



PUBLIC STATEMENT

Dear fellow Albertans,

It goes without saying this has been an incredibly difficult 11 months. The effects and ramifications of COVID-19 on our precious province are not insignificant. We sympathize with everyone who has suffered loss in this time, whether it be the loss of a loved one, or loss stemming from government lockdowns (such as economic loss or suffering as a result of being denied necessary health care).

Given the attention our church has received in recent days, we want to address the broader public on our reasons for gathering as a local church. What follows is not a theological defence. We have already addressed that sufficiently [here](#), [here](#), [here](#) and [here](#) (and it is primarily and predominantly obedience to our Lord and Savior Jesus Christ that has shaped our stance). Instead, what follows will shed light on our approach to what is being called a "pandemic." The reason we put "pandemic" in quotes is because the definition of a pandemic was changed about 10 years ago. At one time, a pandemic was defined as an infectious disease that resulted in a certain percentage of excess deaths over and above normal annual averages. The definition was changed in connection with H1N1 to remove this threshold. Ten years ago, COVID-19 would not have qualified as a pandemic. In fact, not even close.

When COVID-19 first appeared, we shifted to livestream and abided by most of the new government guidelines for our gatherings. But when the first declared public health emergency ended, we opened our doors and returned to nearly normal gatherings on Sunday June 21st, 2020. We did so recognizing COVID-19 was much less severe than the government had initially projected. This sentiment was reflected in the assessment of the Premier of Alberta, who deliberately referred to COVID-19 as "influenza" multiple times in a speech announcing the end of the first declared public health emergency.

In early July, it was brought to our attention that two separate individuals had attended our gatherings on two consecutive Sundays and subsequently tested positive for the virus (both cases being unrelated to each other). At that time, we did our own internal contact tracing (prior to AHS notifying us of the exposure), many of our congregants were tested, and it was determined that no transmission of the virus had taken place. Out of an abundance of caution, we shifted exclusively to livestream and shutdown all other ministries for two weeks (14 days). We did this to mitigate any further spread of COVID-19. When it was evident that no further spread had taken place, we resumed our nearly normal gatherings. Since then, we have gathered as a church each Sunday without incident (28 Sundays to date).

Having engaged in an immense amount of research, interacting with both doctors and frontline healthcare workers, it is apparent that the negative effects of the government lockdown measures on society far surpass the effects of COVID-19. The science being used to justify lockdown measures is both suspect and selective. In fact, there is no empirical evidence that lockdowns are effective in mitigating the spread of the virus. We are gravely concerned that COVID-19 is being used to fundamentally alter society and strip us all of our civil liberties. By the time the so-called "pandemic" is over, if it is ever permitted to be over, Albertans will be utterly reliant on government, instead of free, prosperous, and independent.

As such, we believe love for our neighbor demands that we exercise our civil liberties. We do not see our actions as perpetuating the longevity of COVID-19 or any other virus that will inevitably come along. If

anything, we see our actions as contributing to its end – the end of destructive lockdowns and the end of the attempt to institutionalize the debilitating fear of viral infections. Our local church is clear evidence that governmental lockdowns are unnecessary. In fact, it is also evidence of how harmful they are. Without going into detail, we recently lost the life of one of our precious congregants who was denied necessary health care due to government lockdown measures.

Consider the following statistics. It is alleged that 129,075 Albertans have tested positive for the virus. That works out to just less than 3% of the population. However, it needs to be pointed out that the PCR test being used to test for COVID-19 is fraught with false positives. This is especially true, since at least until recently, Alberta was running the PCR test at 40 amplifications. As such, the number of Albertans who have actually contracted the virus is likely significantly less. It is also vital to highlight that more than 99% of those who contract the virus will fully recover.

Alberta is currently reporting 1,782 COVID-related deaths. It is critically important to articulate it this way. There is a big difference between dying from COVID and dying with COVID. But it is also critical to note that these COVID-related deaths, as tragic as they are, have not resulted in a statistically significant increase in excess deaths (and the average age of those who have died related to COVID-19 is 82, consistent with life expectancy in Alberta). Sadly, most of these individuals would have likely died due to various other lethal co-morbidities (and it immensely grieves us that in many cases they were forced to die apart from their family unnecessarily). In addition, experts estimate that deaths, in the long run, resulting from government lockdown measures will surpass COVID-related deaths 10 to 1 (e.g. premature deaths resulting from not receiving necessary health care, suicides, drug overdoses, addictions, the development of chronic health conditions, total loss of income, family breakdown, etc.). In fact, it would seem that COVID-related deaths are being treated as though they are somehow more tragic than any and all other deaths.

Many Albertans are afraid and are convinced of the efficacy of government lockdowns for two reasons: misinformation and fearmongering. The media has so pounded the COVID-19 drum since the "pandemic" began, almost exclusively emphasizing caseload and deaths, that people are fearful. So fearful, in fact, they have been convinced that yielding up their civil liberties to the government is in their best interests. It is difficult to have not lost confidence in the mainstream media. It would seem as though journalism is on life-support in our province. The media should be made up of the most thorough, discerning, and investigative people in our society. Instead, many of them seem to be serving an ideological agenda. Now more than ever, it is vital that Albertans exercise discernment when listening to the mainstream media.

What do we believe people should do? We believe they should responsibly return to their lives. Churches should open, businesses should open, families and friends should come together around meals, and people should begin to exercise their civil liberties again. Otherwise we may not get them back. In fact, some say we are on the cusp of reaching the point of no return. Protect the vulnerable, exercise reasonable precautions, but begin to live your lives again.

That said, living life comes with risks. Every time we get behind the wheel of a car, we are assuming a degree of risk. We accept that risk due to the benefits of driving. Yes, though vastly overblown, there are associated risks with COVID-19, as there are with other infections. Human life, though precious, is fragile. As such, death looms over all of us. That is why we need a message of hope. One that addresses our greatest need. That message is found in Jesus Christ. It is found in Him because all of us have sinned and have fallen short of God's perfect standard of righteousness (Rom 3:23). To sin is to violate the holiness and righteousness of God. As our Creator, He is the one who will judge us according to our deeds and no one will stand on their own merit in that judgment. Therefore, we need a substitute. One who has both lived the life we could not and died the death we deserve.

Praise be to God, there is! God the Father commissioned His Son into the world, to take upon Himself human flesh (John 1:14), being true God and true man, whereby He lived under the Law of God (Gal 4:4), fulfilled it in every respect, was tempted in all things as we are, and yet was without sin (Heb 4:15). Then, in obedience to the Father, He went to the cross, drank the full cup of the Father's wrath for the sin of all who would ever believe on His name, died, and rose again! In this way, He proved He had conquered both sin and death, our two greatest enemies. He has ascended into heaven and is now seated at the right hand of the Father (Col 3:1), awaiting the time of His Second Coming.

2/26/2021

GraceLife Church of Edmonton

In the meantime, this message of salvation is to be proclaimed to all people (Matt 28:18–20). In fact, the church exists to proclaim this message! That if you would turn from your sin and believe on the Lord Jesus Christ, putting full trust in His finished work on the cross along with His resurrection from the dead, you will be saved! Not only will all of your sins be forgiven you, but you will also be credited with a perfect record of righteousness; the very righteousness of Christ (2 Cor 5:21). And so, we would urge you to be reconciled to God through His Son this day. The very one who has given you life and breath.

Should you do so, you will receive eternal life and will experience life after death (John 11:25).

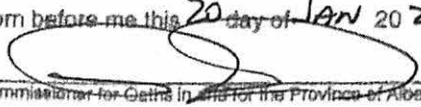
Death looms over all of us. But there is a message of concrete hope, in the gospel of the Lord Jesus Christ.

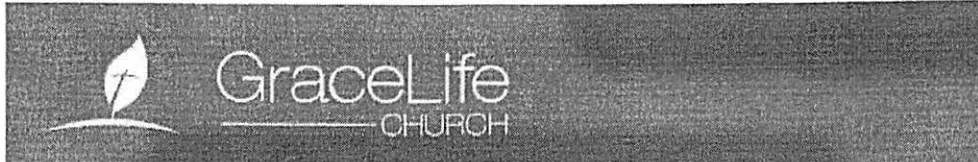
Posted: February 7, 2021

Updated: February 16, 2021

GraceLife Update - June 19, 2020

Subject: GraceLife Update - June 19, 2020
From: Office <office@gracelife.ca>
Date: 2020-06-19 1:39 PM
To: Office <office@gracelife.ca>

This is Exhibit D Referred to in the Affidavit of
JAMES LOATES
Sworn before me this 20 day of JAN 20 21

A Commissioner for Oaths in and for the Province of Alberta
DARREN L. RICHARDS
BARRISTER & SOLICITOR



Update - June 19, 2020

Hello GraceLife family!

After consideration, discussion, and prayer, it is with joy and anticipation that we announce a return to nearly normal services beginning this Sunday June 21st. We are also excited to announce that we will be celebrating the Lord's Supper!

1. As we open our services, it is vitally important that we exercise all diligence in preserving the unity that we have in Christ (Eph. 4:3). For some this is too soon, for others it isn't soon enough. As such, we must extend charity and grace to one another as we navigate the weeks ahead. We must also understand that there are compelling reasons to hold off on returning. Whether it's job related, due to being at high risk, or due to being in regular contact with someone who is, returning to the gathering warrants careful consideration.

2. For those who are returning, it is important that we remain responsible and take reasonable measures to limit the spread of the virus. As such, we're encouraging everyone to hold off on hugs and handshakes for at least the next few weeks. We know this will be difficult, especially given the love and affection we have for each other. But these are prudent steps to take in order to limit any infections. In addition, we must be mindful that some need to exercise greater diligence to socially distance for the reasons noted above and support them in that.

3. Though our prayer is that the Lord would honor this decision to open up our gathering by not allowing any infections, and though infections have the potential to draw negative public attention to GraceLife, we understand that they are nevertheless possible. The Premier of Alberta has acknowledged that in opening up the province, there will likely be both infections and death. But we also understand this risk to have always been present with influenza and various other viruses. Furthermore, the risk is present every time we leave our home for any reason. Thus, each person must take this risk into consideration in deciding whether or not to return to the gathering. Of course, if you have symptoms, please stay home.

4. In opening up our service, there isn't likely to be sufficient room in the auditorium for social distancing during the structured portion of our gathering (i.e. the service itself). If you would like to return and require sufficient space for social distancing, please register [here](#). The balcony will be designated for this purpose. In addition, the kitchen entrance will be set apart for those accessing the balcony. It provides easy access to the stairs that lead to it. It also facilitates an easy exit as well. Depending on the number of people who register for this option, there may be a weekly rotation similar to what we've been doing for the last few months.

5. As it relates to the current guidelines, it is our understanding that social distancing isn't legally required or enforceable. It is merely recommended. So while we are encouraging everyone to take reasonable steps to limit the spread of the virus, this is coming less from a governmental requirement perspective and more from a place of wisdom and prudence. As we open up our gatherings, we do so anticipating that both COVID-19 and the recommendation to socially distance could be with us for the foreseeable future. This, in part, has contributed to our decision to open up our services. The reasons that could be put forth for not opening them may be with us for the remainder of 2020 and not gathering for that length of time wouldn't be God-honoring in light of His command to assemble and a trust in His sovereign care for His people.

6. Though we're anticipating that some in the body will opt to wait a little longer before returning, we have decided to celebrate the Lord's Supper this Sunday. We are doing so because we recognize that even under normal circumstances, less than the entire body is present for the Lord's Supper. Given that our services are opening up and that we are no longer restricting the number of attendees, we believe celebrating the Lord's Supper is warranted. The temporary cessation of this most wonderful ordinance has been difficult. And so, we intend to remember our Lord in this way this Lord's day. We are taking precautionary measures to ensure that doing so is done as safely as possible.

7. The nursery will remain closed this Sunday June 21st. We will update you of any changes in this regard in the weeks to come.

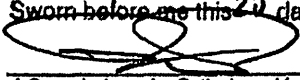
Regardless of your stance on this decision, please pray that the Lord would honor and bless our gathering. We have largely complied with the government's requests for the last three months. We did this in obedience to Him (Rom. 13:1–7). It is now in obedience to Him that we're opening up our gatherings (Heb 10:24–25). May God be glorified! May His people be edified! And may love for one another guide and govern all that we do: "Let all that you do be done in love" (1 Cor 16:14).

