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Theological Education Commission Report

Executive Summary

I. Mandate

The Theological Education Commission was inaugurated as a response to the suspension of the Faculty of Theology at our diocesan college, St. John's College at the University of Manitoba.

The mandate of the commission is threefold:

1. To provide a vision for a robust theological climate within the Diocese of Rupert's Land for the whole Church, including the laity, ordained ministers, indigenous leaders and catechists, theologians, and scholars of all disciplines, and to suggest strategies that will facilitate this vision.
2. To provide a comprehensive strategy for all those in theological formation for Holy Orders.
3. To support an understanding of the role of St. John's College as an Anglican institution, and to envision new ways in which the College can resource the diocese.

Throughout the course of the commission's work it became evident that in order to appropriately attend to the training of indigenous leaders in our diocese, a fourth section of the report should be added under the following mandate:

4. To enable the participation of St. John's College in supporting, promoting and resourcing the vision of Canadian indigenous church leaders. The report's mandate is to promote the facilitation of self-determining Gospel-based leadership training for indigenous people to respond to the needs of their communities across the country.

II. Report Outline

Each mandate is addressed by the following method:

Theology: This section of each mandate will articulate the theological principles that guide our vision. Here we will acknowledge the depths of the Church's resources and seek to express how these theological principals constrain and shape our strategic goals and enliven our hope for the future.

Vision: This section of each mandate will attempt to answer the question: If we believe in these theological principles, then what does it look like in our diocese when we act on our belief?

Strategy: This section of each mandate will articulate short-term and long-term strategic initiatives that would support the fruition of our vision. These will be supported by research and examples.

Recommendations: This section of each mandate will articulate reasonable and sustainable immediate actions that the commission recommends be taken in order to move towards our vision.

There is a substantial **online appendix** available with the report. This section of the report has a two-fold purpose:

1. To summarize research done by the commission for the purposes of supporting suggested strategic initiatives and immediate recommendations.
2. To create a resource both for organs of discernment in the diocese and for those overseeing and participating in the theological and spiritual formation of the laity, local collaborative ministry, the training of indigenous leaders and the training of priests and deacons in our diocese.

III. Research

The Theological Education Commission has conducted a broad body of research concerning the history, theology, and practice of theological education within the Anglican Church in the Diocese of Rupert's Land. This includes, but is not limited to, interviews with the Diocesan Bishop, the Indigenous Bishop, diocesan clergy, St. John's College Fellows, pioneers in indigenous education, theological colleges, and those pioneering alternative approaches to formal theological education. Together, the Commission has sought to use the greatest number of resources possible to imagine a way forward for St. John's College as an Anglican college, for those seeking ordination, and for the diocese as a whole as it seeks to become more theologically robust. What follows is not exhaustive, but is the collaboration of a diversity of Anglicans committed to a thriving theological environment in their home diocese.

IV. Primary Recommendations

The commission submits four primary overall recommendations:

1. That the Diocese of Rupert's Land and St. John's College establish a joint Council for Theological Education. The Council would have a broad mandate and responsibilities as articulated in Appendix A.
2. That a position of Formation Program Coordinator/Mentor be established. Please refer to Appendix B for a draft job description.

3. That the suspension of the Faculty of Theology be lifted at St. John's College in order to allow the college to collaborate with other programs, using the certification privileges provided for in the St. John's College charter to provide Anglican theological education in collaboration with these programs. Please refer to Section 3 of the report.
4. That St. John's College enter into serious dialogue with indigenous leadership and training institutes to understand and promote their vision and to provide sustainable resources. Please refer to Section 4 of the report.

The commission submits several secondary recommendations to be primarily implemented by the instruments described above, with some exceptions. Other important specific recommendations can be found in the body of the report.

1. The development and maintenance of an online resource listing of all Anglican training programs within the Canadian Church.
2. That Rupert's Land News be utilized to promote the flourishing of theological inquiry across the diocese by working with the RLN editor to create a theological education page on the RLN site.
3. That a process of educational covenants be established for all postulants and active clergy. We recommend that reviews take place every year during postulancy and during the first three years of ordained (commissioned) ministry and every five years subsequently.
4. That the diocese, in partnership with St. John's College, ensure resources for ongoing ministry formation among active clergy are maintained.
5. That the diocese participate in St. John's College's upcoming strategic vision process.
6. That the diocese reinvest itself in the chapel life of the college.
7. That St. John's College create a visiting resident fellowship program for clergy and theologians in the diocese.
8. That St. John's College enter into partnerships with indigenous training institutes in the Province of Rupert's Land in order to provide accreditation under the guidance of the national indigenous church leaders.

V. Commission Members

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Section 1: Robust Theological Climate

I. Mandate

The Theological Education Commission has been mandated to provide a vision for a robust theological climate within the Diocese of Rupert's Land for the whole of the diocesan church community, including the laity, ordained ministers, indigenous leaders and catechists, theologians, and scholars of all disciplines, and to suggest strategies that will facilitate this vision.

In order to fulfill this mandate, the following theological principles have been discerned to be imperative for the development of a vision for a robust theological climate within the Diocese of Rupert's land.

II. Theological Principles

a. The Sense of the Faith (Sensus Fidei)

To sustain a theologically robust environment in this diocese, the whole people of God must know their faith and be active participants in this living tradition.

The Body of Christ, which is the living tradition of the Christian faith, is the whole people of God. The discernment, actualization and communication of the Word of God is the responsibility of the whole people of God. In order for the whole community to bear this work each member of the body of Christ needs to be equipped as an active participant in this living tradition.

The sensibility of faith, known in theological terms as *sensus fidei*, may be described as an *active capacity for spiritual discernment* working within each member in relation to the whole Church. In order to nurture this *sensus fidei* every Christian is responsible to seek to be faithful to Christ and to be fully incorporated into the life of the Church. This active capacity is developed and nurtured within local communities in faithful communion with the larger Church.

b. Common Faith: Eucharistic Communion of the Faithful, Rooted in Scripture and the Tradition of Faith (Sensus Fidelium)

To sustain a theologically robust environment in the diocese the people of God must share a *common* faith.

A common sensibility of the faith, known in theological terms as *sensus fidelium*, is established and held in common by the laity, clergy, theologians and episcopal leaders through their communion with one another in the body of Christ.

Living in communion as faithful members of the Church is made possible through *regular participation in Eucharistic worship and common prayer*, regular reading and interpretation of the scriptures, and an active trust in the work of the Holy Spirit of Christ throughout the history of the Church.¹

Trust in the Holy Spirit's work means recognizing and using the gifts of all members of the community for the building up of the whole Church. This applies to individuals, to the diverse local communities of faith, and to the Church throughout history.

Diversity in this living communion will be celebrated and respected. The life of the Trinity, which is one of absolute unity in diversity, provides the ground for the catholicity of our faith, “the Church’s fidelity and identity require not uniformity of expression and formulation, but rather catholic diversity within the unity of communion.”

c. The Unity of Communion: Authority and the Exchange of Gifts

To maintain a common faith and to foster a spirit of unity within the Church, authority and good teaching are essential.

The *unity of communion within the tradition will be sustained through an exchange*, a mutual give-and-take, in which laity, clergy and bishops receive from, as well as give to others, within the whole body. Those who occupy the teaching office of the Church are crucial servants of this exchange, particularly in their exploration of whether and how new insights can and should be integrated into the tradition.

The teaching office of the Church plays an important role in sustaining the sensibility of the common faith in the people of God.

The teaching office of the Church is entrusted to those who the faithful discern to be called, gifted, and adequately formed in a life of prayer and the pursuit of truth. As the early Church Father Evagrius taught, “A theologian is one whose prayer is true.” This teaching office should not be understood as an exclusively scholarly domain, but rather the work of all who exercise membership within the Body. Again from Evagrius, “If you truly pray, you are a theologian.”

¹ “Regular,” in this context will not be the same for all parishes; we recognize especially the challenges faced by rural and indigenous communities, and trust the Holy Spirit and the larger Church to sustain their living faith.

All those who are well formed in the life of the mind and the life of the Church and who have responded to the Church's call to a life of prayer, study, and teaching are a part of the company of theologians called to an exploration of "what is old and what is new" (Mt. 13:52). Clergy are also entrusted with this office in a particular way, and are responsible to its calling, especially in their ministry of preaching. Academic theologians committed to the life of the Church are also particularly equipped for this work and should be called upon to serve.

