

CURRICULUM VITAE

The Venerable Dr. David John Anderson

DATE OF BIRTH

February 24, 1962

DATES OF ORDINATION

Diaconate: June 3, 2001

Priesthood: December 8, 2001



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[David Anderson's Video](#)

FAMILY

Spouse: Kathryn Lynn Anderson, married July 25, 1987.

Daughters: Fiona Elisabeth (1996), Kaelynn Grace (1998).

ADDRESS

164 Duke Street

Hamilton, ON L8P 1Y1

MINISTRY EXPERIENCE

Archdeacon of Hamilton-Haldimand. Territorial archdeacon of region within the Diocese of Niagara consisting of twenty-one parishes, two chaplaincies, and two outreach ministries. 2018 to present.

Rector, The Church of Saint John the Evangelist, Hamilton, Diocese of Niagara, a parish with an average Sunday attendance of 120 worshippers and three Sunday services, including traditional said Holy Communion in the tradition of the Book of Common Prayer, a Choral Eucharist (BAS), and a less formal service with a worship band. 2006 to present.

Archdeacon of Undermount. Territorial archdeacon of region within the Diocese of Niagara consisting of eight parishes, two chaplaincies, and two outreach ministries. 2015 to 2017.

Region Dean of Brock, Diocese of Niagara. Served as regional dean of the Brock region within the Diocese of Niagara, consisting of twelve parishes and one chaplaincy. 2003 to 2006.

Rector, The Ridge Parish of All Saints, Ridgeway and Saint John's, Ridgemount, Fort Erie, Diocese of Niagara, a two-point rural and small-town parish with a total Sunday attendance of approximately ninety worshippers. 2001 to 2006.

Associate Pastor, Good Shepherd Community Church, Scarborough, Ontario. Served in various capacities as a pastor in this congregation, which was a member of the Congregational Christian Churches of Canada. Licenced as a minister of word and sacrament within that denomination. 1988 to 1999.

Lay Supply Minister, Mount Carmel United Church and Lowbanks United Church, Dunnville, Ontario, congregations within the Niagara Presbytery of the United Church of Canada. Licenced for a ministry of preaching, leading worship, and providing emergency pastoral care in congregations within the presbytery and served as such in these congregations by appointment of the presbytery. 1983 to 1987.

EDUCATIONAL BACKGROUND

Doctor of Ministry (Congregational Mission and Leadership), (D.Min.) 2017. Luther Seminary, St. Paul, Minnesota, USA. Thesis: “Transforming Communities and Creating Disciples of Jesus through the Practices of Neighborliness: Apprenticeship in the Ways of Parish Life for the Twenty-First Century.” Thesis Advisor: Dr. Craig Van Gelder, Ph.D.

Certificate in Mission-Shaped Ministry, 2008. Wycliffe College and Fresh Expressions Canada. Completed one-year course in ministry-based, practical orientation to the ministry of church planting and fresh expressions of church.

Master of Divinity, (M.Div.) 2001. Wycliffe College, Toronto School of Theology, University of Toronto. Masters Thesis: “Eucharistic Hospitality and Catechesis: Reflections on the Open Table.” Thesis Advisor: The Reverend Canon Dr. George Sumner.

Bachelor of Religious Education, (BRE) 1997. Ontario Bible College, Willowdale, Ontario. Major: Pastoral Studies.

ECCLESIASTICAL ACTIVITIES

Synod Council of the Diocese of Niagara. Elected member of Synod Council from 2014 to 2015. Ex-officio member as Archdeacon of Undermount and then as Archdeacon of Hamilton-Haldimand from August 2015. Member of the Synod Council Agenda Planning Committee. 2014 to present.

Chair, Stewardship of Properties Task Force, Diocese of Niagara. Appointed by the Bishop of Niagara as convenor of task force to do discernment around the best use of properties owned by the diocese. 2016 to present.

Candidates Committee, Diocese of Niagara. Member of the diocesan Candidate’s Committee, interviewing and making recommendations to the Bishop of Niagara regarding postulants for ordained ministry in the church. 2003 to present.

Synod Agenda and Planning Committee of the Synod of the Diocese of Niagara. Member of the committee planning the agenda and meetings of diocesan synod. 2015 to present.