If you have any questions please don't hesitate to contact us!



GraceLife Church
51529A Rge Rd 262 Spruce Grove, AB T7Y 1B3

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This is Exhibit ^B Referred to in the Affidavit of
JAMES COATES
Sworn before me this 20 day of January 2021

A Commissioner for Oaths in and for the Province of Alberta
DARREN L. RICHARDS
BARRISTER & SOLICITOR

The Doctrinal Statement of GraceLife Church

Effective November 6, 2005

WHAT WE TEACH

THE HOLY SCRIPTURES

We teach that the Bible is God's written revelation to man, and thus the 66 books of the Bible given to us by the Holy Spirit constitute the plenary (inspired equally in all parts) Word of God (1 Corinthians 2:7-14; 2 Peter 1:20-21).

We teach that the Word of God is an objective, propositional revelation (1 Thessalonians 2:13; 1 Corinthians 2:13), verbally inspired in every word (2 Timothy 3:16), absolutely inerrant in the original documents, infallible, and God-breathed.

We teach the literal, grammatical-historical interpretation of Scripture which affirms the belief that the opening chapters of Genesis present creation in six literal days (Genesis 1:31; Exodus 31:17).

We teach that the Bible constitutes the only infallible rule of faith and practice (Matthew 5:18; 24:35; John 10:35; 16:12-13; 17:17; 1 Corinthians 2:13; 2 Timothy 3:15-17; Hebrews 4:12; 2 Peter 1:20-21).

We teach that God spoke in His written Word by a process of dual authorship. The Holy Spirit so superintended the human authors that, through their individual personalities and different styles of writing, they composed and recorded God's Word to man (2 Peter 1:20-21) without error in the whole or in the part (Matthew 5:18; 2 Timothy 3:16).

We teach that, whereas there may be several applications of any given passage of Scripture, there is but one true interpretation. The meaning of Scripture is to be found as one diligently applies the literal grammatical-historical method of interpretation under the enlightenment of the Holy Spirit (John 7:17; 16:12-15; 1 Corinthians 2:7-15; 1 John 2:20). It is the responsibility of believers to ascertain carefully the true intent and meaning of Scripture, recognizing that proper application is binding on all generations. Yet the truth of Scripture stands in judgment of men; never do men stand in judgment of it.

GOD

We teach that there is but one living and true God (Deuteronomy 6:4; Isaiah 45:5-7; 1 Corinthians 8:4), an infinite, all-knowing Spirit (John 4:24), perfect in all His attributes, one in essence, eternally existing in three Persons—Father, Son, and Holy Spirit (Matthew 28:19; 2 Corinthians 13:14)—each equally deserving worship and obedience.

God the Father.

We teach that God the Father, the first Person of the Trinity, orders and disposes all things according to His own purpose and grace (Psalm 145:8-9; 1 Corinthians 8:6). He is the Creator of all things (Genesis 1:1-31; Ephesians 3:9). As the only absolute and omnipotent Ruler in the universe, He is sovereign in creation, providence, and redemption (Psalm 103:19;

Romans 11:36). His fatherhood involves both His designation within the Trinity and His relationship with mankind. As Creator He is Father to all men (Ephesians 4:6), but He is spiritual Father only to believers (Romans 8:14; 2 Corinthians 6:18). He has decreed for His own glory all things that come to pass (Ephesians 1:11). He continually upholds, directs, and governs all creatures and events (1 Chronicles 29:11). In His sovereignty He is neither the author nor approver of sin (Habakkuk 1:13; John 8:38-47), nor does He abridge the accountability of moral, intelligent creatures (1 Peter 1:17). He has graciously chosen from eternity past those whom He would have as His own (Ephesians 1:4-6); He saves from sin all who come to Him through Jesus Christ; He adopts as His own all those who come to Him; and He becomes, upon adoption, Father to His own (John 1:12; Romans 8:15; Galatians 4:5; Hebrews 12:5-9).

God the Son.

We teach that Jesus Christ, the second Person of the Trinity, possesses all the divine excellencies, and in these He is coequal, consubstantial, and coeternal with the Father (John 10:30; 14:9).

We teach that God the Father created "the heavens, and the earth, and all that is in them" according to His own will, through His Son, Jesus Christ, by whom all things continue in existence and in operation (John 1:3; Colossians 1:15-17; Hebrews 1:2).

We teach that in the incarnation (God becoming man) Christ surrendered only the prerogatives of deity but nothing of the divine essence, either in degree or kind. In His incarnation, the eternally existing second Person of the Trinity accepted all the essential characteristics of humanity and so became the God-Man (Philippians 2:5-8; Colossians 2:9).

We teach that Jesus Christ represents humanity and deity in indivisible oneness (Micah 5:2; John 5:23; 14:9-10; Colossians 2:9).

We teach that our Lord Jesus Christ was virgin born (Isaiah 7:14; Matthew 1:23, 25; Luke 1:26-35); that He was God incarnate (John 1:1, 14); and that the purpose of the incarnation was to reveal God, redeem men, and rule over God's kingdom (Psalm 2:7-9; Isaiah 9:6; John 1:29; Philippians 2:9-11; Hebrews 7:25-26; 1 Peter 1:18-19).

We teach that, in the incarnation, the second Person of the Trinity laid aside His right to the full prerogatives of coexistence with God and took on an existence appropriate to a servant while never divesting Himself of His divine attributes (Philippians 2:5-8).

We teach that our Lord Jesus Christ accomplished our redemption through the shedding of His blood and sacrificial death on the cross and that His death was voluntary, vicarious, substitutionary, propitiatory, and redemptive (John 10:15; Romans 3:24-25; 5:8; 1 Peter 2:24).

We teach that on the basis of the efficacy of the death of our Lord Jesus Christ, the believing sinner is freed from the punishment, the penalty, the power, and one day the very presence of sin; and that he is declared righteous, given eternal life, and adopted into the family of God (Romans 3:25; 5:8-9; 2 Corinthians 5:14-15; 1 Peter 2:24; 3:18).

We teach that our justification is made sure by His literal, physical resurrection from the dead and that He is now ascended to the right hand of the Father, where He now mediates as our Advocate and High Priest (Matthew 28:6; Luke 24:38-39; Acts 2:30-31; Romans 4:25; 8:34; Hebrews 7:25; 9:24; 1 John 2:1).

We teach that in the resurrection of Jesus Christ from the grave, God confirmed the deity of His Son and gave proof that God has accepted the atoning work of Christ on the cross. Jesus' bodily resurrection is also the guarantee of a future resurrection life for all believers (John 5:26-29; 14:19; Romans 1:4; 4:25; 6:5-10; 1 Corinthians 15:20, 23).

We teach that Jesus Christ will return to receive the church, which is His Body, unto Himself at the rapture, and returning with His church in glory, will establish His millennial kingdom on earth (Acts 1:9-11; 1 Thessalonians 4:13-18; Revelation 20).

We teach that the Lord Jesus Christ is the One through whom God will judge all mankind (John 5:22-23):

- Believers (1 Corinthians 3:10-15; 2 Corinthians 5:10)
- Living inhabitants of the earth at His glorious return (Matthew 25:31-46)
- Unbelieving dead at the Great White Throne (Revelation 20:11-15)

As the Mediator between God and man (1 Timothy 2:5), the Head of His Body the church (Ephesians 1:22; 5:23; Colossians 1:18), and the coming universal King, who will reign on the throne of David (Isaiah 9:6; Luke 1:31-33), He is the final Judge of all who fail to place their trust in Him as Lord and Savior (Matthew 25:14-46; Acts 17:30-31).

God the Holy Spirit.

We teach that the Holy Spirit is a divine Person, eternal, underived, possessing all the attributes of personality and deity, including intellect (1 Corinthians 2:10-13), emotions (Ephesians 4:30), will (1 Corinthians 12:11), eternity (Hebrews 9:14), omnipresence (Psalm 139:7-10), omniscience (Isaiah 40:13-14), omnipotence (Romans 15:13), and truthfulness (John 16:13). In all the divine attributes He is coequal and consubstantial with the Father and the Son (Matthew 28:19; Acts 5:3-4; 28:25-26; 1 Corinthians 12:4-6; 2 Corinthians 13:14; Jeremiah 31:31-34 with Hebrews 10:15-17).

We teach that it is the work of the Holy Spirit to execute the divine will with relation to all mankind. We recognize His sovereign activity in creation (Genesis 1:2), the incarnation

(Matthew 1:18), the written revelation (2 Peter 1:20-21), and the work of salvation (John 3:5-7).

We teach that the work of the Holy Spirit in this age began at Pentecost, when He came from the Father as promised by Christ (John 14:16-17; 15:26) to initiate and complete the building of the Body of Christ, which is His church (1 Corinthians 12:13). The broad scope of His divine activity includes convicting the world of sin, of righteousness, and of judgment; glorifying the Lord Jesus Christ and transforming believers into the image of Christ (John 16:7-9; Acts 1:5; 2:4; Romans 8:29; 2 Corinthians 3:18; Ephesians 2:22).

We teach that the Holy Spirit is the supernatural and sovereign Agent in regeneration, baptizing all believers into the Body of Christ (1 Corinthians 12:13). The Holy Spirit also indwells, sanctifies, instructs, empowers them for service, and seals them unto the day of redemption (Romans 8:9; 2 Corinthians 3:6; Ephesians 1:13).

We teach that the Holy Spirit is the divine Teacher, who guided the apostles and prophets into all truth as they committed to writing God's revelation, the Bible (2 Peter 1:19-21). Every believer possesses the indwelling presence of the Holy Spirit from the moment of salvation, and it is the duty of all those born of the Spirit to be filled with (controlled by) the Spirit (John 16:13; Romans 8:9; Ephesians 5:18; 1 John 2:20, 27).

We teach that the Holy Spirit administers spiritual gifts to the church. The Holy Spirit glorifies neither Himself nor His gifts by ostentatious displays, but He does glorify Christ by implementing His work of redeeming the lost and building up believers in the most holy faith (John 16:13-14; Acts 1:8; 1 Corinthians 12:4-11; 2 Corinthians 3:18).

We teach, in this respect, that God the Holy Spirit is sovereign in the bestowing of all His gifts for the perfecting of the saints today, and that speaking in tongues and the working of sign miracles in the beginning days of the church were for the purpose of pointing to and authenticating the apostles as revealers of divine truth, and were never intended to be characteristic of the lives of believers (1 Corinthians 12:4-11; 13:8-10; 2 Corinthians 12:12; Ephesians 4:7-12; Hebrews 2:1-4).

MAN

We teach that man was directly and immediately created by God in His image and likeness. Man was created free of sin with a rational nature, intelligence, volition, self-determination, and moral responsibility to God (Genesis 2:7, 15-25; James 3:9).

We teach that God's intention in the creation of man was that man should glorify God, enjoy God's fellowship, live his life in the will of God, and by this accomplish God's purpose for man in the world (Isaiah 43:7; Colossians 1:16; Revelation 4:11).

We teach that in Adam's sin of disobedience to the revealed will and Word of God, man lost his innocence, incurred the penalty of spiritual and physical death, became subject to the wrath of God, and became inherently corrupt and utterly incapable of choosing or doing that which is acceptable to God apart from divine grace. With no recuperative powers to enable him to recover himself, man is hopelessly lost. Man's salvation is thereby wholly of God's grace through the redemptive work of our Lord Jesus Christ (Genesis 2:16-17; 3:1-19; John 3:36; Romans 3:23; 6:23; 1 Corinthians 2:14; Ephesians 2:1-3; 1 Timothy 2:13-14; 1 John 1:8).

We teach that, because all men were in Adam, a nature corrupted by Adam's sin has been transmitted to all men of all ages, Jesus Christ being the only exception. All men are thus sinners by nature, by choice, and by divine declaration (Psalm 14:1-3; Jeremiah 17:9; Romans 3:9-18, 23; 5:10-12).

SALVATION

We teach that salvation is wholly of God by grace on the basis of the redemption of Jesus Christ, the merit of His shed blood, and not on the basis of human merit or works (John 1:12; Ephesians 1:7; 2:8-10; 1 Peter 1:18-19).