The charism and function of episcopal ministry is to preserve and enact the unity of communion through presidency at the Eucharist and to ensure that local communities can share in the Eucharist through presbyteral ministry. Episcopal ministry provides a living bridge between the local and the universal Church and preserves the memory of the Church. "Through such ministry the Holy Spirit keeps alive in the Church the memory of what God did and revealed, and the hope of what God will do to bring all things into unity in Christ. In this way, not only from generation to generation, but also from place to place, the one faith is communicated and lived out."

Bishops must be especially attuned to the whole people of God as the Body of Christ. It is their task to stay alert to the *sensus fidelium* in which they share. Within this *sensus fidelium*, Bishops are called to be aware of that which is needed to uphold the wellbeing of the people of God and the Church's mission. The Bishop and those who occupy the teaching office, lay and ordained, must provide leadership when elements of the Tradition need deeper exploration, or need to be explored in a fresh way.

The laity, theologians, clergy, and bishops must all recognize and receive what is mediated from God through each other. In this way the Church develops a reciprocal *sensus fidelium* fed by the Spirit of Christ who is the life and preservation of the Church.

III. Vision

1. Sensibility of the Faith

- a. All members would be intentionally formed in the life of faith through common worship, founded in the daily office and a life of prayer, rooted in scripture and grounded in the creeds and traditions of the Church.
- b. All members would have the opportunity to celebrate the Eucharist in their local community on a regular basis, including those in rural or remote communities.

- c. All members would have the opportunity to deepen their knowledge of the faith through robust preaching, and parochial and diocesan sponsored events and educational opportunities centered on the teaching of scripture and the theology of the Church.
- d. All social action taken by the Church would be rooted in our knowledge of God's being and his revealed love for humanity.

2. A Common Faith: Eucharistic Communion of the Faithful, Rooted in Scripture and the Tradition of Faith

- a. The parish and the diocese would become intentional and proficient in the discernment of the gifts of all members of the Body of Christ and would encourage the use of these gifts in service to the Church and in the world.
- b. Local leaders would be raised up, educated and encouraged to become leaders in the Eucharistic life of the Church and in the teaching offices of the Church.
- c. Clergy and other teachers of the faith would be encouraged to foster a life of study and a life of prayer.
- d. Unity in diversity, understood as a generous orthodoxy, which has been a guiding principal of the Anglican tradition since the publication of the 1559 *Book of Common Prayer*, would be fostered and encouraged in the diocese.

3. The Unity of Communion: Authority and the Exchange of Gifts

- a. The teaching ministry of the Church would be supported by the diocese and by congregations through the provision of encouragement, time, and financial support for clergy and others called to this task, both in the academy and in parish and other local ministry contexts.
- b. Teachers of the faith, and in particular academic theologians and biblical scholars, would be called upon for service and leadership in their local congregations and in the diocese at large.
- c. Leaders would be held accountable by the fellowship of those who carry a common calling to seek the knowledge of God, in scripture, tradition and reason, and grounded in worship together. Clergy gatherings would be centred in Eucharistic worship and in teaching intended to deepen the knowledge of scripture and theology.

- d. The local assembly would seek the resources of the larger Body of Christ to inform and press them deeper into their knowledge of God.
- e. Synods would be understood as one of the primary conciliar tools of the Church and would be conducive to the discernment of the guidance of Holy Spirit in the life of the diocesan Church in concert with the wider Anglican Communion.
- f. The bishop would orchestrate harmony within the diversity of theological understandings and theological orientations within the diocese.

IV. Strategy

1. Sensibility of Faith

- a. *All members would be intentionally formed in the life of faith through common worship, founded in the daily office and a life of prayer, rooted in scripture and grounded in the creeds and traditions of the Church.*
 - i. Parishes would be encouraged to do regular Bible study and be taught the skills for the study of scriptures and theology.
 - ii. The Education For Ministry program would be encouraged and widespread throughout the diocese.
 - iii. A working group would be formed to create a common catechesis for the diocese that could provide teaching tools and flexible guidelines for widespread teaching of the faith.
- b. *All members would have the opportunity to celebrate the Eucharist in their local community on a regular basis including those in rural communities.*
 - i. Support would be provided for the development of local clergy, and local collaborative ministry teams in their ongoing theological formation.
 - ii. All clergy and the Bishop would be invited and encouraged to visit remote rural communities as they are able and provide Eucharistic ministry.

- c. *All members would have the opportunity to deepen their knowledge of the faith through preaching and through parochial and diocesan sponsored events and educational opportunities centered on the teaching of scripture and the theology of the Church.*
 - i. Clergy and those entrusted with the teaching office of the Church would be encouraged to study and to provide theologically-informed preaching, and be given sufficient time and support from their communities and their diocesan leaders to do so.
 - ii. The diocese would establish and provide the resources for a network by which all members might be informed of parochial and diocesan events and educational opportunities, especially those related to the teaching of scripture and the theology of the Church.
 - iii. Bursaries would be made available to members to pursue theological education by congregations and the diocese.
- d. *That all social action taken by the Church be rooted in our knowledge of God's being and of God's revealed love for humanity.*
 - i. That all social initiatives be encouraged to consider and articulate the theological principles that guide their action.
 - ii. Those entrusted with the teaching office of the Church would be a resource for local congregations engaging in social justice initiatives.

2. A Common Faith: Eucharistic Communion of the Faithful, Rooted in Scripture and the Tradition of Faith

- a. *The parish and the diocese would become intentional and proficient in the discernment of the gifts of all members of the Body of Christ and would encourage the use of these gifts in service to the Church and in the world.*
 - i. Church leaders would be trained in the discernment of gifts and local congregations would be encouraged to establish discernment committees with a broad ministry mandate that could be accessed by all members of the body.

- b. *Local leaders would be raised up, educated and encouraged to become leaders in the Eucharistic life of the Church and in the teaching offices of the Church.*
 - i. Clergy and others entrusted with the teaching ministry of the Church would be constantly attuned and committed to calling those who show interest and gifting for ministry to the ordered offices.
 - ii. That non-stipendiary clergy and leaders would be provided with ample resources and opportunities for theological education, collegial interaction and theological formation, especially tools for preaching and teaching.
- c. *Clergy and other teachers of the faith would be encouraged to foster a life of study and a life of prayer.*
 - i. Leaders and clergy would be encouraged to seek out spiritual direction and develop daily practices of study and prayer.
 - ii. All clergy would be encouraged to develop a life-long learning and spiritual development covenant with the Bishop (or her/his representative) and be provided with the resources and the time to fulfill the educational and spiritual work needed to meet their covenanted promises.
 - iii. A working committee would be established to oversee the regular scriptural and theological education component of all clergy gatherings and retreats.
- d. *Unity in diversity, understood as a generous orthodoxy that has been a guiding principal of the Anglican tradition since the publication of the 1559 Book of Common prayer, would be fostered and encouraged in the diocese.*
 - i. There would be multiple opportunities for respectful discussion with the intent of discerning our unity within our diversity.

3. The Unity of Communion: Authority and the Exchange of Gifts

- a. *The teaching ministry of the Church would be supported by the diocese and by congregations through the provision of*

encouragement, time, and financial support for clergy and those called to this task both in the academy and lay theologians within the local body.

- i. Bursaries and sabbatical time would be provided to clergy and those who hold the teaching office of the Church to promote continued study and research.
- ii. A fellowship would be established through St. John's College to provide space and collegial interaction for scholars and clergy.

b. Teachers of the faith, in particular academic theologians and Biblical scholars, would be called upon for service and leadership in their local congregations and in the diocese at large.

- i. A list of those who hold the teaching office within the diocese would be made widely available to congregations, and theologians would offer their services to these communities as part of their commitment to the Church.
- ii. The Bishop would call upon those who share the teaching office of the Church to consult on matters of doctrine and Church practice.
- iii. The Bishop would establish a regular theological commission gathered from those who hold the teaching office in the Church to advise on matters of doctrine, common worship, and Church practice.
- iv. Theological education would be made available to the diocese through parochial and diocesan programming.

c. Leaders would be held accountable by the fellowship of those who carry a common calling to seek the knowledge of God, in scripture, tradition and reason grounded in worship together. Clergy gatherings would be centered on Eucharistic worship and teaching to deepen knowledge of scripture and theology.