Honorary Secretary of Synod of the Diocese of Niagara. Recorded the official minutes of the Synod of the Diocese of Niagara. 2012 to 2015, 2017.

The Mission to Seafarers—Southern Ontario. Originally appointed by the Bishop of Niagara to the Board of Directors in 2010, elected as Chair of the Board of Directors from 2011 to 2014 and oversaw the successful amalgamation of the Mission to Seafarers, Port of Hamilton, with the Mission to Seafarers, Port of Toronto, to create the new Mission to Seafarers—Southern Ontario, serving Hamilton, Toronto, Oshawa, and the Welland Canal. 2010 to 2015.

Provincial Synod of the Ecclesiastical Province of Ontario. Elected clergy member representing the Diocese of Niagara. Represented Niagara at meetings of the provincial synod in Kingston in 2013 and elected to do so again in Ottawa in 2018.

Stewardship and Financial Development Committee, Diocese of Niagara. Member of the Stewardship and Financial Development Committee providing stewardship training and resources for parishes throughout the diocese and working with other dioceses in the ecclesiastical province. 2003-2006

ACTIVITIES

Strategic Planning as a Spiritual Practice: Holy Conversations. One-week training in the practice of strategic planning for congregations by Alban Institute's, Gil Rendle. 2009.

Raising the Roof: Congregations and Size Transitions. One-week training in congregational development theory surrounding growth barriers based on church size by Alban Institute's, Alice Mann. 2008.

Natural Church Development, Advanced Coaches Training. Two-day training offered by Natural Church Development Canada and Willow Creek Canada. 2008.

Field Education Supervisor. Served at various occasions as Field Education Supervisor for students from Wycliffe College and Trinity College of the Toronto School of Theology and of Trinity College, Bristol, United Kingdom. Also served as site supervisor for student in the Niagara Internship for Reflective Pastoral Practice, a CPE-like training course run in cooperation between the Diocese of Niagara and Trinity College, Toronto. 2003 to 2018.

Academy of Religious Leadership (ARL). Member of this academy, which exists to enhance religious leadership education and convene a scholarly roundtable fostering leadership education and research. 2017 to present.

True City. An ecumenical movement of congregations across the city of Hamilton seeking simply to bless the city. Participated with core church leaders in various aspects of the life of this movement. 2008 to present.

Opening Doors to Reconciliation. Participated with Six Nations Cayuga artist Samuel Thomas in workshop in Hamilton bringing Indigenous and non-Indigenous peoples together to bead doors in an act of reclamation, healing and reconciliation. Represented and responded on behalf of the people of the Diocese of Niagara and the Anglican Church of Canada. 2016.

Casi-NO Movement. Convener of a group of religious leaders from across the city of Hamilton who came together to voice concerns to Hamilton City Council regarding a proposed casino for downtown Hamilton. 2014.

Ekklesia Project. Early endorser and frequent attender of gatherings fostering conversations about the Church among theologians, pastors, and congregations. 2003 to present.

AREAS OF PERSONAL INTEREST

Personal interests include the Missional Church Conversation, missiology, fishing, camping and motorcycle riding. I look forward to my twice-yearly spiritual retreat at St. Gregory's Abbey, a Benedictine house in the Episcopal Church, located outside Three Rivers, Michigan.

PUBLICATIONS

Writer's Learning Group. Participate in a small group of academics mentored by Dr. Craig Van Gelder, preparing manuscripts for possible publication. Current title of project: *The Congregation Becoming a Learning Community: Cultivating Discipleship in the Missional Church*. 2017 to present.

"Going Missional: What are We Talking About?" in *The Niagara Anglican*. A brief introduction to the Missional Church Conversation. 2017.

<https://niagaraanglican.news/2017/11/28/going-missional-what-are-we-talking-about/>.

Transforming Communities and Creating Disciples of Jesus through the Practices of Neighborliness: Apprenticeship in the Ways of Parish Life for the Twenty-First Century.

Doctoral Thesis. 2017.

<http://djanderson.com/papers>.

"Discernment and Leadership in the Missional Church: Missional Decision-Making and the Diocese of Niagara." A brief paper presented to the Bishop of Niagara. 2015.

<http://www.djanderson.com/wp-content/uploads/2015/05/Discernment-and-Leadership-for-the-Missional-Church-for-Bp-Michael.pdf>.