Election.

We teach that election is the act of God by which, before the foundation of the world, He chose in Christ those whom He graciously regenerates, saves, and sanctifies (Romans 8:28-30; Ephesians 1:4-11; 2 Thessalonians 2:13; 2 Timothy 2:10; 1 Peter 1:1-2).

We teach that sovereign election does not contradict or negate the responsibility of man to repent and trust Christ as Savior and Lord (Ezekiel 18:23, 32; 33:11; John 3:18-19, 36; 5:40; Romans 9:22-23; 2 Thessalonians 2:10-12; Revelation 22:17). Nevertheless, since sovereign grace includes the means of receiving the gift of salvation as well as the gift itself, sovereign election will result in what God determines. All whom the Father calls to Himself will come in faith, and all who come in faith the Father will receive (John 6:37-40, 44; Acts 13:48; James 4:8).

We teach that the unmerited favor that God grants to totally depraved sinners is not related to any initiative of their own part or to God's anticipation of what they might do by their own will, but is solely of His sovereign grace and mercy (Ephesians 1:4-7; Titus 3:4-7; 1 Peter 1:2).

We teach that election should not be looked upon as based merely on abstract sovereignty. God is truly sovereign, but He exercises this sovereignty in harmony with His other attributes, especially His omniscience, justice, holiness, wisdom, grace, and love (Romans 9:11-16). This sovereignty will always exalt the will of God in a manner totally consistent with His character as revealed in the life of our Lord Jesus Christ (Matthew 11:25-28; 2 Timothy 1:9).

Regeneration.

We teach that regeneration is a supernatural work of the Holy Spirit by which the divine nature and divine life are given (John 3:3-7; Titus 3:5). It is instantaneous and is accomplished solely by the power of the Holy Spirit through the instrumentality of the Word of God (John 5:24) when the repentant sinner, as enabled by the Holy Spirit, responds in faith to the divine provision of salvation. Genuine regeneration is manifested by fruits worthy of repentance as demonstrated in righteous attitudes and conduct. Good works are the proper evidence and fruit of regeneration (1 Corinthians 6:19-20; Ephesians 2:10), and will be experienced to the extent that the believer submits to the control of the Holy Spirit in his life through faithful obedience to the Word of God (Ephesians 5:17-21; Philippians 2:12b; Colossians 3:16; 2 Peter 1:4-10). This obedience causes the believer to be increasingly conformed to the image of our Lord Jesus Christ (2 Corinthians 3:18). Such conformity is climaxed in the believer's glorification at Christ's coming (Romans 8:17; 2 Peter 1:4; 1 John 3:2-3).

Justification.

We teach that justification before God is an act of God (Romans 8:33) by which He declares righteous those who, through faith in Christ, repent of their sins (Luke 13:3; Acts 2:38; 3:19; 11:18; Romans 2:4; 2 Corinthians 7:10; Isaiah 55:6-7) and confess Him as sovereign Lord (Romans 10:9-10; 1 Corinthians 12:3; 2 Corinthians 4:5; Philippians 2:11). This righteousness is apart from any virtue or work of man (Romans 3:20; 4:6) and involves the imputation of our sins to Christ (Colossians 2:14; 1 Peter 2:24) and the imputation of Christ's righteousness to us (1 Corinthians 1:30; 2 Corinthians 5:21). By this means God is enabled to "be just and the justifier of the one who has faith in Jesus" (Romans 3:26).

Sanctification.

We teach that every believer is sanctified (set apart) unto God by justification and is therefore declared to be holy and is therefore identified as a saint. This sanctification is positional and instantaneous and should not be confused with progressive sanctification. This sanctification has to do with the believer's standing, not his present walk or condition (Acts 20:32; 1 Corinthians 1:2, 30; 6:11; 2 Thessalonians 2:13; Hebrews 2:11; 3:1; 10:10, 14; 13:12; 1 Peter 1:2).

We teach that there is also, by the work of the Holy Spirit, a progressive sanctification by which the state of the believer is brought closer to the standing the believer positionally enjoys through justification. Through obedience to the Word of God and the empowering of the Holy Spirit, the believer is able to live a life of increasing holiness in conformity to the will of God, becoming more and more like our Lord Jesus Christ (John 17:17, 19; Romans 6:1-22; 2 Corinthians 3:18; 1 Thessalonians 4:3-4; 5:23). In this respect, we teach that every saved person is involved in a daily conflict—the new creation in Christ doing battle against the

flesh—but adequate provision is made for victory through the power of the indwelling Holy Spirit. The struggle nevertheless stays with the believer all through this earthly life and is never completely ended. All claims to the eradication of sin in this life are unscriptural. Eradication of sin is not possible, but the Holy Spirit does provide for victory over sin (Galatians 5:16-25; Ephesians 4:22-24; Philippians 3:12; Colossians 3:9-10; 1 Peter 1:14-16; 1 John 3:5-9).

Security.

We teach that all the redeemed, once saved, are kept by God's power and are thus secure in Christ forever (John 5:24; 6:37-40; 10:27-30; Romans 5:9-10; 8:1, 31-39; 1 Corinthians 1:4-8; Ephesians 4:30; Hebrews 7:25; 13:5; 1 Peter 1:5; Jude 24).

We teach that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word, which, however, clearly forbids the use of Christian liberty as an occasion for sinful living and carnality (Romans 6:15-22; 13:13-14; Galatians 5:13, 25-26; Titus 2:11-14).

Separation.

We teach that separation from sin is clearly called for throughout the Old and New Testaments, and that the Scriptures clearly indicate that in the last days apostasy and worldliness shall increase (2 Corinthians 6:14-7:1; 2 Timothy 3:1-5).

We teach that, out of deep gratitude for the undeserved grace of God granted to us, and because our glorious God is so worthy of our total consecration, all the saved should live in such a manner as to demonstrate our adoring love to God and so as not to bring reproach upon our Lord and Savior. We also teach that separation from all religious apostasy and worldly and sinful practices is commanded of us by God (Romans 12:1-2; 1 Corinthians 5:9-13; 2 Corinthians 6:14-7:1; 1 John 2:15-17; 2 John 9-11).

We teach that believers should be separated unto our Lord Jesus Christ (2 Thessalonians 1:11-12; Hebrews 12:1-2) and affirm that the Christian life is a life of obedient righteousness that reflects the teaching of the Beatitudes (Matthew 5:2-12) and a continual pursuit of holiness (Romans 12:1-2; 2 Corinthians 7:1; Hebrews 12:14; Titus 2:11-14; 1 John 3:1-10).

THE CHURCH

We teach that all who place their faith in Jesus Christ are immediately placed by the Holy Spirit into one united spiritual Body, the church (1 Corinthians 12:12-13), the bride of Christ

(2 Corinthians 11:2; Ephesians 5:23-32; Revelation 19:7-8), of which Christ is the Head (Ephesians 1:22; 4:15; Colossians 1:18).

We teach that the formation of the church, the Body of Christ, began on the Day of Pentecost (Acts 2:1-21, 38-47) and will be completed at the coming of Christ for His own at the rapture (1 Corinthians 15:51-52; 1 Thessalonians 4:13-18).

We teach that the church is thus a unique spiritual organism designed by Christ, made up of all born-again believers in this present age (Ephesians 2:11-3:6). The church is distinct from Israel (1 Corinthians 10:32), a mystery not revealed until this age (Ephesians 3:1-6; 5:32).

We teach that the establishment and continuity of local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:23, 27; 20:17, 28; Galatians 1:2; Philippians 1:1; 1 Thessalonians 1:1; 2 Thessalonians 1:1) and that the members of the one spiritual Body are directed to associate themselves together in local assemblies (1 Corinthians 11:18-20; Hebrews 10:25).

We teach that the one supreme authority for the church is Christ (1 Corinthians 11:3; Ephesians 1:22; Colossians 1:18) and that church leadership, gifts, order, discipline, and worship are all appointed through His sovereignty as found in the Scriptures. The biblically designated officers serving under Christ and over the assembly are elders (also called bishops, pastors, and pastor teachers; Acts 20:28; Ephesians 4:11) and deacons, both of whom must meet biblical qualifications (1 Timothy 3:1-13; Titus 1:5-9; 1 Peter 5:1-5).

We teach that these leaders lead or rule as servants of Christ (1 Timothy 5:17-22) and have His authority in directing the church. The congregation is to submit to their leadership (Hebrews 13:7, 17).

We teach the importance of discipleship (Matthew 28:19-20; 2 Timothy 2:2), mutual accountability of all believers to each other (Matthew 18:5-14), as well as the need for discipline of sinning members of the congregation in accord with the standards of Scripture (Matthew 18:15-22; Acts 5:1-11; 1 Corinthians 5:1-13; 2 Thessalonians 3:6-15; 1 Timothy 1:19-20; Titus 1:10-16).

We teach the autonomy of the local church, free from any external authority or control, with the right of self-government and freedom from the interference of any hierarchy of individuals or organizations (Titus 1:5).

We teach that it is scriptural for true churches to cooperate with each other for the presentation and propagation of the faith. Each local church, however, through its elders and their interpretation and application of Scripture, should be the sole judge of the measure and method of its cooperation. The elders should determine all other matters of membership,

policy, discipline, benevolence, and government as well (Acts 15:19-31; 20:28; 1 Corinthians 5:4-7, 13; 1 Peter 5:1-4).

We teach that the purpose of the church is to glorify God (Ephesians 3:21) by building itself up in the faith (Ephesians 4:13-16), by instruction of the Word (2 Timothy 2:2, 15; 3:16-17), by fellowship (Acts 2:47; 1 John 1:3), by keeping the ordinances (Luke 22:19; Acts 2:38-42) and by advancing and communicating the gospel to the entire world (Matthew 28:19; Acts 1:8; 2:42).

We teach the calling of all saints to the work of service (1 Corinthians 15:58; Ephesians 4:12; Revelation 22:12).

We teach the need of the church to cooperate with God as He accomplishes His purpose in the world. To that end, He gives the church spiritual gifts. He gives men chosen for the purpose of equipping the saints for the work of the ministry (Ephesians 4:7-12), and He also gives unique and special spiritual abilities to each member of the Body of Christ (Romans 12:5-8; 1 Corinthians 12:4-31; 1 Peter 4:10-11).

We teach that there were two kinds of gifts given the early church: *miraculous gifts* of divine revelation and healing, given temporarily in the apostolic era for the purpose of confirming the authenticity of the apostles' message (Hebrews 2:3-4; 2 Corinthians 12:12); and *ministering gifts*, given to equip believers for edifying one another. With the New Testament revelation now complete, Scripture becomes the sole test of the authenticity of a man's message, and confirming gifts of a miraculous nature are no longer necessary to validate a man or his message (1 Corinthians 13:8-12). Miraculous gifts can even be counterfeited by Satan so as to deceive even believers (Matthew 24:24). The only gifts in operation today are those non-revelatory equipping gifts given for edification (Romans 12:6-8).

We teach that no one possesses the gift of healing today, but that God does hear and answer the prayer of faith and will answer in accordance with His own perfect will for the sick, suffering, and afflicted (Luke 18:1-6; John 5:7-9; 2 Corinthians 12:6-10; James 5:13-16; 1 John 5:14-15).

We teach that two ordinances have been committed to the local church: baptism and the Lord's Supper (Acts 2:38-42). Christian baptism by immersion (Acts 8:36-39) is the solemn and beautiful testimony of a believer showing forth his faith in the crucified, buried, and risen Savior, and his union with Him in death to sin and resurrection to a new life (Romans 6:1-11). It is also a sign of fellowship and identification with the visible Body of Christ (Acts 2:41-42).

We teach that the Lord's Supper is the commemoration and proclamation of His death until He comes, and should be always preceded by solemn self-examination (1 Corinthians 11:28-32). We also teach that, whereas the elements of Communion are *only representative* of the flesh and blood of Christ, participation in the Lord's Supper is nevertheless an actual

communion with the risen Christ, who indwells every believer, and so is present, fellowshiping with His people (1 Corinthians 10:16).

ANGELS

Holy Angels.

We teach that angels are created beings and are therefore not to be worshiped. Although they are a higher order of creation than man, they are created to serve God and to worship Him (Luke 2:9-14; Hebrews 1:6-7, 14; 2:6-7; Revelation 5:11-14; 19:10; 22:9).