- i. Study groups between leaders and clergy across the diocese would be actively encouraged by the diocese and provided with resources and space to gather.

- d. *The local body would seek the resources of the larger body of Christ to inform and press them deeper into their knowledge of God.*
 - i. Resource persons from outside of the diocese would be invited to engage the diocese, through consultation, teaching, and preaching.
- e. *Synods would be understood as one of the primary conciliar tools of the Church and would be conducive to the discernment of the guidance of Holy Spirit in the life of the diocesan Church in concert with the wider Anglican Communion.*
 - i. The synod committee would see to developing both the form and content of synod gatherings in order to meet this vision.
- f. *The Bishop would orchestrate harmony within the diversity of theological understandings and theological orientations within the diocese.*
 - i. The Bishop would regularly consult with Church leaders and clergy on issues of doctrine, worship, and practice.

V. Recommendations

- a. We recommend that the Diocese of Rupert's Land and St. John's College establish a joint Council for Theological Education. This Council should be carefully selected and composed of professional theologians, Fellows of the College, clergy, and lay theologians from within the Diocese of Rupert's Land. The responsibility for the Council for Theological Education would be shared between the diocese and St. John's College. The Council would have the responsibility implementing the decisions of the Working Group established by the Diocese of Rupert's Land to develop academic and spiritual formation guidelines for ordinands in consultation with the Bishop, DDGOM and other resources in 2015-2016 as discussed in Section 2 of this document. This Council would also have responsibility for any college certified program initiatives and partnerships as discussed in Section 3 of this document. This Council would convene consultations on matters of doctrine and church practice as requested by the Bishop or his designate and would oversee diocesan clergy and lay training opportunities. The Council would have a broad mandate and responsibilities as articulated in Appendix A.

- b.** We recommend that a position of Formation Program Coordinator/Mentor be established. This person would work in relation to the Council for Theological Education, the Bishop and DDGOM, with primary responsibility for postulants, as outlined Section 2 of this document. This person would also be a resource for parishes and the diocese in the area of Christian formation of all the people of God. This person or his/her designate would be responsible for the development and maintenance of an online resource listing of all Anglican training programs within the Canadian Church and would serve as a liaison for individuals seeking training in Church ministry. Please refer to Appendix B for a draft job description.
- c.** We recommend greater utilization of Rupert's Land News as a platform for connecting parishioners with theological education resources. With the re-launch of Rupert's Land News as a multiplatform media network for the Diocese, our options for connecting parishioners with education resources are increasing. Opportunities for lectures, workshops, retreats, and courses can now go out in the RLN Weekly (email) and on the RLN events calendar (website), in addition to the monthly magazine. With RLN's move online in September 2015, the magazine will also have later deadlines, which will make it easier to advertise such opportunities.

Another benefit of the media consolidation is the "flattening" of the theological conversation. In particular, the new website and Facebook pages allow parishioners, clergy, and visitors to share ideas and conversation together around theological ideas. We suggest that these tools be utilized to promote the flourishing of theological inquiry across the Diocese by working with the RLN editor to create a theological education page on the RLN site. Such a page would list upcoming opportunities for education and growth, links and resources for more formalized education (such as the online options available across the country), and forums for dialogue.

This could also be used to refer clergy and parishioners to resources outside the diocese that are not normally accessed, such as the Diocese of Niagara's Lenten reflections, now being circulated in the Diocese of Rupert's Land through RLN. The hope is that if such resources were centralised in a common location, it would be easier for parish administrators and others to find the information they need, thereby getting it out to their networks in a more efficient fashion. Dates, discussions, and contact forms would all be found in one place.

- d.** We recommend that the Education for Ministry program and the Leadership Development Program offered by the Centre for Christian Studies be encouraged in our diocese.

- e. That church leaders would be trained in the discernment and nurturing of a broad range of baptismal gifts, and local congregations would be encouraged to establish discernment committees with a broad ministry mandate that could be accessed by all members of the body.
- f. We recommend that sabbatical time and bursaries would be provided to support the continued theological learning of the laity and clergy.

Submitted by: The Rev'd Jamie Howison and Kirsten Pinto Gfroerer

Section 2: Formation for Priests and Deacons

I. Mandate

To provide a comprehensive strategy for all those in theological formation for Holy Orders.

II. Theological Principals

The Ordination Services in the Book of Alternative Services outline the theology of ordained ministry within the Anglican Church:

- **Bishop:** A bishop in God's holy Church is called to be one with the apostles in proclaiming Christ's resurrection and interpreting the Gospel, and to testify to Christ's sovereignty as Lord of lords and King of kings.

You are called to guard the faith, unity, and discipline of the Church; to celebrate and to provide for the administration of the sacraments of the new covenant; to ordain priests and deacons, and to join in ordaining bishops; and to be in all things a faithful pastor and wholesome example for the entire flock of Christ.

With your fellow bishops you will share in the *leadership* of the Church throughout the world. Your heritage is the faith of patriarchs, prophets, apostles, and martyrs, and those of every generation who have looked to God in hope. Your joy will be to follow him who came not to be served but to serve, and to give his life a ransom for many.

- **Priest:** The Church is the family of God, the body of Christ, and the temple of the Holy Spirit. All baptized people are called to make Christ known as Saviour and Lord, and to share in the renewing of his world. Now you are called to work as *a pastor, priest, and teacher*, together with your bishop and fellow presbyters, and to take your share in the councils of the Church.

As *a priest*, it will be your task to proclaim by word and deed the gospel of Jesus Christ, and to fashion your *life* in accordance with its precepts. You are to love and serve the people among whom you work, caring alike for young and old, strong and weak, rich and poor. You are to preach, to declare God's forgiveness to penitent sinners, to pronounce God's blessing, to preside at the administration of holy baptism and at the celebration of the mysteries of Christ's body and blood,

and to perform the other ministrations entrusted to you. In all that you do, you are to nourish Christ's people from the riches of his grace, and strengthen them to glorify God in this life and in the life to come.

- **Deacon:** Every Christian is called to follow Jesus Christ, serving God the Father, through the power of the Holy Spirit. God now calls you to a special ministry of servanthood, directly under the authority of your bishop. In the name of Jesus Christ, you are to serve all people, particularly the poor, the weak, the sick, and the lonely.

As a *deacon* in the Church, you are to study the Holy Scriptures, to seek nourishment from them, and to model your *life* upon them. You are to make Christ and his redemptive love known, by your word and example, to those among whom you live and work and worship. You are to interpret to the Church the needs, concerns, and hopes of the world. You are to assist the bishop and priests in public worship, and in the ministration of God's word and sacraments, and you are to carry out other duties assigned to you from time to time. At all times, your life and teaching are to show Christ's people that in serving the helpless they are serving Christ himself.

III. Vision

In 2012, the Anglican Church of Canada published "Competencies for Ordination to the Priesthood in the Anglican Church of Canada."² This document identifies five core competencies³ at the heart of priestly ministry. It suggests that these competencies are important for discernment of call, for self-reflection in ministry, and for ministry review and enhancement. These core competencies are, perhaps with different emphases, important for diaconal ministry as well.⁴ We suggest that these competencies can be used as guiding principals in the formation of people for priestly, diaconal and local collaborative ministry team ministry.

The 5 core competencies for priestly ministry require that a priest must:

1. Have a personal faith and spiritual life that is adequate to lead others [Personal & Spiritual Formation];

² This document is available in the online appendix for this report <http://rupertslandnews.ca/appendix>.

³ In the context of this document: "a competency is a foundational proficiency, the growing maturity in which allows for particular skills to develop. Most skills required, whether in pastoral care or stewardship or preaching, necessarily are dependent upon the coalescence of a number of different competencies. How these skills are then developed is in turn much dependent upon contextual and personal particularities." It, therefore, "does not advocate a single-path approach. There will be multiple paths by which candidates may come to maturity in these competencies."

⁴ This work is currently in process by the National Church office.