HONOURS AND AWARDS

Honorary Canon of Christ's Church Cathedral, Diocese of Niagara. Appointed by the Right Reverend Michael A. Bird, Bishop of Niagara, as an Honorary Canon of Christ's Church Cathedral. 2013.

Wycliffe College. The College Award for highest academic standing in the graduating class; Theology Prize for the highest grade in theology in the graduating class; The Parker Prize for the highest grade in the senior preaching course. 2001.

The Venerable David J. Anderson's responses to the Eight Questions

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

I was raised in a Christian household by parents who were faithful Christians. We belonged to a small congregation of the United Church of Canada in St. Catharines, Ontario. I learned a great deal there about the power of Christian community and was encouraged as a young person to explore my own spiritual gifts and ministry. Participation in the Koinonia movement (an ecumenical equivalent of Cursillo), was formative for faith development in my early adulthood.

At the age of twenty-one, I was appointed as the Lay Supply Minister of a small, rural two-point charge, where I led worship, preached and provided emergency pastoral care. I served that parish for more than four years and that experience confirmed for me a sense of call to an ordained ministry of word and sacrament.

After Kathryn (my wife) and I moved to Toronto for full-time work, I took on a pastoral role at Good Shepherd Community Church. Good Shepherd was a unique and interesting place to do ministry. I served there for twelve years.

While our children were still small, we sensed it was time for me to complete my seminary education full time. I found my way to Wycliffe College and began a process of discernment with the Diocese of Niagara. We found ourselves at home within the Anglican way. Priestly ministry became the natural extension of the ministry in which I had already been formed. I have enjoyed a rich ministry in various Anglican parishes.

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

The Cursillo method of prayer, study, and service, together with the sharing of life in a small group context, which I learned as a young adult, has been important to me throughout my life. This method, together with a continuous participation in the parish life of worship, sacrament, and mission, has sustained my spiritual life and vitality through the years. In the past twenty years, I have found that regular meetings with a spiritual director together with a regular spiritual retreat have provided helpful rhythms for deeper reflection.

I received the treasure of the Divine Office as a gift from our Anglican tradition when I came to this Church, and more recently have found the new trial-use resource from General Synod, used with the Daily Office Lectionary, to be a wonderful resource for my personal patterns of prayer.

I realize that not everyone finds every spiritual resource as helpful. There is good research that shows that our personality has much to do with the spiritual resources that people will find helpful. I encourage anyone who is searching for a deeper spirituality, and especially my clergy colleagues, to work with an experienced spiritual director in order to find patterns of spiritual practice that will assist

them in sustaining a vital relationship with God. An old adage says, “you cannot give what you do not have.” Christian leaders must be careful to nurture their own spiritual lives.

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

My basic paradigm for thinking about what the Church needs to be about is in many ways quite simple. It has to do with noticing what God is up to in the world and then joining in.

This paradigm means we will take the time to notice what God is up to. Such discernment requires that we will first listen carefully to scripture. When we are inspired with a biblical imagination, it becomes easier to see God at work. A missional hermeneutic for reading scripture is a place to begin.

This discernment also requires that we listen together. Communal discernment, including as many voices as possible at the table, is a priority. Deep listening to one another and our neighbours is an essential ingredient. Learning to do this work of listening is an important step.

Finally, a bishop has an important role to play in such discernment, facilitating conversations by listening, permission-giving, and casting a biblical vision for joyful participation in God’s mission. Christian leaders need the courage to hold open places where these conversations can happen and to protect us from jumping to answers that may be appealing only because they are easy or self-serving. My own beginning place as bishop would be to listen, watch, and tell the story of God at work among the people of God, in our neighbourhoods and in the world.

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

There is a vital relationship between the distinctive character of the Anglican way and our participation in ecumenical and full communion partnerships. The “big tent” of Anglicanism has shaped something of the generous orthodoxy of our church so that we are, at our best, predisposed to be able to work in diverse contexts. As members of a worldwide communion, people with a strong liturgical and sacramental tradition, a confidence in the scriptures, and an active missional outlook, we have much to offer partners in the wider church.

Partnerships are not only about what we bring to the table, but about the gifts we receive when we cooperate with others. We have been learning about the power of receptive ecumenism. In the midst of ecumenical and full communion partnerships, we learn a great deal, not only about the diversity of God’s people, but about ourselves and our own unique perspectives and commitments.