Fallen Angels.

We teach that Satan is a created angel and the author of sin. He incurred the judgment of God by rebelling against his Creator (Isaiah 14:12-17; Ezekiel 28:11-19), by taking numerous angels with him in his fall (Matthew 25:41; Revelation 12:1-14), and by introducing sin into the human race by his temptation of Eve (Genesis 3:1-15).

We teach that Satan is the open and declared enemy of God and man (Isaiah 14:13-14; Matthew 4:1-11; Revelation 12:9-10); that he is the prince of this world, who has been defeated through the death and resurrection of Jesus Christ (Romans 16:20); and that he shall be eternally punished in the lake of fire (Isaiah 14:12-17; Ezekiel 28:11-19; Matthew 25:41; Revelation 20:10).

LAST THINGS

Death.

We teach that physical death involves no loss of our immaterial consciousness (Revelation 6:9-11), that the soul of the redeemed passes immediately into the presence of Christ (Luke 23:43; Philippians 1:23; 2 Corinthians 5:8), that there is a separation of soul and body (Philippians 1:21-24), and that, for the redeemed, such separation will continue until the rapture (1 Thessalonians 4:13-17), which initiates the first resurrection (Revelation 20:4-6), when our soul and body will be reunited to be glorified forever with our Lord (Philippians 3:21; 1 Corinthians 15:35-44, 50-54). Until that time, the souls of the redeemed in Christ remain in joyful fellowship with our Lord Jesus Christ (2 Corinthians 5:8).

We teach the bodily resurrection of all men, the saved to eternal life (John 6:39; Romans 8:10-11, 19-23; 2 Corinthians 4:14), and the unsaved to judgment and everlasting punishment (Daniel 12:2; John 5:29; Revelation 20:13-15).

We teach that the souls of the unsaved at death are kept under punishment until the second resurrection (Luke 16:19-26; Revelation 20:13-15), when the soul and the resurrection body will be united (John 5:28-29). They shall then appear at the Great White Throne Judgment

(Revelation 20:11-15) and shall be cast into hell, the lake of fire (Matthew 25:41-46), cut off from the life of God forever (Daniel 12:2; Matthew 25:41-46; 2 Thessalonians 1:7-9).

The Rapture of the Church.

We teach the personal, bodily return of our Lord Jesus Christ before the seven-year tribulation (1 Thessalonians 4:16; Titus 2:13) to translate His church from this earth (John 14:1-3; 1 Corinthians 15:51-53; 1 Thessalonians 4:15-5:11) and, between this event and His glorious return with His saints, to reward believers according to their works (1 Corinthians 3:11-15; 2 Corinthians 5:10).

The Tribulation Period.

We teach that immediately following the removal of the church from the earth (John 14:1-3; 1 Thessalonians 4:13-18) the righteous judgments of God will be poured out upon an unbelieving world (Jeremiah 30:7; Daniel 9:27; 12:1; 2 Thessalonians 2:7-12; Revelation 16), and that these judgments will be climaxed by the return of Christ in glory to the earth (Matthew 24:27-31; 25:31-46; 2 Thessalonians 2:7-12). At that time the Old Testament and tribulation saints will be raised and the living will be judged (Daniel 12:2-3; Revelation 20:4-6). This period includes the seventieth week of Daniel's prophecy (Daniel 9:24-27; Matthew 24:15-31; 25:31-46).

The Second Coming and the Millennial Reign.

We teach that, after the tribulation period, Christ will come to earth to occupy the throne of David (Matthew 25:31; Luke 1:31-33; Acts 1:10-11; 2:29-30) and establish His messianic kingdom for 1,000 years on the earth (Revelation 20:1-7). During this time the resurrected saints will reign with Him over Israel and all the nations of the earth (Ezekiel 37:21-28; Daniel 7:17-22; Revelation 19:11-16). This reign will be preceded by the overthrow of the Antichrist and the False Prophet, and by the removal of Satan from the world (Daniel 7:17-27; Revelation 20:1-7).

We teach that the kingdom itself will be the fulfillment of God's promise to Israel (Isaiah 65:17-25; Ezekiel 37:21-28; Zechariah 8:1-17) to restore them to the land that they forfeited through their disobedience (Deuteronomy 28:15-68). The result of their disobedience was that Israel was temporarily set aside (Matthew 21:43; Romans 11:1-26), but will again be awakened through repentance to enter into the land of blessing (Jeremiah 31:31-34; Ezekiel 36:22-32; Romans 11:25-29).

We teach that this time of our Lord's reign will be characterized by harmony, justice, peace, righteousness, and long life (Isaiah 11; 65:17-25; Ezekiel 36:33-38), and will be brought to an end with the release of Satan (Revelation 20:7).

The Judgment of the Lost.

We teach that following the release of Satan after the 1,000-year reign of Christ (Revelation 20:7), Satan will deceive the nations of the earth and gather them to battle against the saints and the beloved city, at which time Satan and his army will be devoured by fire from heaven (Revelation 20:9). Following this, Satan will be thrown into the lake of fire and brimstone (Matthew 25:41; Revelation 20:10), whereupon Christ, who is the Judge of all men (John 5:22), will resurrect and judge the great and small at the Great White Throne Judgment.

We teach that this resurrection of the unsaved dead to judgment will be a physical resurrection, whereupon receiving their judgment (Romans 14:10-13), they will be committed to an eternal conscious punishment in the lake of fire (Matthew 25:41; Revelation 20:11-15).

Eternity.

We teach that after the closing of the millennium, the temporary release of Satan, and the judgment of unbelievers (2 Thessalonians 1:9; Revelation 20:7-15), the saved will enter the eternal state of glory with God, after which the elements of this earth are to be dissolved (2 Peter 3:10) and replaced with a new earth, wherein only righteousness dwells (Ephesians 5:5; Revelation 20:15; 21:1-27; 22:1-21). Following this, the heavenly city will come down out of heaven (Revelation 21:2) and will be the dwelling place of the saints, where they will enjoy forever fellowship with God and one another (John 17:3; Revelation 21-22). Our Lord Jesus Christ, having fulfilled His redemptive mission, will then deliver up the kingdom to God the Father (1 Corinthians 15:24-28), that in all spheres the triune God may reign forever and ever (1 Corinthians 15:28).

WHAT IT MEANS TO BE A CHRISTIAN

Being a Christian is more than identifying yourself with a particular religion or affirming a certain value system. Being a Christian means you have embraced what the Bible says about God, mankind, and salvation. Consider the following truths found in Scripture.

God Is Sovereign Creator.

Contemporary thinking says man is the product of evolution. But the Bible says we were created by a personal God to love, serve, and enjoy endless fellowship with Him. The New Testament reveals it was Jesus Himself who created everything (John 1:3; Colossians 1:16). Therefore, He also owns and rules everything (Psalm 103:19). That means He has authority over our lives and we owe Him absolute allegiance, obedience, and worship.

God Is Holy.

God is absolutely and perfectly holy (Isaiah 6:3), therefore He cannot commit or approve of evil (James 1:13). God requires holiness of us as well. First Peter 1:16 says, "You shall be holy, for I am holy."

Mankind Is Sinful.

According to Scripture, everyone is guilty of sin: "There is no man who does not sin" (1 Kings 8:46). That doesn't mean we're incapable of performing acts of human kindness. But we're utterly incapable of understanding, loving, or pleasing God on our own. (Romans 3:10-12).

Sin Demands a Penalty.

God's holiness and justice demand that all sin be punished by death: (Ezekiel 18:4). That's why simply changing our patterns of behavior can't solve our sin problem or eliminate its consequences.

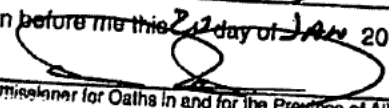
Jesus Is Lord and Savior.

The New Testament reveals it was Jesus Himself who created everything (Colossians 1:16). Therefore He owns and rules everything (Psalm 103:19). That means He has authority over our lives and we owe Him absolute allegiance, obedience, and worship. Romans 10:9 says, "If you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved." Even though God's justice demands death for sin, His love has provided a Savior who paid the penalty and died for sinners (1 Peter 3:18). Christ's death satisfied the demands of God's justice and Christ's perfect life satisfied the demands of God's holiness (2 Corinthians 5:21), thereby enabling Him to forgive and save those who place their faith in Him (Romans 3:26).

The Character of Saving Faith.

True faith is always accompanied by repentance from sin. Repentance is agreeing with God that you are sinful, confessing your sins to Him, and making a conscious choice to turn from sin (Luke 13:3,5; 1 Thessalonians 1:9) and pursue Christ (Matthew 11:28-30; John 17:3) and obedience to Him (1 John 2:3). It isn't enough to believe certain facts about Christ. Even

Satan and his demons believe in the true God (James 2:19), but they don't love and obey Him. True saving faith always responds in obedience (Ephesians 2:10).

This is Exhibit C Referred to in the Affidavit of
JAMES LOATES
Sworn before me this 22 day of JAN 20 21

A Commissioner for Oaths in and for the Province of Alberta
DARREN L. RICHARDS
BARRISTER & SOLICITOR

Scripture References

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2 Tim 3:16–17

¹⁶ All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; ¹⁷ so that the man of God may be adequate, equipped for every good work.

2 Pet 1:3

³ seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence.

Matt 28:18

⁸ And Jesus came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth.

Rev 17:14

¹⁴ “These will wage war against the Lamb, and the Lamb will overcome them, because He is Lord of lords and King of kings, and those who are with Him are the called and chosen and faithful.”

Rev 19:16

¹⁶ And on His robe and on His thigh He has a name written, “KING OF KINGS, AND LORD OF LORDS.”

John 19:11

¹¹ Jesus answered, “You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me to you has the greater sin.”

2 Tim 4:1

¹ I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom:

Gen 2:24

²⁴ For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh.

Exod 20:12

¹² “Honor your father and your mother, that your days may be prolonged in the land which the LORD your God gives you.

Eph 5:22–33

²² Wives, be subject to your own husbands, as to the Lord. ²³ For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body. ²⁴ But as the church is subject to Christ, so also the wives ought to be to their husbands in everything.

²⁵ Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, ²⁶ so that He might sanctify her, having cleansed her by the washing of water with the word, ²⁷ that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless. ²⁸ So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; ²⁹ for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, ³⁰ because we are members of His body. ³¹ FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND SHALL BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH. ³² This mystery is great; but I am speaking with reference to Christ and the church.

³³ Nevertheless, each individual among you also is to love his own wife even as himself, and the wife must see to it that she respects her husband.

Ephesians 6:1–4

¹ Children, obey your parents in the Lord, for this is right. ² HONOR YOUR FATHER AND MOTHER (which is the first commandment with a promise), ³ SO THAT IT MAY BE WELL WITH YOU, AND THAT YOU MAY LIVE LONG ON THE EARTH.

⁴ Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.

Col 3:18–21

¹⁸ Wives, be subject to your husbands, as is fitting in the Lord. ¹⁹ Husbands, love your wives and do not be embittered against them. ²⁰ Children, be obedient to your parents in all things, for this is well-pleasing to the Lord. ²¹ Fathers, do not exasperate your children, so that they will not lose heart.

1 Thess 5:12–13

¹² But we request of you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction, ¹³ and that you esteem them very highly in love because of their work. Live in peace with one another.

1 Tim 3:1–7

¹ It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do. ² An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, ³ not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money. ⁴ He must be one who manages his own household well, keeping his children under control with all dignity ⁵ (but if a man does not know how to manage his own household, how will he take care of the church of God?), ⁶ and not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil. ⁷ And he must have a good reputation with those outside the church, so that he will not fall into reproach and the snare of the devil.

1 Tim 5:17

¹⁷ The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching.

Heb 13:17

¹⁷ Obey your leaders and submit to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.

1 Pet 5:1–5

¹ Therefore, I exhort the elders among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, ² shepherd the flock of God among

you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness; ³ nor yet as lording it over those allotted to your charge, but proving to be examples to the flock. ⁴ And when the Chief Shepherd appears, you will receive the unfading crown of glory. ⁵ You younger men, likewise, be subject to your elders; and all of you, clothe yourselves with humility toward one another, for GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE.