2. Understand who we are as the people of God, our stories, our history and what it means to be an Anglican with the wider Christian family [Christian Heritage and Anglican Identity... i) scripture; ii) theology; iii) history; iv) contextual ministry; and v) liturgy];
3. Be able to translate that rich tradition into the real life of the actual communities and contexts where we minister [Missional Lens];
4. Have the capacities to provide effective leadership in the communities we are called to serve [Capacity for Leadership... i) shared; ii) pastoral; iii) congregational development]
5. Be able to teach, mentor and support the development of the ministry of the whole people of God. [Skills for teaching & learning]

One important limitation of defining ministry formation solely in terms of competencies that is noted in the Anglican Church of Canada document⁵ is:

“competency without passion, character and call is ineffective; passion without competence can be destructive. These two parts of ministerial formation are intended to be brought together in every step in the life of ministry.”

The linkage between competency and passion, character and call is important to discern, develop, monitor, and sustain in the ongoing formation of people and teams in ministry.

In imagining the “multiple paths by which candidates may come to maturity in these competencies,” it might be helpful to analyze these competencies in terms of:

- Specific knowledge requirements;
- Skill or practical abilities needed; and
- Spiritual or deep faith developments necessary for ministry.

Each of these dimensions: i) knowing, ii) doing, and iii) being, benefit from different educational/formation approaches. For example, books or classrooms might characterize the “knowing” dimension, although a lot of knowledge is acquired outside these vehicles. Field education and intentional supervised placements might characterize the “doing” dimension. Chapel, retreats and spiritual direction might characterize the “being” dimension, although the Spirit works in and through all the different dimensions of our lives. Differentiating these three dimensions of ministry formation that undergird the competencies identified for ministry, is in no way to suggest that they are not intertwined. It is proposed only to sharpen our focus on the need for multiplex concurrent strands of ministry formation.

In addition, it is important to note that ministry takes place within the context of the body of Christ. It is not individualistic and therefore formation for ministry must include an intentional communal dimension.

⁵ See “Full Communion competencies document” in online Appendix C (<http://rupertslandnews.ca/wp-content/uploads/2014/12/TEAC-Report-final.pdf>).

IV. Strategies

- **Step One** in creating a set of shared expectations for ministry formation in the diocese is to identify our expectations for the dimensions of “knowledge,” “skill” and “being” of ministry competencies and the resources that are available to meet those expectations.

We propose as Step One:

1. The identification of “knowledge” expectations/requirements and resources for learning.
Competencies listed under “Christian Heritage and Anglican Identity... i) scripture; ii) theology; iii) history; iv) contextual ministry; and v) liturgy... are a good beginning point.

There are several academic environments where this dimension of ministry formation can be accomplished (see Appendix C). In addition there are online courses and the potential for directed reading seminars.

2. The identification of “skill/practice” expectations/requirements and learning contexts: field education, practicums, placements for that learning.

Competencies under “Missional Lens” “Capacity for Leadership” and “Skills for Teaching & Learning” are a good beginning point to outline expectations in this dimension of ministry formation. Experiential learning is necessary for skill development, but this must be accompanied by a process of critical reflection and feedback.

3. The identification of our “being” expectations/requirements and ways for promoting that development.

Competencies under “Personal & Spiritual Formation” are good beginning points to identify key components for this dimension of formation. Although the shape of each person’s relationship to God and God in neighbour is unique, the expectation that that relationship should be alive, sustainable, and healthy is an underlying assumption of those in leadership in ministry. Resources for deepening this dimension of ministry formation are present but need to be outlined.

These lists of expectations (or requirements), once elaborated, would be different than a curriculum. They would be a way to guide formation and ongoing development of ministry in the diocese. With a process of prior learning assessment and identification of ministry context, the formation process could be tailored to meet the needs of individuals with different backgrounds, life

experience and type of ordained ministry to which they are called, and stage in ministry.

- **Step Two** is to develop a process for creating educational covenants and ministry reviews. At the moment this process is piecemeal. Various educational institutions, including the Diocesan Discernment Group for Ordained Ministry (DDGOM), Diaconal Working Group, Ministry Placement Supervisor, the Bishop and parishes at their own initiative are all involved. With a set of shared expectations for i) ministry competency with its linkage to passion, character and call, and ii) educational covenants and ministry review, ministry formation in our diocese would be transparent, ongoing (and include practising clergy) and flexible to context, individual and stage in ministry.

V. Recommendations

To institutionalize these expectations, we recommend:

- The creation of a working group, representative of different educational and spiritual development institutions and programs, with a mandate to propose a set of “knowledge,” “practice,” and “being” expectations and resources for ministry formation to Diocesan Council by December 2015.
- That a process of educational covenants be established for all postulants and active clergy. We recommend that reviews take place every year during postulancy and during the first three years of ordained (commissioned) ministry and every five years subsequently.
- That a position of Formation Program Coordinator/Mentor be established. This person would supervise and guide all postulants for the diaconate and priesthood through their university education and theological/spiritual formation, and would keep current the listing of resources for meeting diocesan expectations for ministry. It is expected that such a position(s) would alter somewhat the expectations/burden on DDGOM. Please see Appendix B of this document for a draft job description.
- That a clear expectation that every postulant *and* everyone in active ordained ministry have a spiritual director be established.⁶
- That all field education/ministry placements include a critical theological reflection paper (or presentation) for every placement (in addition to the typical

⁶ It is recommended that we provide funding incentives for Spiritual Direction.

supervisor's feedback/evaluation process).⁷ The intention is to develop the links between the "knowing," "practice," and "being" dimensions of ministry formation.

- That five- to ten-day annual diocesan learning circles be mandatory for all postulants in this diocese, to ensure that ministry formation is corporate *and* local. These circles would include daily worship, activities to foster a sense of community and collegiality, and an educational program that focuses on locally relevant/diocesan issues.⁸
- That resources (including financial) for ongoing ministry formation among transitional deacons, newly ordained and active clergy are maintained. For example, funding for intentional formation internships, and/or continuing education and sabbaticals, a library program for clergy, or an annual clergy residential program.

Submitted by: The Rev'd Dr. Cathy Campbell in consultation with DDGOM

⁷ Perhaps these papers accumulated over three placements could count for course credit e.g.1: contextual analysis; 2. pastoral or liturgical practice; and 3. leadership or congregational development.

⁸ These could happen at St. John's College and perhaps every third year at the Sandy Saulteau Centre, although some time in a rural context could be useful. The Centre for Christian Studies' experience with learning circles might be helpful in the conceptualization of this component of ministry formation in the diocese.

Section 3: The Idea of the Anglican College

I. Mandate

To support an understanding of the role of St. John's College as an Anglican institution, and to envision new ways in which the College can resource the diocese.

II. Theological Principles

Is the university primarily an economic tool or is it something more? From the founding of St. John's College in the 19th century, its motto has been Psalm 36:6: "In thy light we shall see light." While the College and its context have changed dramatically since its founding, its mission (or reason for being) can and should still derive from its initial theological premise. "In thy light we shall see light" suggests in faithfulness to God a profoundly open and generative stance toward learning, one that recognizes in the university not simply an economic driver (as it is increasingly cast today), but a place to encounter wisdom. The theology of the motto underlies the College's understanding of education as a relational and communal act, as well as one involving the whole person. In its theological underpinning, the College stands against radical individualism, shaping education as happening within and answerable to communities, a call to know and love the other.

One obvious difficulty of speaking of St. John's College as having theological commitments is that over the last century, theology has for the most part disappeared as a university discipline. However, if 'theology' is an awkward discourse on Canadian university campuses in 2015, so is the church college an awkward presence. And yet, those in church colleges such as St. John's College understand their value: as universities have become increasingly large and corporate, the need for human-scale communities of learning becomes more pronounced. While theology may no longer be taught as a university discipline at St. John's College, the lived theology (intentional and/or structural) of the community, along with its administrative identity as a church institution, make it a place that makes a difference.

St. John's College is not unusual in being a church-founded institution with relatively few current church members as participants. While it is easy to see the latter as a sign of the Church's irrelevance, this report asks that we turn our vision around and observe the remarkable resilience of St. John's College: while it does not have a full chapel or a theology program, it does have a flourishing residential program and a community of Fellows engaged in interdisciplinary conversation. It is a living community, playing host to the broader university, a place people come to learn, to study, to eat, to get away into a

quiet space, and to pray. The Church is still present here, even if not on the terms it might once have chosen.