When in partnership we come together in shared mission, diverse parts of the church often learn that they have more in common than they imagined. The parish where I serve in Hamilton participates in a lively movement of churches, which came together with no other purpose but to “bless the city.” Ten years later, the movement has seeded a refugee settlement centre, a debt-counselling centre, and a number of other smaller projects that have brought Christians together to care for their most vulnerable

neighbours. All of this cooperation was possible through a shared sense of mission, where we found that in unity and diversity, we are stronger together.

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

While the Diocese of Rupert's Land contains a variety of unique contexts, a shared sense of mission is critical for fostering unity. The Five Marks of Mission of the Anglican Communion is one of the rich resources our tradition offers. These marks of mission have provided a focus around which we have gathered as a communion despite our differences.

The first of the marks of mission calls the Church "to proclaim the Good News of the Kingdom." It has been said that this mark is in many ways a summary of those that follow. The Church is called always to share in word and deed the good news of God's redemptive reign. In the Diocese of Rupert's Land, the various contexts of ministry demand that different emphases and various approaches be taken. The ways in which God is at work will vary from place to place. Nevertheless, we share this common mission in the diocese, across the country, around the Anglican Communion, and in our partnerships with others who work for the common good.

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

Marriage is a gift from God in which two people commit themselves to a life-long covenant of mutual love. In my view, the commitment of marriage should be available to same gender partners. I realize that this view is not universally accepted. Our Anglican Church of Canada is in the midst of discernment around this question and the entire church has been called to discuss and study these matters before a second reading on a change to the marriage canon is given at the next session of General Synod. I would encourage the wide participation in this discussion by engaging with the material developed across our Church.

The outcome of these deliberations is not unimportant. Some feel that biblical orthodoxy is at stake. Others are concerned for the inclusion and welcome of LGBTQ2 persons in our community of faith. It is important we are having these conversations, but the manner in which we have these discussions is also important. Ultimatums, demands and threats are not in keeping with the Christian way. Healthy dialogue is possible when we approach one another and these matters with humility, a commitment to listen, and an openness to gain new understandings. Learning to have such conversations with love and maturity as a Christian community is vitally important for our Christian discipleship.

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

I sometimes hear older Christians lament over the absence of younger generations in our churches, and sometimes blaming young people for a perceived lack of Christian virtue.

In my experience, people of younger generations are often interested in the justice, peace, love, and grace inherent in the redemptive reign of God, and are often keenly aware of the severe limitations of the status quo. Some of these same young people are suspicious of the church, especially where the church is seen to more interested in institutional survival than God's redemptive reign. It is sometimes said of persons of the younger generations that they may like Jesus, but they don't like the church.

It seems to me that rather than blaming young people for not coming to church, we would be further ahead engaging with our young neighbours in the place where God is already at work in their lives, where they have a passion for justice and the common good. When we participate together in the good news of God's redemptive reign, we create new possibilities for becoming church together. In order to welcome our younger neighbours, we will need traditional forms of church to work alongside fresh expressions, finding ways for the rich storehouse of our tradition to speak to new generations.

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

Not long ago I had the opportunity as archdeacon to represent the Diocese of Niagara at a reconciliation event in Hamilton. I listened to the moving but painful stories of Indian Residential School survivors. Together, all of us in the room sought healing. It was a holy time. After much listening, I was asked to respond on behalf of the church. What can one say? I found myself repeating words that sounded much like Archbishop Peers' apology first given in Minaki, in August of 1993. "I am sorry, more than I can say."

While this remains a time for listening, it is also now a time for action. It is time for us to participate with our Indigenous neighbours in building a new, reconciling relationship. Many of our Indigenous sisters and brothers have expressed a desire for an Indigenous Anglican Church. This is not to abandon the work of reconciliation, but to promote it. Walking together is one way we can move towards reconciliation.

The Truth and Reconciliation Commission of Canada's report included Calls to Action. Several of these calls to action offered direction to the church in its continuing commitment to reconciliation. Many of the calls to action are addressed to us as citizens of Canada. We have a responsibility to respond as individuals, the church, and as a society. In the Diocese of Rupert's Land, we have the opportunity to be leaders in this important work where many of our neighbours have a desire to take action but are unsure where to begin. We have the opportunity to show something of the way as we walk together.