Rom 13:1–7

¹ Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God. ² Therefore whoever resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves. ³ For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise from the same; ⁴ for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on the one who practices evil. ⁵ Therefore it is necessary to be in subjection, not only because of wrath, but also for conscience' sake. ⁶ For because of this you also pay taxes, for rulers are servants of God, devoting themselves to this very thing. ⁷ Render to all what is due them: tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor.

1 Pet 2:13–17

¹³ Submit yourselves for the Lord's sake to every human institution, whether to a king as the one in authority, ¹⁴ or to governors as sent by him for the punishment of evildoers and the praise of those who do right. ¹⁵ For such is the will of God that by doing right you may silence the ignorance of foolish men. ¹⁶ Act as free men, and do not use your freedom as a covering for evil, but use it as bondslaves of God. ¹⁷ Honor all people, love the brotherhood, fear God, honor the king.

Eph 1:22

²² And He put all things in subjection under His feet, and gave Him as head over all things to the church,

Col 1:18

¹⁸ He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything.

1 Tim 3:15

¹⁵ but in case I am delayed, I write so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth.

Tit 1:9

⁹ holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict.

Acts 20:7

⁷ On the first day of the week, when we were gathered together to break bread, Paul began talking to them, intending to leave the next day, and he prolonged his message until midnight.

1 Cor 16:2

² On the first day of every week each one of you is to put aside and save, as he may prosper, so that no collections be made when I come.

Rev 1:10

¹⁰ I was in the Spirit on the Lord's day, and I heard behind me a loud voice like the sound of a trumpet,

Rom 15:6

⁶ so that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ.

1 Tim 5:20

²⁰ Those who continue in sin, rebuke in the presence of all, so that the rest also will be fearful of sinning.

Eph 4:11–12

¹¹ And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, ¹² for the equipping of the saints for the work of service, to the building up of the body of Christ;

2 Tim 4:2

² preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction.

Tit 2:15

¹⁵ These things speak and exhort and reprove with all authority. Let no one disregard you.

1 Tim 4:13

¹³ Until I come, give attention to the public reading of Scripture, to exhortation and teaching.

Rom 15:5–6

⁵ Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus, ⁶ so that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ.

Eph 6:18

¹⁸ With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints,

1 Tim 2:1–8

¹ First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, ² for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity. ³ This is good and acceptable in the sight of God our Savior, ⁴ who desires all men to be saved and to come to the knowledge of the truth. ⁵ For there is one God, and one mediator also between God and men, the man Christ Jesus, ⁶ who gave Himself as a ransom for all, the testimony given at the proper time. ⁷ For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying) as a teacher of the Gentiles in faith and truth. ⁸ Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension.

Eph 5:18–21

¹⁸ And do not get drunk with wine, for that is dissipation, but be filled with the Spirit, ¹⁹ speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; ²⁰ always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father; ²¹ and be subject to one another in the fear of Christ.

Col 3:16

¹⁶ Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God.

Rom 12:1–13

¹ Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. ² And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

³ For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith. ⁴ For just as we have many members in one body and all the members do not have the same function, ⁵ so we, who are many, are one body in Christ, and individually members one of another. ⁶ Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly: if prophecy, according to the proportion of his faith; ⁷ if service, in his serving; or he who teaches, in his teaching; ⁸ or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

⁹ Let love be without hypocrisy. Abhor what is evil; cling to what is good. ¹⁰ Be devoted to one another in brotherly love; give preference to one another in honor; ¹¹ not lagging behind in diligence, fervent in spirit, serving the Lord; ¹² rejoicing in hope, persevering in tribulation, devoted to prayer, ¹³ contributing to the needs of the saints, practicing hospitality.

1 Cor 12:4–26

⁴ Now there are varieties of gifts, but the same Spirit. ⁵ And there are varieties of ministries, and the same Lord. ⁶ There are varieties of effects, but the same God who works all things in all persons. ⁷ But to each one is given the manifestation of the Spirit for the common good. ⁸ For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; ⁹ to another faith by the same Spirit, and to another gifts of healing by the one Spirit, ¹⁰ and to another the effecting of miracles, and to another prophecy, and to

another the distinguishing of spirits, to another various kinds of tongues, and to another the interpretation of tongues. ¹¹ But one and the same Spirit works all these things, distributing to each one individually just as He wills.

¹² For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ. ¹³ For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.

¹⁴ For the body is not one member, but many. ¹⁵ If the foot says, "Because I am not a hand, I am not a part of the body," it is not for this reason any the less a part of the body. ¹⁶ And if the ear says, "Because I am not an eye, I am not a part of the body," it is not for this reason any the less a part of the body. ¹⁷ If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the sense of smell be? ¹⁸ But now God has placed the members, each one of them, in the body, just as He desired. ¹⁹ If they were all one member, where would the body be? ²⁰ But now there are many members, but one body. ²¹ And the eye cannot say to the hand, "I have no need of you"; or again the head to the feet, "I have no need of you." ²² On the contrary, it is much truer that the members of the body which seem to be weaker are necessary; ²³ and those members of the body which we deem less honorable, on these we bestow more abundant honor, and our less presentable members become much more presentable, ²⁴ whereas our more presentable members have no need of it. But God has so composed the body, giving more abundant honor to that member which lacked, ²⁵ so that there may be no division in the body, but that the members may have the same care for one another. ²⁶ And if one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it.

Heb 10:24–25

²⁴ and let us consider how to stimulate one another to love and good deeds, ²⁵ not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near.

Matt 28:19

¹⁹ "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,

1 Cor 11:17–34

¹⁷ But in giving this instruction, I do not praise you, because you come together not for the better but for the worse. ¹⁸ For, in the first place, when you come together as a church, I hear that divisions exist among you; and in part I believe it. ¹⁹ For there must also be factions among you, so that those who are approved may become evident among you. ²⁰ Therefore when you meet

together, it is not to eat the Lord's Supper, ²¹ for in your eating each one takes his own supper first; and one is hungry and another is drunk. ²² What! Do you not have houses in which to eat and drink? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you? In this I will not praise you.

²³ For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; ²⁴ and when He had given thanks, He broke it and said, "This is My body, which is for you; do this in remembrance of Me." ²⁵ In the same way He took the cup also after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me." ²⁶ For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes.

²⁷ Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. ²⁸ But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup. ²⁹ For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly. ³⁰ For this reason many among you are weak and sick, and a number sleep. ³¹ But if we judged ourselves rightly, we would not be judged. ³² But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world.

³³ So then, my brethren, when you come together to eat, wait for one another. ³⁴ If anyone is hungry, let him eat at home, so that you will not come together for judgment. The remaining matters I will arrange when I come.

Matt 18:15–20

¹⁵ "If your brother sins, go and show him his fault in private; if he listens to you, you have won your brother. ¹⁶ "But if he does not listen to you, take one or two more with you, so that BY THE MOUTH OF TWO OR THREE WITNESSES EVERY FACT MAY BE CONFIRMED. ¹⁷ "If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. ¹⁸ "Truly I say to you, whatever you bind on earth shall have been bound in heaven; and whatever you loose on earth shall have been loosed in heaven.

¹⁹ "Again I say to you, that if two of you agree on earth about anything that they may ask, it shall be done for them by My Father who is in heaven. ²⁰ "For where two or three have gathered together in My name, I am there in their midst."

1 Cor 5

¹ It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father's wife. ² You have become arrogant and have not mourned instead, so that the one who had done this deed would be removed from your midst.

³ For I, on my part, though absent in body but present in spirit, have already judged him who has so committed this, as though I were present. ⁴ In the name of our Lord Jesus, when you are assembled, and I with you in spirit, with the power of our Lord Jesus, ⁵ I have decided to deliver such a one to Satan for the destruction of his flesh, so that his spirit may be saved in the day of the Lord Jesus.

⁶ Your boasting is not good. Do you not know that a little leaven leavens the whole lump of dough? ⁷ Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed. ⁸ Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

⁹ I wrote you in my letter not to associate with immoral people; ¹⁰ I did not at all mean with the immoral people of this world, or with the covetous and swindlers, or with idolaters, for then you would have to go out of the world. ¹¹ But actually, I wrote to you not to associate with any so-called brother if he is an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler — not even to eat with such a one. ¹² For what have I to do with judging outsiders? Do you not judge those who are within the church? ¹³ But those who are outside, God judges. REMOVE THE WICKED MAN FROM AMONG YOURSELVES.

2 Thess 3:14–15

¹⁴ If anyone does not obey our instruction in this letter, take special note of that person and do not associate with him, so that he will be put to shame. ¹⁵ Yet do not regard him as an enemy, but admonish him as a brother.

1 Tim 5:19–21

¹⁹ Do not receive an accusation against an elder except on the basis of two or three witnesses. ²⁰ Those who continue in sin, rebuke in the presence of all, so that the rest also will be fearful of sinning. ²¹ I solemnly charge you in the presence of God and of Christ Jesus and of His chosen angels, to maintain these principles without bias, doing nothing in a spirit of partiality.

Tit 3:10

¹⁰ Reject a factious man after a first and second warning,

Exod 2:15–22

¹⁵ When Pharaoh heard of this matter, he tried to kill Moses. But Moses fled from the presence of Pharaoh and settled in the land of Midian, and he sat down by a well.

¹⁶ Now the priest of Midian had seven daughters; and they came to draw water and filled the troughs to water their father's flock. ¹⁷ Then the shepherds came and drove them away, but Moses stood up and helped them and watered their flock. ¹⁸ When they came to Reuel their father, he said, "Why have you come back so soon today?" ¹⁹ So they said, "An Egyptian delivered us from the hand of the shepherds, and what is more, he even drew the water for us and watered the flock." ²⁰ He said to his daughters, "Where is he then? Why is it that you have left the man behind? Invite him to have something to eat." ²¹ Moses was willing to dwell with the man, and he gave his daughter Zipporah to Moses. ²² Then she gave birth to a son, and he named him Gershom, for he said, "I have been a sojourner in a foreign land."

Dan 3:8–18

⁸ For this reason at that time certain Chaldeans came forward and brought charges against the Jews. ⁹ They responded and said to Nebuchadnezzar the king: "O king, live forever! ¹⁰ "You, O king, have made a decree that every man who hears the sound of the horn, flute, lyre, trigon, psaltery, and bagpipe and all kinds of music, is to fall down and worship the golden image. ¹¹ "But whoever does not fall down and worship shall be cast into the midst of a furnace of blazing fire. ¹² "There are certain Jews whom you have appointed over the administration of the province of Babylon, namely Shadrach, Meshach and Abed-nego. These men, O king, have disregarded you; they do not serve your gods or worship the golden image which you have set up."

¹³ Then Nebuchadnezzar in rage and anger gave orders to bring Shadrach, Meshach and Abed-nego; then these men were brought before the king. ¹⁴ Nebuchadnezzar responded and said to them, "Is it true, Shadrach, Meshach and Abed-nego, that you do not serve my gods or worship the golden image that I have set up? ¹⁵ "Now if you are ready, at the moment you hear the sound of the horn, flute, lyre, trigon, psaltery and bagpipe and all kinds of music, to fall down and worship the image that I have made, very well. But if you do not worship, you will immediately be cast into the midst of a furnace of blazing fire; and what god is there who can deliver you out of my hands?"

¹⁶ Shadrach, Meshach and Abed-nego replied to the king, "O Nebuchadnezzar, we do not need to give you an answer concerning this matter. ¹⁷ "If it be so, our God whom we serve is able to deliver us from the furnace of blazing fire; and He will deliver us out of your hand, O king. ¹⁸ "But even if He does not, let it be known to you, O king, that we are not going to serve your gods or worship the golden image that you have set up."

Dan 6:6–13

⁶ Then these commissioners and satraps came by agreement to the king and spoke to him as follows: "King Darius, live forever! ⁷ "All the commissioners of the kingdom, the prefects and the satraps, the high officials and the governors have consulted together that the king should establish a statute and enforce an injunction that anyone who makes a petition to any god or man besides you, O king, for thirty days, shall be cast into the lions' den. ⁸ "Now, O king, establish

the injunction and sign the document so that it may not be changed, according to the law of the Medes and Persians, which may not be revoked.”⁹ Therefore King Darius signed the document, that is, the injunction.