The Premise and the Task of the Commission

1. Secularization

The commission assumes that secularization has significantly changed Canadian public and institutional life over the latter half of the twentieth century and into the twenty-first century. As public institutions, Canadian universities in particular have been significantly reshaped so that religion no longer provides a basis for their social, cultural, and political vision or operation. St. John's College has not been immune to these changes. Though the College remains connected to the Diocese of Rupert's Land,⁹ it a) no longer functions (solely) as a religious/Anglican institution within the secular context of and/or for the University of Manitoba; b) the diocese no longer plays as important a role at the University of Manitoba as it did at the time of the University's founding; and c) St. John's College has suspended its role as an institution of theological education for diocesan members.

2. Being faithful to the call in our present age

Given these parameters, yet also acknowledging the College's unique role at the University of Manitoba, part of the commission's role thus becomes to raise important questions on behalf of the Diocese of Rupert's Land about what it now means to be "faithful to the call."¹⁰ Drawing attention to the some of the

⁹ St. John's College traces its roots to the privately owned boarding schools of the early years of the Red River Settlement, such as the Red River Academy and St. John's Collegiate School. It was in the 1840s, however, that Bishop David Anderson sought to combine both settler and Indigenous higher learning with the interests of the Church Missionary Society, and opened the re-imagined St. John's College, with the endeavour to educate Indigenous people and fee-paying settlers' sons in Classics and Modern Languages. In the 1850s, Anderson began teaching theological subjects to candidates for the ministry, among them Thomas Cockran and Indigenous catechist Henry Budd. Though the role of St. John's College was unparalleled in the Northwest, the college closed its doors in 1859 due to Anderson's fatigue, and a lack of successor to take Thomas Cockran's place as Collegiate Master. Nonetheless, on 1 November 1866 by Bishop Robert Machray, who identified further need for academic and theological education in Rupert's Land, as well as missionary instruction in the diocese after the closure of the first Red River Settlement school, opened St. John's College. St. John's College, St. Boniface College, and the Manitoba College became the three founding colleges in the University of Manitoba, in 1877. Though St. John's remains an independent constituent College of the University of Manitoba, and is therefore governed under the terms of the Act of its incorporation, College governance is bicameral, and is thus also charged with maintaining a direct connection with the Diocese of Rupert's Land. St. John's College Council has representation from both the diocese and from the wider University of Manitoba academic community.

¹⁰ Paul Bramadat, *The Church on the World's Turf* (Oxford: Oxford University Press, 2000): 13-16. In his ethnographic study of ICFV (Inter-Varsity Christian Fellowship) at McMaster University, Paul Bramadat argues that while his work is "not a defense nor a refutation nor an elaborate discussion of the theory of secularization, this contentious theory forms part of the backdrop of virtually all contemporary discussions about the nature and role of religion in the modern world." He suggests therefore, that the relevance of the secularization debate is necessary to understanding the way religious groups operate in what we now consider

challenges St. John's College faces as an incorporated College at the University of Manitoba in a secular age, and also as an institution with an historical, yet seemingly diminishing relevance in our Diocese, might help us to reinvigorate the meaning of Psalm 36:6, and thus reconceive the relationship between St. John's College and the diocese in our present age.

II. Vision

Vision in a changing landscape

Given that St. John's College has suspended its formal theology program and assuming that that program will not be revived for the foreseeable future, the question arises of St. John's College's connection to the Diocese of Rupert's Land. Given that it will no longer be a primary place of priestly training, it is timely to ask how the College and the Church need each other and in what ways. Besides the theology program *per se*, there is a much broader Anglican College tradition, which is a liberal arts tradition.

- a. Canadian university education is moving increasingly toward a vision of economically-driven technique. While techniques and economic flourishing are important, in the liberal arts tradition they are understood not as the sole measures of the good life. Rather, liberal arts education aims for the whole development of the citizen, who by definition is free and not a slave. What we witness today is that the university itself is being transformed from a place of reflective learning to an instrument of material gain. St. John's College stands against this transformation.
- b. While today there is a deep divide between the STEM (Science, Technology, Engineering, and Mathematics) disciplines and those of the Arts, the liberal arts tradition understands all disciplines as part of an essential dialogue. From this perspective, the loss of funding in the Humanities is matched as a problem by the capture of Science by technologism.

to be "secular" public settings, like universities. And, perhaps most pertinent to Bramadat's study, is the underlying premise that "secularization is especially evident in the social and academic contexts of public universities. Although most universities in North America began as outgrowths of Christian denominations, during the past century, the majority of these institutions have become explicitly secular."

We too, as a commission, are working under the assumption that secularization (broadly defined as the phenomenon whereby religion ceases to provide legitimacy for secular authority or public policy, but does not necessarily disappear in these places or domains) has brought forth a reconfiguration of Canadian public and institutional life. It is clear that religion no longer plays the role it once did. That is, while religion survives, it does so predominantly in a "privatized form, at society's margins or interstices" (14). Though thriving evangelical groups in our so-called secular society may challenge us to rethink this theory of secularization, their popularity as an alternative to the public institutional model, offering individuals social and spiritual coping mechanisms for spiritual estrangement in the secular world, is also something to consider. Secularization does *not* imply/predict the reduction of religious identities and affiliations, but it does help us theorize the disappearance of religion from the running of public institutions.

- c. What the Church brings is a particular tradition/conviction of the community of disciplines, grounded in human life, social practice, etc.: this particular testimony is especially important now. Much of the interdisciplinary work going on today is oriented around particular problem solving. The church college brings, almost uniquely, an abiding sense of the goodness of academic community and interdisciplinarity, made possible in the very conditions that currently attract professors to St. John's College.

Characteristics of St. John's College:

- a. **Curriculum:** While curriculum is not the only activity of a college, it is traditionally the most central one. St. John's College has the right to offer courses and degrees only in theology. Outside this area, the College effectively hosts the curriculum of the university generally (see 2.b.1).
- b. **Interdisciplinarity:** The Fellows of St. John's College come from departments across the disciplines of the university. St. John's College makes possible an interdisciplinary scholarly conversation in community, a conversation not bounded by the university's normal disciplinary divisions. Paradoxically, the very idea of the university is manifest at St. John's College in its difference from the university norm. Because the fellows regularly teach their courses at St. John's College itself, the College effectively hosts the curriculum of the university more broadly, modeling the *connection* of the disciplines in an unusual but crucial (if understated) way.
- c. **Canadian Studies:** St. John's College functions as the node of Canadian Studies at the University of Manitoba, not administratively, but through a concentration of scholars in the area, and through its art collection, which is one of the largest collections of Western Canadian art.¹¹ These involvements are entirely appropriate both to the idea of the Anglican College and to the particular historical identity of St. John's College, which has always understood itself as a common resource even as it has resourced the Anglican church in particular.
- d. **Community life:** While some guessed that pressure throughout the 1960s for St. John's College to integrate itself into the new secular, research-oriented, competitive, administrative university model would have a weakening effect

¹¹ According to Dr. Barry Ferguson, Co-ordinator of the Canadian Studies Program and Senior Fellow at St. John's College, Canadian Studies has long been an academic priority of St. John's College. Since the 1980s, the College has hosted Canadian Studies conferences relating to Prairie history (including women's history, church-state relations, and social history) and Prairie literary criticism, poetry and fiction. The College is also home of core Faculty of Arts faculty members specializing in Canadian literature, Canadian sociology and Canadian history. Over a number of years, the College has also been the location of the Chairs of the Canadian Studies programme, an undergraduate major in Arts." For further information about the College's extensive and prized art collection see Angela E. Davis' *St. John's College Art Collection: An Introduction* (St. John's College: University of Manitoba Press, 1991).

on the overall life of the College, others argue that in fact St. John's College instead took the lead in re-inventing itself as a "*community of scholars*,"¹² which remains one of its foremost strengths. Today, St. John's College offers to and through its members, or Fellows, a human-scale community within a vast institution, a community characterized by hospitality and inclusivity, in which its members are invited into a sense of belonging and mutual responsibility.