¹⁰ Now when Daniel knew that the document was signed, he entered his house (now in his roof chamber he had windows open toward Jerusalem); and he continued kneeling on his knees three times a day, praying and giving thanks before his God, as he had been doing previously. ¹¹ Then these men came by agreement and found Daniel making petition and supplication before his God. ¹² Then they approached and spoke before the king about the king’s injunction, “Did you not sign an injunction that any man who makes a petition to any god or man besides you, O king, for thirty days, is to be cast into the lions’ den?” The king replied, “The statement is true, according to the law of the Medes and Persians, which may not be revoked.” ¹³ Then they answered and spoke before the king, “Daniel, who is one of the exiles from Judah, pays no attention to you, O king, or to the injunction which you signed, but keeps making his petition three times a day.”

Matt 10:28

²⁸ “Do not fear those who kill the body but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell.

Acts 4:19–20

¹⁹ But Peter and John answered and said to them, “Whether it is right in the sight of God to give heed to you rather than to God, you be the judge; ²⁰ for we cannot stop speaking about what we have seen and heard.”

Acts 5:29

²⁹ But Peter and the apostles answered, “We must obey God rather than men.

Rom 12:18

¹⁸ If possible, so far as it depends on you, be at peace with all men.

1 Tim 2:1

¹ First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men,

Heb 12:14

¹⁴ Pursue peace with all men, and the sanctification without which no one will see the Lord.

CHAD W. GRAHAM
Barrister & Solicitor



Environmental Public Health

ORDER OF AN EXECUTIVE OFFICER

To: Grace Life Church Of Edmonton
"the Owner"

James Coates
"the Pastor"

RE: Those premises located in Parkland County, Alberta and municipally described as:
Grace Life Church Of Edmonton
51529A-Range Road 262, Parkland County, Alberta (Lot 1A Block 1 Plan 1020669)

WHEREAS I, an Executive Officer of Alberta Health Services have inspected the above noted premises pursuant to the provisions of the Public Health Act, RSA 2000, c. P-37, as amended;

AND WHEREAS the Chief Medical Officer of Health (CMOH) of Alberta has issued the Records Of Decision – CMOH 26-2020 and 42-2020 pursuant to the Public Health Act, in response to a public health emergency,

AND WHEREAS such inspection has disclosed that the following conditions exist in and about the above noted premises in contravention of the above orders of the Chief Medical Officer of Health of Alberta, and which are or may become injurious or dangerous to the public health or which might hinder in any manner the prevention or suppression of disease, namely:

- a. Some of the church attendees observed were unmasked in the church lobby and in the auditorium.
- b. Some of the church staff/volunteers observed were unmasked in the church lobby and in the auditorium.
- c. An individual was greeting people at the door and was not maintaining at least 2 meters physical distancing from the members of the public. Some people entering the church were not masked.
- d. There were church attendees socializing in the lobby and auditorium. These attendees appeared to be making direct contact with members of other households while not masked or distanced at least 2 meters.
- e. In the auditorium, it appeared members of different households were not distanced at least 2 meters apart. The rows in the auditorium were mostly full, with people sitting side by side and with the rows of seats themselves not distanced 2 meters from each other.
- f. There was a stage with a group performance occurring. Performers were not masked nor were they distanced at least 2 meters from each other.
- g. There did not appear to be anyone on site counting or overseeing the numbers of attendees coming into the building and therefore, maximum capacity of 15% of the Fire code occupancy may have been exceeded.

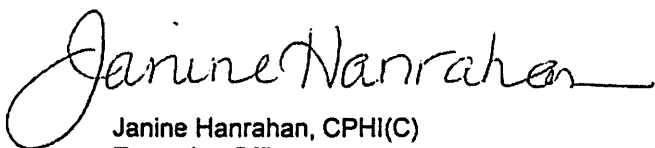
NOW THEREFORE, I hereby ORDER and DIRECT:

1. That the Owner immediately undertake and diligently pursue the completion of the following work in and about the above noted premises, namely:
 - a. Ensure that all persons, including but not limited to church attendees, staff, volunteers and performers, wear a face mask or other face covering that covers their nose, mouth and chin ("face mask"), at all times while inside the premises.
 - b. Ensure that physical distancing of at least 2 metres between households is strictly adhered to at all times.
 - c. Ensure individuals greeting people at the entrance of the premises are wearing a face mask and maintaining 2 meters physical distancing from others not in their household.
 - d. Ensure that performers are wearing a face mask and are spaced apart to allow for physical distancing (2 metres) between performers and the attendees
 - e. Provide Alberta Health Services with information about the total operational occupancy load for the premises, as determined in accordance with the Alberta Fire Code. This information must be submitted to Alberta Health Services Executive Officer by December 19, 2020.
 - f. Do not allow the building capacity to exceed 15% of the total operational occupancy load as per the Alberta Fire Code.
 - g. Complete the Relaunch Plan Template, located in the Government of Alberta General Relaunch Guidance document. Provide details of all risk mitigation measures to be implemented to prevent the transmission of COVID-19. This document must include all activities that take place in the church facility, including meetings and other gatherings. The Relaunch Plan Template must include a process by which you will monitor the number of people inside the premises to ensure compliance with capacity restriction in CMOH Order 42-2020, and confirmed in 1(f) above. The Relaunch Plan must be submitted to Alberta Health Services Executive Officer for review by December 19, 2020.

2. The work referred to in paragraph 1 shall be completed immediately.

The above conditions were noted at the time of inspection and may not necessarily reflect all deficiencies. You are advised that further work may be required to ensure full compliance with the Public Health Act and regulations, or to prevent a public health nuisance.

DATED at Spruce Grove, Alberta, December 17, 2020.



Janine Hanrahan, CPHI(C)
Executive Officer
Alberta Health Services

Order of an Executive Officer

RE: The premises located in Parkland County, Alberta and municipally described as: Grace Life Church Of Edmonton 51529A – Range Road 262, Parkland County, Alberta

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Health Legislation, Regulations and Standards

Electronic versions of the Public Health Act and Regulations are available at the Alberta Queen's Printer Bookstore 10611 - 98 Avenue, Main Floor, Park Plaza, Edmonton, Alberta, T5K 2P7 or www.qp.gov.ab.ca.

Health Legislation and regulations are available for purchase. Please contact Alberta Queen's Printer Bookstore 10611 - 98 Avenue, Main Floor, Park Plaza, Edmonton, Alberta, T5K 2P7 or www.qp.gov.ab.ca.

Copies of standards are available by contacting the Health Protection Branch of Alberta Health at 780-427-4518 or by visiting: <https://www.alberta.ca/health-standards-and-guidelines.aspx>

Copy: Office of the Chief Medical Officer of Health

For more information, please contact your nearest Environmental Public Health office.

Edmonton Main Office
Calgary Main Office
Lethbridge Main Office

780-735-1800 Grande Prairie Main Office
403-943-2288 Red Deer Main Office
403-388-6689 www.ahs.ca/eph

780-513-7517
403-356-6366

www.albertahealthservices.ca/eph.asp



**Office of the Chief Medical
Officer of Health**
10025 Jasper Avenue NW
PO Box 1360, Str. Main
Edmonton, Alberta T5J 2N3

RECORD OF DECISION – CMOH Order 02-2021 which rescinds CMOH Order 42-2020

Re: 2021 COVID-19 Response

Whereas I, Dr. Deena Hinshaw, Chief Medical Officer of Health (CMOH) have initiated an investigation into the existence of COVID-19 within the Province of Alberta.

Whereas the investigation has confirmed that COVID-19 is present in Alberta and constitutes a public health emergency as a novel or highly infectious agent that poses a significant risk to public health.

Whereas under section 29(2.1) of the *Public Health Act* (the Act), I have the authority by order to prohibit a person from attending a location for any period and subject to any conditions that I consider appropriate, where I have determined that the person engaging in that activity could transmit an infectious agent. I also have the authority to take whatever other steps that are, in my opinion, necessary in order to lessen the impact of the public health emergency.

Whereas I made Record of Decision – CMOH Order 42-2020 on December 11, 2020 setting out measures in respect of private residences, private social gatherings, places of worship, masks, businesses and entities, group physical activity, group performance activity and working from one's private residence.

Whereas I made Record of Decision – CMOH Order 43-2020 on December 22, 2020 which amended CMOH Order 42-2020.

Whereas I made Record of Decision – CMOH Order 44-2020 on December 23, 2020 which rescinded CMOH Order 43-2020 and amended CMOH Order 42-2020.

Whereas I made Record of Decision – CMOH Order 01-2021 on January 18, 2021 which amended CMOH Order 42-2020.

Whereas having determined that some of the measures in Record of Decision – CMOH Order 42-2020 can be modified to permit Albertans to attend certain locations and engage in certain activities where the risk of COVID-19 transmission can be mitigated if persons adhere to public health measures and guidelines, I hereby make the following Order which rescinds Record of Decision – CMOH Order 42-2020:

Part 1 – Application

1. This Order is effective February 8, 2021 and applies throughout the Province of Alberta.
2. If a section in Part 2, 3, 4, 6, 7, 8 and 9 of this Order is inconsistent or in conflict with a provision in Record of Decision – CMOH Order 25-2020 or 26-2020, the section in Part 2, 3, 4, 6, 7, 8 and 9 of this Order prevails to the extent of the inconsistency or conflict.

Part 2 – Private residences

3. Subject to sections 4 and 5 of this Order, a person who resides in a private residence must not permit a person who does not normally reside in that residence to enter or remain in the residence.
4. Section 3 of this Order does not prevent a person from entering the private residence of another person for any of the following purposes:
 - (a) to provide health care, personal care or housekeeping services;
 - (b) for a visit between a child and a parent or guardian who does not normally reside with that child;
 - (c) to receive or provide child care;
 - (d) to provide tutoring or other educational instruction;
 - (e) to perform construction, renovations, repairs or maintenance;
 - (f) to deliver items;
 - (g) to provide real estate or moving services;
 - (h) to provide social or protective services;
 - (i) to respond to an emergency;
 - (j) to provide counselling services;
 - (k) for a visit between a person who is at the end of their life (last four to six weeks, as determined by that person's primary health care provider) and a family member, friend, faith leader or other person as long as no more than three visitors enter the private residence of the dying person at one time;
 - (l) to provide personal or wellness services.
5. A person who resides on their own may
 - (a) have two other persons with whom they regularly interact attend at their private residence; and
 - (b) attend at the private residence of a person with whom they regularly interact.
6. For the purposes of this Order, a single adult who only lives with one or more minors is deemed to be a person who resides on their own.

7. For greater certainty, a person who resides on their own may only have the same two other persons attend at their private residence for the period of time this Part of this Order is in effect.
8. A person who resides on their own may attend at the private residence of a person with whom they regularly interact only if the person with whom they regularly interact also lives on their own.

Part 3 – Private social gatherings

9. For the purpose of Part 3 of this Order, a “public place” has the same meaning given to it in the *Public Health Act*.
10. For the purpose of Part 3 of this Order, a “private place” has the same meaning given to it in the *Public Health Act*.
11. For the purposes of this Order, a “private social gathering” is defined as any type of private social function or gathering at which a group of persons come together and move freely around to associate, mix or interact with each other for social purposes rather than remaining seated or stationary for the duration of the function or gathering, but does not include
 - (a) a gathering in which all persons are members of the same household; and
 - (b) a gathering in which a person who resides on their own interacts with the two other persons referred to in section 5 of this Order.
12. All persons are prohibited from attending a private social gathering at an indoor public place, except in accordance with this Part of this Order.
13. Subject to section 15 of this Order, all persons are prohibited from attending a private social gathering at an outdoor private place or public place where 11 or more persons are in attendance at the private social gathering.
14. Despite anything in Part 2 of this Order, a private social gathering of 10 persons or less may occur at an indoor or outdoor public or private place for the purposes of a wedding ceremony.
15. Despite anything in Part 2 of this Order and section 13 of this Order, a private social gathering of 20 persons or less may occur at an indoor or outdoor public or private place for the purposes of a funeral service.

16. For greater certainty, a private social gathering as described in sections 14 and 15 of this Order does not permit a gathering for the purposes of a funeral or wedding reception.

Part 4 - Places of worship

17. A faith leader may conduct an outdoor drive-in worship service and any person may attend an outdoor drive-in worship service, if the persons who attend the drive-in worship service, other than the faith leader, remain within a motor vehicle that is designed to be closed to the elements while attending the worship service.
18. A faith leader may conduct a worship service at a place of worship, if the number of persons who attend the worship service at the place of worship is limited to 15% of the total operational occupant load as determined in accordance with the Alberta Fire Code and the fire authority having jurisdiction.
19. The prohibition in section 65 of this Order does not apply to an indoor group performance activity that occurs during a worship service conducted by a faith leader at a place of worship.

Part 5 – Masks

20. Despite anything in Part 5 of this Order, a person does not need to wear a face mask while working at a farming or ranching operation, unless the person is interacting with a member of the public.
21. For the purposes of Part 5 of this Order, a farming or ranching operation means
- (a) the primary production of eggs, milk, grain, seeds, fruit, vegetables, honey, livestock, diversified livestock animals within the meaning of the *Livestock Industry Diversification Act*, poultry or bees,
 - (b) an operation that produces cultured fish within the meaning of the *Fisheries (Alberta) Act*, and
 - (c) any other primary agricultural operation specified in the regulations,
- but does not include the operation of a greenhouse, mushroom farm, nursery or sod farm.

22. For the purpose of Part 5 of this Order, a “public place” has the same meaning given to it in the *Public Health Act*, but does not include a rental accommodation used solely for the purposes of a private residence.
23. For the purpose of Part 5 of this Order, a “face mask” means a medical or non-medical mask or other face covering that covers a person’s nose, mouth and chin.
24. If a section in Part 5 of this Order is inconsistent or in conflict with a provision in Record of Decision – CMOH Orders 10-2020, 13-2020, 29-2020 or 33-2020, the provisions in Record of Decision – CMOH Order 10-2020, 13-2020, 29-2020 and 33-2020 prevail to the extent of the inconsistency or conflict.
25. Subject to section 26 of this Order, a person must wear a face mask at all times while attending an indoor public place. For greater certainty, an indoor public place includes any indoor location where a business or entity is operating.
26. Section 25 does not apply to a person attending an indoor public place if the person
- (a) is a child under two years of age;
 - (b) is unable to place, use or remove a face mask without assistance;
 - (c) is unable to wear a face mask due to a mental or physical limitation;
 - (d) is consuming food or drink;
 - (e) is engaging in high intensity physical exercise;
 - (f) is providing or receiving care or assistance where a face mask would hinder that caregiving or assistance;
 - (g) is alone at a workstation and separated by at least two metres distance from all other persons;
 - (h) is the subject of a workplace hazard assessment in which it is determined that the person’s safety will be at risk if the person wears a mask while working;
 - (i) is separated from every other person by a physical barrier that prevents droplet transmission; or
 - (j) is a person who needs to temporarily remove their face mask while in the public place for the purposes of

- i. receiving a service that requires the temporary removal of their face mask,
- ii. an emergency or medical purpose, or
- iii. establishing their identity.

27. Despite anything in Part 5 of this Order, a student, including a student that attends a home schooling co-op, does not need to wear a face mask while attending:

- (a) an early childhood services program;
- (b) grades 1 through 3 at an indoor location within a school; or
- (c) the home schooling equivalent to an early childhood services program, grades 1, 2 and 3 at a home schooling co-op.

28. For the purposes of Part 5 of this Order, “student” and “school” have the same meaning given to each term respectively in Record of Decision – CMOH Order 33-2020.

29. Despite anything in Part 5 of this Order, a child does not need to wear a face mask while attending any of the following child care programs:

- (a) a “facility-based program” providing day care, out of school care or pre-school care;
- (b) a “family day home program”;
- (c) a “group family child care program”; and
- (d) an “innovative child care program”.

30. For the purposes of Part 5 of this Order,

- (a) “facility-based program” and “family day home program” have the same meaning given to each term respectively in the *Early Learning and Child Care Act*;
- (b) “group family child care program” and “innovative child care program” have the same meaning given to each term respectively in the former *Child Care Licensing Regulation*;
- (c) “day care”, “out of school care”, “pre school care”, have the same meaning given to each term respectively in the *Early Learning and Child Care Regulation*; and

(d) "early childhood services program" has the meaning given to it in the *Education Act*.

Part 6 - Restaurants, cafes, bars and pubs

31. For the purposes of Part 6 of this Order:

(a) "Class A, B or C liquor licence" has the same meaning given to it under the *Gaming, Liquor and Cannabis Regulation*, AR 143/96, under the *Gaming, Liquor and Cannabis Act*.

(b) "Gaming Licence" has the same meaning given to it under the *Gaming, Liquor and Cannabis Regulation*, AR 143/96, under the *Gaming, Liquor and Cannabis Act*.

(c) "Facility Licence" has the same meaning given to it under the *Gaming, Liquor and Cannabis Regulation*, AR 143/96, under the *Gaming, Liquor and Cannabis Act*.

32. Subject to section 33 of this Order, a person who attends a food-serving business or entity that offers or provides dine-in services, including but not limited to a restaurant, café, bar or pub, may eat or drink alone or with other persons who are members of their household.

33. A person who resides on their own and who attends a food-serving business or entity that offers or provides dine-in services, including but not limited to a restaurant, café, bar or pub, may eat or drink alone or with one or both of the two other persons with whom they regularly interact and who may attend at their private residence in accordance with section 5 of this Order.

34. An operator of a food-serving business or entity that offers or provides dine-in services, including but not limited to a restaurant, café, bar or pub must limit the number of persons seated at the same table to a maximum of six persons.

35. A person who attends a food-serving business or entity that offers or provides dine-in services, including but not limited to a restaurant, café, bar or pub, where a person is served food and beverages while seated must provide the following contact information to the operator or a designate prior to receiving any dine-in food or beverage services:

(a) their first and last name;

(b) their phone number; and

(c) the date and time the person attended the food serving business or entity.

36. An operator of a food-serving business or entity described in section 35 of this Order must retain the contact information provided by a person under section 35 of this Order for 28 days following the person's attendance at the food serving business or entity.
37. An operator of a food-serving business or entity that offers or provides dine-in services, including but not limited to a restaurant, café, bar or pub is prohibited from offering or providing any of the following entertainment or activities to persons who attend the food-serving business or entity:
- (a) live performances of any kind including musical, comedic and theatrical performances;
 - (b) billiard, arcade, video or dart games;
 - (c) access to video lottery terminals.
38. An operator of a business or entity with a Class A or C liquor licence, including but not limited to restaurants, bars, lounges, pubs, cafes, legions or private clubs is prohibited from
- (a) serving liquor after 10 p.m., and
 - (b) providing dine-in food or beverage services or allowing persons to remain seated to consume food or beverages after 11p.m..
39. An operator of a business or entity with a Gaming Licence or Facility Licence or a Class B liquor licence, including but not limited to bowling alleys, casinos, bingo halls, pool halls and indoor recreation entertainment centers is prohibited from
- (a) serving liquor after 10 p.m., and
 - (b) providing dine-in food or beverage services or allowing persons to remain seated to consume food or beverages after 11p.m..
40. Despite anything in Part 7 of this Order, an operator of a business or entity listed or described in section 3 of Appendix A that offers or provides dine-in food or beverage services may operate to the extent necessary to offer or provide dine-in food or beverage services.
41. For greater certainty, an operator of a food-serving business or entity, including but not limited to a restaurant, café, bar or pub, may provide food or beverages by take-out, delivery or drive-thru after 11 p.m..

Part 7 – Businesses and entities

42. Subject to section 43, an operator of a business or entity listed or described in sections 1, 2 and 3 of Appendix A must ensure that the place of business or entity is closed to the public.

43. Section 42 of this Order does not prevent a place of business or entity listed or described in sections 1, 2 and 3 of Appendix A from being used:

- (a) to provide health care services;
- (b) to provide child care services;
- (c) for elections purposes and related activities;
- (d) to undertake jury selections and jury trials;
- (e) as a shelter for vulnerable persons;
- (f) as a place of worship;
- (g) as an indoor market;
- (h) as a location for blood donation and collection activities;
- (i) as a location for mutual support meetings;
- (j) as a location for charitable activities including but not limited to food, clothing and toy collection and distribution;
- (k) to provide counselling services;
- (l) to provide consular services;
- (m) to provide Federal Mediation and Conciliation services;
- (n) as a location for professional or other certification activities, including but not limited to recertification training or exams;
- (o) to provide a location for group physical activity to occur;
- (p) as a location for the exclusive use of a person and any member of their household.

44. An operator of a business or entity listed or described in section 4 of Appendix A must limit the number of members of the public that may attend the location where the business or entity is operating to the greater of
- (a) 15% of the total operational occupant load as determined in accordance with the Alberta Fire Code and the fire authority having jurisdiction; or
 - (b) five persons.
45. An operator of a business or entity listed or described in sections 5, 6, 7, 8 and 9 of Appendix A must schedule an appointment with a person prior to the person attending the location where the business or entity is operating in order to provide the person with services.

Part 8 – Group physical activity

46. An operator of a business or entity described in section 9 of Appendix A must ensure that any indoor physical activity that occurs at the place of business or entity complies with the requirements in Part 8 of this Order.
47. All persons are prohibited from engaging in solo physical activity at a business or entity that is described in section 9 of Appendix A.
48. Except in accordance with this Part of this Order, all persons are prohibited from participating in an indoor group physical activity with persons who are not members of their household at a business or entity that is described in section 9 of Appendix A.
49. For greater certainty, group physical activity includes team sports, fitness classes, and training sessions.
50. Section 48 of this Order does not prevent a person from participating in an indoor group physical activity under the guidance or instruction of one other person who is the person's coach, instructor or trainer.
51. The participation of a second coach, instructor or trainer for the purposes of providing safety and security to a minor participating in indoor group physical activity is not prohibited by section 50 of this Order.
52. A coach, instructor or trainer described in section 50 of this Order must:
- (a) be a professional or certified coach, instructor or trainer; or

- (b) be paid by the person who is receiving the guidance or instruction for the guidance or instruction.

53. A coach, instructor or trainer described in section 50 of this Order must

- (a) wear a face mask at all times while providing guidance or instruction; and
- (b) maintain at least three metres physical distance from the person being guided or instructed unless doing so inhibits the guidance or instruction being provided.

54. An operator of a business or entity described in section 9 of Appendix A must ensure:

- (a) there is at least three metres distance between any groups of persons who are participating in physical activity as described in section 50 of this Order from any other groups of persons who are also participating in physical activity at the place of business or entity; and
- (b) any groups of persons who are participating in physical activity as described in section 50 of this Order do not interact with any other groups of persons who are also participating in physical activity at the place of business or entity.

55. For the purposes of Part 8 and Part 9 of this Order,

- (a) "Post-secondary institution" means a public or private post-secondary institution operating under the *Post-Secondary Learning Act* and includes the physical location or place where the post-secondary institution provides a structured learning environment through which a program of study is offered.
- (b) "School" is defined as a school operating under the *Education Act* and includes the physical location or place where the school provides a structured learning environment through which an education program is offered or provided but does not include any teacher directed education program provided in a home environment (temporary at-home learning) for immediate family members only.
- (c) "Student" has the same meaning given to it in the *Education Act* or the *Post-Secondary Learning Act* depending on the context in which "student" is used.

56. Sections 47 and 48 of this Order do not prevent students from participating in an indoor physical activity as part of:

- (a) an education program where participation in the activity is limited to the students undertaking the education program at the school; or

- (b) a post-secondary institution's program of study where participation in the activity is limited to the students undertaking the program of study at the post-secondary institution.

Outdoor group physical activity

57. Subject to section 59 and 60 of this Order, all persons are prohibited from participating in an outdoor group physical activity, including but not limited to games of hockey, where:

- (a) maintaining a minimum physical distance of two metres between all participants at all times is not possible;
- (b) the outdoor group physical activity includes more than 10 persons.

58. For greater certainty, a person may participate in an outdoor group physical activity consisting of less than 11 persons if a minimum physical distance of two metres between all participants is maintained at all times.

59. Section 57 of this Order does not apply to a group physical activity in which all persons are members of the same household.