- e. **Food services:** The Daily Bread cafeteria offers an exceptionally good place to eat, drawing people from across the university. Under the direction of Ian Park, the food services of St. John's College participate in and contribute to the College's ethos of the integration of all parts of life, manifesting the giftness of food.¹³

- f. **Chapel and Chaplaincy:** The chapel is the soul of the Christian College. There is simply no other sustaining presence in the Christian College that can anchor its identity, and particularly its identity as different from that which surrounds it. While in the past, that difference was perhaps largely a denominational one (the difference between an Anglican and a Roman Catholic College, for instance), that difference today is nothing less than the difference between a community of learning and a corporate giant. The fact that most of the fellows and many of the students of St. John's College would never attend a chapel worship service is important, but does not change the basic structural fact. The chapel space itself marks St. John's College indelibly as different. The beauty and silence of the chapel and its cloister bears witness to that which cannot be technologically acquired, and so even if at times in neglect, it acts as a spiritual orientation point, a reprieve on a secularist campus that leaves room for the sacred. Paradoxically, it is Christianity itself, in its commitment to hospitality, that should most profoundly open St. John's College to those of other faiths or no faith. There is no question of forcing or even encouraging the non-Christian majority of members of St. John's College to become Christian. Rather, St. John's College's leadership should aim to continue to develop a faithful chapel practice, confident in both the place of chapel worship in St. John's College and University of Manitoba, and in the pastoral and visionary power of that practice. As well, St. John's College, by way of employing a part-time chaplain, offers students and staff opportunities to be led in prayer and worship in the midst of their work weeks. Though the chaplaincy is rooted in the Anglican tradition, the chaplain is also tasked with offering spiritual support and mentoring to staff and students of all faith traditions, given the College's increasingly pluralistic milieu.

¹² See J.M. Bumsted, *St. John's College: Faith and Education in Western Canada* (Winnipeg: University of Manitoba Press, 2006), viii.

¹³ As an independent constituent College of the University of Manitoba, St. John's College Council is charged with the responsibility of financing the College. The Daily Bread Cafe, as well as the meal plan offered to students in residence by the cafe, are two of the main sources of revenue at the College.

- g. **Chapel events/programming:** Presently, the Chapel programming offered at St. John's College includes a weekly meditation group, Wednesday midday prayer services, a monthly liturgical men's choir service, a semi-regular "Bible and Breakfast," an autumn spiritual retreat in conjunction with fellows of St. Paul's College, as well as Advent and Holy Week services. The chaplain at St. John's College also works in conjunction with Student Council and Residence Council to provide leadership training and programming support. In addition, the chapel is available for use, free of charge for students and fellows, during special occasions (weddings, concerts, and funerals), and the chaplain is at times available to help plan and preside over these services. Presently, the chaplain is working with landscape architects to construct a labyrinth on St. John's College's grounds, so as to work toward gathering more people into the space of sanctuary that St. John's College can provide.

- h. **Residence:** St. John's College has a small, affordable residence, with housing for approximately one hundred students. It is particularly popular with international students. The programs, social and intramural events, the healthy meal plan, Residence Council, student leaders, and study hall bring activity and vibrancy to the College at all hours of the day. The increasing diversity of religious views and cultural practices represented within the large international St. John's College student residence population is of note, yet participation in chapel events/programming is open and accessible for all students. Together, these characteristics make St. John's College an ideal place for staff and students seeking community within the larger University of Manitoba campus setting. Catering to the unique spiritual, emotional, and cultural needs of St. John's College's large international student body is becoming an important College ministry.

- i. **Library:** The St. John's College library provides an important (and well-used) quiet place for students to read and write. It also contains an important collection in its own right, focused on Canadian Studies and Anglicanism/Theology.

Changing the vision, some concerns:

With the suspension of the theology program, St. John's College faces *both* a stop to its most obvious function to the church, *and* a stop to the functioning of its curricular independence as a College in relationship to the University of Manitoba. However obvious the decision to suspend the theology program is on the practical level (there being no students), the structural implications of stopping the program need to be recognized. While the question of in what sense St. John's College is an *Anglican* College arises, the question of in what sense it is a *College* arises at the same time and for the very same reason. It should not be assumed that St. John's College has an adequate coherence or identity apart from the

Anglican church or, conversely, that the church could walk away from its College without jeopardizing its own identity.¹⁴

The present resources:

To turn this argument around, St. John's College, even given the points above, is a remarkable resource for the Church. In a time when it is broadly assumed that higher education and faith have little or no necessary relationship, the Anglican church in Rupert's Land actually has a College at the University of Manitoba. To ask 'why' is to rediscover the deeper resources of the Anglican tradition.

III. Strategies

- a. While a Theology program as such is not presently viable at St. John's College, the College could lift the suspension of the Faculty of Theology in order to allow St. John's College to collaborate with other programs, using the certification and degree granting privileges provided for in the St. John's College charter to provide Anglican theological education in collaboration with these programs. Examples include indigenous training institutes in the Province of Rupert's Land and other recognized programs. If this direction is chosen, a Council for Theological Education should be established by the College (see Appendix B).
- b. Given that St. John's College serves largely an undergraduate population, the College could pursue conversations with St. Paul's College and St. Andrew's College at the University of Manitoba about potential partnerships in curricular initiatives in the field of Theology and Anglican Studies at the undergraduate level.
- c. St. John's College could develop a visiting resident fellowship program for clergy and theologians in the diocese. The fellowships would vary in duration between three months to one year, in order to enhance the interdisciplinary conversations

¹⁴Jack Bumsted suggests that while the fate of St. John's College is not dissimilar to other church colleges in Western Canada, the College and the Church have nonetheless long struggled to articulate their identity(ies) in relation to one another. On the one hand, St. John's College has throughout its history had difficulty attracting Anglican students, securing a supporting constituency, and therein, impacting the religious life of the province. On the other hand, the diocese has at times viewed the College as an embarrassment, a mistake, or failed enterprise, and more recently, as "too academic" and thus unable to cater to the educational needs of parish priests. By the 1970s, when all federal grants were removed and the diocese moved theological training to Saskatoon, and the University of Manitoba required that St. John's College enter into an agreement by which it lost a great deal of autonomy, the relationship between the College and the Church became further strained. While the diocese and the College recognize their historical relationship, and whereas Bumsted suggests that the decline of the College matches the decline of the Anglican establishment in the province, a rearticulation of the depth and meaning of this relationship is crucial for the lives of the College and the church. See Bumsted, *St. John's College*, 157-176.

- at the College and to provide support for research and continuing education amongst priests and scholars within the Diocese of Rupert's Land.
- d. St. John's College can continue to partner with parochial theological education endeavours to offer wisdom and financial support and to promote theological education in the diocese.
 - e. St. John's College can partner with other accredited theological education programs locally, and across the country, to support and provide academic credits for Anglican theological formation courses within the Diocese of Rupert's Land. The College Assembly together with the Council for Theological Education (See Appendix B) would provide oversight and evaluation of these initiatives. St. John's College and the Council for Theological Education (see a. and Appendix B) can provide, as they are able, the teaching resources and classroom resources for these courses and consider the possibility of granting certification for courses taught within these partnerships.
 - f. St. John's College can, when possible, reallocate scholarships for theological studies at the College towards theological students in and/or from the diocese studying for ministry.

IV. Recommendations

We recommend that the Church:

- a. Send students from our diocese: our priests and lay leaders need to know more about St. John's College and the community it offers, so that they can encourage students going to University of Manitoba to become members of St. John's College, engaging their spiritual tradition at a particularly challenging time of life.
- b. Participate in St. John's College upcoming strategic vision process: the Church needs to provide real, active participation in this process. Apart from its church vision, St. John's College is weak. The Church is one of a few key voices in this process and needs to be there.
- c. Take stock of its situation vis-à-vis St. John's College:
 - Reinvest itself in the chapel life of the College.
 - Reinvest itself in the College as the natural place where the Church thinks, and thinks with the world.