60. Section 57 of this Order does not prevent students from participating in an outdoor group physical activity as part of:

- (a) an education program where participation in the activity is limited to the students undertaking the education program at the school; or
- (b) a post-secondary institution's program of study where participation in the activity is limited to the students undertaking the program of study at the post-secondary institution.

Further exceptions to allow persons 18 years of age or younger to participate in group physical activity

61. Despite anything in this Part, a person 18 years of age or younger may participate in a group physical activity of up to 10 persons where all participants must:

- (a) be 18 years of age or younger, except any coach, trainer or instructor; and

(b) maintain a minimum physical distance of three metres while engaging in indoor group physical activity or two metres while engaging in outdoor group physical activity.

62. Any coach, trainer or instructor who participates in a group physical activity as described in section 61 of this Order must

(a) be counted towards the maximum number of persons participating in the group physical activity; and

(b) wear a face mask at all times while providing guidance or instruction.

63. Despite section 61(b) of this Order, a coach, trainer or instructor is not required to maintain physical distance if doing so inhibits the guidance or instruction being provided.

64. For the purposes of sections 61 to 63 of this Order, dance is deemed to be a group physical activity.

Part 9 – Group performance activity

65. Subject to section 67 and 68 of this Order, all persons are prohibited from participating in an indoor group performance activity with persons who are not members of their household.

66. For greater certainty, group performance activity includes singing, dancing, playing of wind instruments and performing live theatre.

67. Section 65 of this Order does not prevent a person from participating in an indoor performance activity under the guidance or instruction of one other person who is the person's coach, instructor or teacher.

68. Section 65 of this Order does not prevent students from participating in an indoor group performance activity as part of:

(a) an education program where participation in the activity is limited to the students undertaking the education program at the school; or

(b) a post-secondary institution's program of study where participation in the activity is limited to the students undertaking the program of study at the post-secondary institution.

69. Subject to section 70 and 71 of this Order, all persons are prohibited from participating in an outdoor group performance activity of more than 10 persons.

70. Section 69 of this Order does not apply to a group performance activity in which all persons are members of the same household.

71. Section 69 of this Order does not prevent students from participating in an outdoor group performance activity as part of:

- (a) an education program where participation in the activity is limited to the students undertaking the education program at the school; or
- (b) a post-secondary institution's program of study where participation in the activity is limited to the students undertaking the program of study at the post-secondary institution.

72. Despite anything in Part 7 of this Order, an operator of a business or entity listed or described in sections 1, 2 and 3 of Appendix A may operate to the extent necessary to offer or provide a location for a group performance activity to occur where participation in the activity is limited to the students undertaking the education program or the post-secondary institution's program of study, as applicable

Part 10 – Work from one's private residence

73. An employer shall require a worker to work from their private residence unless the employer determines the worker's physical presence at the workplace is required to effectively operate the workplace.

Part 11 - General

74. Notwithstanding anything in this Order, the Chief Medical Officer of Health may exempt a person or a class of persons from the application of this Order.

75. This Order remains in effect until rescinded by the Chief Medical Officer of Health.

Signed on this 8 day of February, 2021.


Deena Hinshaw, MD
Chief Medical Officer of Health



Document: Appendix A to Record of Decision – CMOH Order 02-2021

Subject: Businesses and Entities subject to CMOH Order 02-2021

Effective Date: February 8, 2021.

Scope of Application: As per Record of Decision – CMOH Order 02-2021

Overview

This document sets out the businesses and entities that must be closed to the public, limit their capacity or must schedule an appointment in order to provide services while Record of Decision - CMOH Order 02-2021 remains in effect.

Businesses or entities that must be closed to the public

1. Recreational or Entertainment Business or Entity

- a business or entity, or a business or entity that is similar in nature to those described in this section, offering or providing access to the following types of recreational facilities or entertainment facilities:
 - Community halls and centres;
 - Theatres, auditoriums, concert halls, and community theatres;
 - Banquet halls and conference centres;
 - Hotel meeting rooms.

2. Festival or Event Business or Entity

- a business or entity, or a business or entity that is similar in nature to those described in this section, offering or providing any of the following activities:
 - Festivals;
 - Concerts;
 - Exhibitions;
 - Tradeshows;
 - Sporting events or competitions.

3. Recreational or Entertainment Business or Entity

- a business or entity offering, or a business or entity that is similar in nature to those described in this section, or providing access to the following types of recreational facilities or entertainment facilities:

- Movies theatres, libraries and science centres;
- Day camps and overnight camps;
- Indoor children's play centres and indoor playgrounds;
- Museums and galleries;
- Casinos;
- Gaming Entertainment Centre (as defined by the Alberta Gaming, Liquor and Cannabis);
- Nightclubs;
- Bingo halls, bowling alleys and pools halls;
- Racing Entertainment Centres;
- Indoor Recreation and Entertainment Centres;
- Amusement parks and water parks;
- Any indoor portion of an interpretative centre, excluding public washrooms;
- Any indoor portion of a zoo, excluding public washrooms.

Businesses and entities that must limit capacity

4. Retail Business or Entity

- a business or entity offering or providing any retail goods directly to the public, including but not limited to, a business or entity that falls within one of the categories described below:
 - Alcohol or cannabis stores;
 - Clothing stores;
 - Retail businesses and entities operating within a shopping centre or mall;
 - Shopping centres and malls;
 - Grocery stores;
 - Pet supply stores;
 - Pharmacies;
 - Hardware stores;
 - Automotive parts stores;
 - Computer/technology stores;
 - Gift shops;
 - Sporting goods stores;
 - Indoor markets.

Businesses and entities that must schedule an appointment in order to provide services

5. Personal Service Business or Entity

- a business or entity offering or providing a personal service. For the purposes of this Appendix, a "personal service" has the same meaning given to it in the *Personal Services Regulation*, AR 1/2020, under the *Public Health Act*.

6. Wellness Service Business or Entity

- a business or entity offering or providing a wellness service, including massage therapy services and reflexology services.

7. Lodging Business or Entity

- a business or entity offering or providing accommodations, including hotels, motels, hunting and fishing lodges, and bed and breakfasts.

8. Professional Service Business or Entity

- a business or entity offering or providing the following professional services, including but not limited to:
 - Legal services;
 - Tax services;
 - Financial advisory services;
 - Accountant or bookkeeping services;
 - Photography services;
 - Mediation services;
 - Instructional services provided to an individual;
 - Counselling services.

9. Group Physical Activity Business or Entity:

- any business or entity operating to the extent necessary to offer or provide a location for a group physical activity to occur.



Office of the Chief Medical Officer of Health
10025 Jasper Avenue NW
PO Box 1360, Str. Main
Edmonton, Alberta T5J 2N3
Canada

RECORD OF DECISION – CMOH Order 26-2020

Re: 2020 COVID-19 Response

Whereas I, Dr. Deena Hinshaw, Chief Medical Officer of Health have initiated an investigation into the existence of COVID-19 within the Province of Alberta.

Whereas the investigation has confirmed that COVID-19 is present in Alberta.

Whereas under section 29(2)(b)(i) of the *Public Health Act*, I may take whatever steps I consider necessary to:

- (a) suppress COVID-19 in those who may have already been infected with COVID-19;
- (b) protect those who have not already been exposed to COVID-19;
- (c) break the chain of transmission and prevent spread of COVID-19; and
- (d) remove the source of infection.

Whereas I have previously ordered certain Albertans to:

- (i) implement practices to minimize the risk of transmission of infection among persons working at or attending certain locations;
- (ii) provide procedures for rapid response if a person develops symptoms of illness while working at or attending certain locations;
- (iii) ensure that persons working at or attending certain locations maintain high levels of sanitation and personal hygiene; and
- (iv) comply, to the extent possible, with any applicable guidance established by Alberta Health (which may be found at <https://www.alberta.ca/biz-connect.aspx>).

Whereas I have advised, but have not ordered, Albertans to wear a mask as an additional precautionary measure, as masks are another way to reduce the risk of spreading COVID-19 in circumstances where physical distancing may not be possible.

Therefore, I am taking the following steps to protect Albertans from exposure to COVID-19 and to prevent the spread of COVID-19, by requiring Albertans to maintain physical distance in situations where there is no applicable public health guidance available:

1. Effective immediately, all persons in the Province of Alberta must comply with the following requirements.

2(1) Subject to sections 2(2) and 2(3) of this Order, every person attending an indoor or an outdoor location must maintain a minimum of 2 metres distance from every other person.

(2) Persons attending an indoor or an outdoor location who are all members of the same household or cohort group are excepted from the requirements in section 2(1) of this Order.

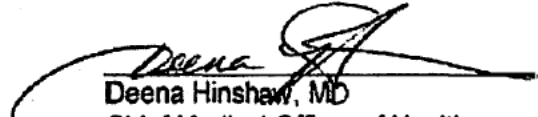
(3) A person does not contravene section 2(1) of this Order if the person acts in compliance with any guidance established by Alberta Health, regarding physical distancing as set out in an applicable guidance document (which may be found at <https://www.alberta.ca/biz-connect.aspx>).

3. If the circumstances require it, this Order can be amended to add, remove or modify any step the Chief Medical Officer of Health considers necessary to take to address the presence of COVID-19 within Alberta.

4. Notwithstanding anything in this Order, the Chief Medical Officer of Health may exempt a person or a class of persons from the application of this Order.

5. This Order remains in effect until rescinded by the Chief Medical Officer of Health.

Signed on this 26 day of June, 2020.


Deena Hinshaw, MD
Chief Medical Officer of Health

BAIL CHECKLIST

CHAD W. GRAHAM
Barrister & Solicitor

Name of Accused _____

Information No. _____

Principle of Restraint – section 493.1 – primary consideration to the release of the accused at the earliest reasonable opportunity and on the least onerous conditions that are appropriate in the circumstances

Aboriginal Accused and Vulnerable Populations – section 493.2 – particular attention should be given to the circumstances of aboriginal accused or vulnerable populations overrepresented in the criminal justice system

The Ladder Principle

(Check one)

- Consider least onerous options first, proceed rung by rung
- Conditions must be tied to safety or flight or interference with administration of justice

- Option 1 _____ RELEASE ORDER WITHOUT CONDITIONS WITHOUT PROMISE TO PAY
- Option 2 _____ RELEASE ORDER WITH CONDITIONS WITHOUT PROMISE TO PAY
- Option 3 _____ RELEASE ORDER INCLUDING PROMISE TO PAY \$ _____ WITHOUT CONDITIONS
- Option 4 _____ RELEASE ORDER INCLUDING PROMISE TO PAY \$ _____ WITH CONDITIONS
- Option 5 _____ RELEASE ORDER WITH SURETY: SURETY'S PROMISED AMOUNT \$ _____
ACCUSED'S PROMISED AMOUNT \$ _____

- Option 6 _____ OPTION 5 WITH CONDITIONS
- Option 7* _____ RELEASE ORDER WITH CASH OF \$ _____
- Option 8* _____ RELEASE ORDER WITH CASH OF \$ _____ AND CONDITIONS
- Option 9* _____ RELEASE ORDER WITH CASH OF \$ _____ AND SURETY
OF \$ _____ WITH CONDITIONS? YES _____ NO _____

* Only with Crown consent or where accused lives out of province or over 200 kms. Away

If Surety Ordered

- Named _____ or un-named _____? Surety vetted by Court? Yes _____ No _____
- Number if more than one _____ IF YES: Form 12 already prepared? _____
- Name(s)? _____ Does Crown Consent? _____
_____ Is Form 12 requirement waived? _____

Conditions BUT ONLY IF NECESSARY TO MEET PRIMARY OR SECONDARY GROUNDS

[Data Entry will use same standardized wording as in probation orders unless otherwise indicated]

Conditions presumed for offences of violence, weapons, harassment, terrorism, intimidation or drug production/trafficking * [Reasons required if not imposed]

- _____ Do not contact _____
- _____ Do not attend at _____
- _____ Do not possess S.110 weapons, and surrender any by _____ to _____

*only the weapons prohibition is presumptive for the drug charges

Others specifically permitted by Criminal Code

- _____ Report [to bail supervisor] within _____ working days [and thereafter as directed? _____]
- _____ Remain in Alberta without prior written approval to leave
- _____ Advise of any change in address, employment or occupation
- _____ Deposit passport

Other Reasonable and Necessary Conditions