We recommend that, at St. John's College:

- a. The suspension of the Faculty of Theology be lifted in order to allow St. John's College to collaborate with other programs, using the certification and degree granting privileges provided for in the St. John's College charter to provide Anglican theological education in collaboration with these programs. At the current time we are not suggesting that a Dean of Theology be hired to administer the faculty or that there be any formal program offered by the College in theology. Instead we recommend that a Council for Theological Education be established by the College using the current provisions in the College statutes (see Appendix B). This Council should be carefully selected and composed of professional theologians, clergy, and lay theologians from within the Diocese of Rupert's Land. The Council would have a broad mandate and responsibilities as articulated in Appendices A and B.
- b. With the development of a Council for Theological Education as described in (5.d. and Appendix B), the College should work to enliven theological education in the diocese, partnering, when appropriate, with other university theological schools and colleges to offer high-quality courses for ministers, those training for ministry, and lay people. The Council should discern which arrangements best serve the needs of the diocese, but we recommend a flexible and multi-faceted approach, aiming for a combination of educational opportunities ranging from parochial partnerships to possible partnership with local theological degree-granting programs.
- c. A broad cross-disciplinarity and the recruitment of scientists should be cultivated. St. John's College is rooted in a vision of the liberal arts that cuts across the dominant Arts/STEM divide. As much as the current Fellows do represent a real diversity of disciplines, one perhaps surprising consequence of the removal of Anglicanism as a criterion (even a non-binding one) for membership is that the interdisciplinarity of the College is not as broadly imagined as it once was. In particular, while the College used to have Fellows in the arts and the sciences, the only remaining members of the latter are emeriti. This change appears to default to the deeply problematic division between the arts and the sciences that threatens the very nature of the university today. St. John's College should endeavour to model an intellectual community that deliberately challenges current groupings, bearing witness to the university that the liberal arts include the sciences.
- d. A chapel program should be reaffirmed and, if necessary, reimagined as a central characterizing feature of the College. We need to think of the chapel not as a vestigial remnant, but as an anchoring marker of identity, and beyond that, a generative program at the heart of the College. Even as students seem to identify less with church traditions, their spiritual needs remain, and the chapel as a space and as a program should be there to mark and leave room for that part of life that cannot be accounted for in the dominant economies of the university. The College should continue to offer worship in the Anglican tradition as a lived way of

resisting the acquisitive drives of life and instead orienting ourselves to the love of God and neighbour. The chapel program should comprise regular liturgical worship, special lectures, musical events, and the continuous availability of space for quiet prayer and reflection. By the second of these, special lectures, we suggest that the College explore topics of interest to both the university and the parishes: particular intersections of faith and learning, or faith and present issues.

- e. The creation of a visiting resident fellowship program for clergy and theologians in the diocese should be seriously considered. The fellowships would vary between three months and one year. Clergy and theologians (with a minimum of a Master's level of education in Theology) would be invited to apply for a fellowship with the College and applications would be evaluated by the Membership Committee of Assembly. Visiting Fellows would be provided with office space on the St. John's College campus and would be invited into full participation with other Fellows in College programming and events. The Fellow would be expected to present a paper at the College during his or her residence at the College as a contribution to the College's intellectual life. The intention of this fellowship is to enhance the interdisciplinary conversations at the College and to provide support for research and continuing education amongst priests and scholars within the Diocese of Rupert's Land.

Submitted by: Dr. Paul Dyck and Susie Fisher in consultation with Chris Trott

Section 4: Indigenous Theological Education and St. John's College

I. Mandate

The purpose of this report is to enable St. John's College to support, promote, and resource the visions of the leaders of the Canadian indigenous Church. The intention of the leaders is to promote self-determining Gospel-based leadership training for indigenous people across the country, better equipping them to respond to the needs of their communities.

II. Theological Principles

It would be presumptuous for the commission or St. John's College to decide what theological education for indigenous peoples should look like. The online appendix of this report contains several documents from the indigenous leaders that outline theological principles for the foundation of theological education for indigenous Canadians. The following comes from "The Indigenous Call to Church Leadership"¹⁵:

There has been great progress towards Indigenous self-determination in the past few years. Though we are grateful for this dawning of a new day, we are still hindered by the effects and structures of colonization. Our elders and the promise of the Gospel tell us there is more than what has been accomplished, so far, and that the urgent needs of our families and communities call us to action. We will walk in the freedom and authority that God has given us in this Land and in the Gospel. With this freedom and authority comes the responsibility to make plans for loving and effective ministries among our peoples. We wish to be responsive and faithful, first and foremost, to the Living Word of God - spoken through the Scriptures, written as a natural law in the Land, and made alive by the Spirit in the healing and saving Good News. This Good News offers us health, help, and freedom, as individuals, but it also gives us a good way of life, as families, communities, and nations. With this hope, we begin to outline, in the statement below, the next steps of self-determination: Indigenous people making plans for the ministries across Turtle Island (as North America is known among many of the First Nations) and the Circumpolar Land of the Arctic – two realities, two

¹⁵ The Indigenous Call to Church Leadership can be found in the online appendix for this document (<http://rupertslandnews.ca/appendix>).

ecologies, that are a connected part of an Indigenous whole; evaluation of the historical and present finances used for Indigenous ministries; a strategy for a just and sustainable use of resources; and a plan for walking together, in ministry, fellowship, and advocacy.

III. Vision

Over the past several years, conversations have sprung up across the country about the varying needs for indigenous theological education and best practices. The following elements of a new vision are drawn from a variety of documents and meetings in which indigenous leaders and educators articulated their dreams for the formation of indigenous leadership. In their vision for indigenous theological education:

- Learning is incremental, modular, and progressive
- Discernment, like learning, is ongoing and “on the job”
- A seminary connection would be very helpful, but not necessary
- Practical effectiveness is critical
- Scripture is critical as a living narrative interwoven with the narrative of indigenous life
- There is a broad focus on raising up spiritual leaders within the communities that look more like catechists, deacons and lay pastors within the polity of the Church rather than considering only the priesthood
- Grandmothers should be assisted in their desire to help others
- A business model is developed which is sustainable, replicable (and mobile), transformational, and local
- Ecumenism is central but does not eclipse the relationship with the Anglican Church; rather, local effectiveness takes the lead
- Connecting disciplines are emphasized
- Daily prayer and study are considered essential
- Both aboriginal and Christian identities are affirmed and developed
- Continuing process of education: participation continues after completion of the basic required units, especially for seminary trained clergy
- Sacred Circle Leadership is prioritized
- Training is based on what is happening in the field *currently* as well as the envisioned *future*
- There is a baseline understanding that gifts and knowledge for ministry are spread out among the community; there is an understanding that leadership is better done in collaboration¹⁶

¹⁶ These visionary elements are derived from an interview with the Rt. Rev'd Mark MacDonald and from the document entitled *Theological Education in a First Nations Climate*. This document arose from a consultation of indigenous training institutes at Thornloe University in 2009. Both documents can be found in the online appendix (<http://rupertslandnews.ca/appendix>).

IV. Strategy

Some of the best indigenous Anglican missionaries and catechists began their work and ministry at St. John's College. It is recommended that St. John's College honour this vital part of its history by entering into serious dialogue with indigenous leadership and training institutes in order to provide whatever support and sustainable resources possible for the realization of their vision.¹⁷

In order to realize their vision for local, collaborative, theological education, the indigenous leadership imagines:

- Ongoing opportunities for dialogue between accredited educational institutions, indigenous leaders, and indigenous training institutes in order to create an integrated, sustainable, Gospel-based training program
- A reduction of accredited institutional demands while maintaining a high standard for theological training directed by indigenous peoples, encouraging creativity and equipping leaders quickly so their learning may be continued in the field
- Training for catechists be emphasized
- That the catechist training sessions be built on in a modular way that is progressive and incremental, and continued support and care be given in the form hospitality, and the Eucharist
- That bishops either visit communities regularly or give jurisdiction to the Indigenous Bishop to do so easily
- Finding supportive Elders with whom to build relationships
- That no funds will be provided for an institute for the purpose of long-term sustainability; however, resources, materials, food, and locations will be provided
- The dissemination of the catechist training manual created by the National Indigenous Office
- Promoting Bible study and communal worship as regular training and equipping for ministry

V. Recommendations

The Theological Education Commission recommends that St. John's College:

- Acknowledge the founding role of indigenous church leaders as it enters the process of strategic planning and reinvigorate its relationship with them by being intentionally supportive of indigenous theological education initiatives

¹⁷ Please refer to footnote 7.

- Enter into serious dialogue with indigenous leadership and training institutes to understand and promote their vision and to provide sustainable resources
- Offer meeting space and hospitality for gathering and training initiatives for indigenous church leaders
- Enter into partnerships with indigenous training institutes in the Province of Rupert's Land in order to provide accreditation under the guidance of the national indigenous church leaders

Submitted by: Dr. Christopher Trott and Kirsten Pinto Gfroerer in consultation with the Rt. Rev'd Mark MacDonald

Appendix A

Draft Job Description: Formation Program Coordinator/Mentor for the Diocese of Rupert's Land

The Formation Program Coordinator/Mentor is a full-time position for the Diocese of Rupert's Land. This individual serves as the primary resource for all in formation for leadership – both lay and ordained. The Formation Program Coordinator/Mentor is accountable to the Council for Theological Education and to the Bishop of Rupert's Land. The Formation Program Coordinator/Mentor will coordinate the academic and spiritual formation for priesthood and diaconal formation, as well as provide numerous other workshops for lifelong learning held throughout the Diocese of Rupert's Land. The Formation Program Coordinator/Mentor will collaborate with the Bishop, Diocesan Discernment Group for Ordained Ministry (DDGOM), Local Collaborative Ministry (LCM), Diaconate Working Group (DWG), and elected and appointed bodies to implement the overall formation strategy.

This individual will:

1. Serve as a part of the Council for Theological Education and DDGOM;
2. With a Working Group appointed by the Bishop and the Warden of St. John's College, and representatives of different educational and spiritual development institutions and programs, develop and implement a set of Formation Expectations for priests and deacons and resources for ministry formation to Diocesan Council by December 2015;
3. Keep current the listing of resources for meeting diocesan expectations for ministry and work to develop and maintain an online resource listing of all Anglican training programs within the Canadian Church;
4. Serve as a resource and mentor to all in a formation process for Holy Orders, including individuals and those in formation for team ministry. The Formation Mentor will guide all postulants for the diaconate and priesthood through their university education and theological/spiritual formation;
5. Coordinate a mandatory five- to ten-day annual diocesan learning circle for all postulants in this diocese, including the design and delivery methods. These circles would include daily worship, activities to foster a sense of community and collegiality, and an educational program that focuses on locally relevant/diocesan issues;

6. Develop theologically reflective field education programs for postulants and provide training for placement supervisors;
7. Provide mentorship and ongoing education for newly ordained deacons and priests with flexible expectations and with an emphasis on collegiality;
8. Liaise with indigenous training programs in the Province of Rupert's Land;
9. Work with the Council for Theological Education and the Bishop to develop a process for creating educational covenants and ministry reviews that are transparent, ongoing (and include practicing clergy) and flexible to context, individual and stage in ministry;
10. Ensure resources for ongoing ministry formation among active clergy are maintained, including a library program for clergy, an annual clergy residential program, and 'theologically robust' clergy days on a regular basis; and
11. As the position develops, work closely with parochial leaders and clergy in developing, revising, and constantly improving our work in discernment, formation and sending forth people equipped to engage God's mission.

Qualifications:

- Visionary, yet well-organized, with the ability to handle detailed information
- Demonstrated ability to self-start
- Collaborative working style and a high degree of integrity
- Capable of engage academic environments
- Strong knowledge of Anglican Church structure and language
- Leadership development experience
- Effective communication at all levels
- Proven ability to build consensus and work effectively with a team

Experience and Education:

- PhD or Master's degree preferred in education, theology or divinity
- Ordained in the Anglican Church preferred
- 5+ years of formation experience, faith-based and/or non-profit preferred
- Technical proficiency with office systems and software

Appendix B

Working Document: The Council for Theological Education

The statutes of St. John's College provide for a Faculty of Theology advisory Council. Within that framework we recommend the following expansions and amendments.

Composition:

1. The Council for Theological Education should be a joint body of the Diocese of Rupert's Land and St. John's College. Council members from within the Diocese of Rupert's Land should be nominated by Diocesan Council and the College Council, once the Council for Theological Education is functioning it should also be responsible for Council member nomination.
2. The College Warden and the Bishop of Rupert's Land should be ex-officio members of the Council.
3. The Council should include lay theologians and educators, professional theologians, clergy, and St. John's College Fellows (including at least one Senior Fellow, and one graduate student where possible), and should have no more than twelve members. A minimum of two members must be St. John's College representatives, or Fellows. There should be at least three laity represented on the Council who should be chosen for their experience in theological formation and leadership experience. There should be two professional theologians on the Council. Clergy should also be represented on the Council and should be chosen for their experience in theological and pastoral formation. The nominating body should also ensure that one or more indigenous laity, clergy members, academics, and/or theologians are invited to sit on the Council.
4. There should be special attention paid ensuring a balance of gender representation on the Council. There should never be less than one-third representation of either gender.
5. The Council Chair should be chosen by its membership and the Chair is held for a three-year term. Members should be appointed for a renewable three-year term.

Mandate:

1. The Council for Theological Education is responsible for enlivening theological education across the Diocese of Rupert's Land, as well as for offering leadership in all theological education initiatives and partnerships with other theological education institutions.

2. The Diocese of Rupert's Land is responsible for the immediate creation of a Working Group, representative of different educational and spiritual development institutions and programs, with a mandate to propose a set of formation expectations for priests and deacons to Diocesan Council by December 2015. This working group will also report to the Council for Theological Education and this Council will support the work of the Formation Coordinator/Mentor (a draft job description for this position can be found in Appendix B of the TEC Report) to implement its recommendations. The Council will also liaise with DDGOM and DLCMG¹⁸ to assist with the long-term development and implementation of the Working Group's recommendations.
3. The Council will provide accountability/guidance for the recommended Formation Coordinator/Mentor position (a draft job description for this position can be found in Appendix B of the TEC Report) established in partnership between the Diocese of Rupert's Land and St. John's College.
4. The Council will promote and provide leadership for diocesan clergy and lay theological training opportunities, including providing resources and ideas for clergy days and retreats.
5. The Council is encouraged to partner, when appropriate, with other theological schools and colleges to ensure high-quality courses for clergy, postulants, and lay people are provided. The Council should discern which arrangements best serve the needs of the diocese. However, it is recommended that the Council maintain a flexible and multi-faceted approach, aiming for a combination of educational opportunities ranging from parochial partnerships to possible partnership with local theological degree granting programs.
6. The Council, in consultation with St. John's College governance structures, should consider the possibility of providing attestation for programs developed in partnership with other theological education and training institutions and provide leadership in these initiatives.
7. That the Council research the formation needs of transitional deacons and newly ordained priests, and propose that a resolution be brought to the 2016 Diocesan Synod, that the terms of the diocesan Ministry Development Fund be revised to include support for parishes in the establishment of stipendiary internships for newly ordained persons
8. The Council, in partnership with St John's College, will oversee the development and administration of an annual or biannual Visiting Resident Fellowship program for clergy and theologians in the diocese.

¹⁸ These discernment groups are described in the online appendix.

9. The Council will offer proposals to St. John's College governance regarding resource allocation of bursaries and endowments related to theological education at the College. The purpose of these proposals will be to sustain support for the training of postulants in the Diocese of Rupert's Land and continuing theological education funds for laity and clergy.
10. The Council can convene consultations on matters of doctrine and church practice as requested by the Bishop or his designate and be a resource for synodical decision-making.

Appendix C Outline

Additional Research and Resources: <http://rupertslandnews.ca/appendix>

I. Resources for Theological Education and Development

- Rupert's Land theologians and educators
- Options for theological education
 - Local (for ordination)
 - Distance (for ordination)
 - Local (for lay education)
- Local discernment bodies for ordination
- Alternative diocesan models for local formation
 - Qu'Appelle School of Mission & Ministry
 - Kootenay School of Ministry
 - Episcopal Church in Minnesota School for Formation

II. Resources from the wider Church on theological education

- Competencies for the priesthood in Canada
- Competencies for the priesthood in the Anglican Communion (grid)
 - Full Communion competencies document
- Competencies for the priesthood in the Diocese of Toronto
- National Indigenous Catechist training manual
- A typical Master of Divinity degree, currently and historically

III. Background Documents for the Theological Education Commission

- Bishop Donald Phillips on defining a theologically robust climate
- Rupert's Land clergy response to the Commission
- Summary of Commission's focus group with recent ordinands
- Summary of Commission's focus group with St. John's fellows
- Recent Rupert's Land ordinands by university
- Indigenous theological training
 - Meeting with National Indigenous Bishop, Mark MacDonald
 - Indigenous Call to Church Leadership
 - Theological education in a First Nations climate

The appendix was created by The Rev'd Allison Chubb with the support of Julienne Isaacs