

CURRICULUM VITAE

The Rev Canon Donna Gail Joy

DATE OF BIRTH

March 12, 1951

DATES OF ORDINATION

Deacon

The Feast of St. Dunstan

May 19, 1990

Priest

The Feast of the Conversion of St. Paul

January 25, 1991



Click here to view video:

[Donna Joy Video](#)

NAME OF SPOUSE

David Friesen

CHILDREN'S AGES

Colin – 40

Donovan – 38

Stephanie – 36

ADDRESS

578 Beresford Avenue

Winnipeg, MB

R3L 1J7

MINISTRY EXPERIENCES

St. Peter Winnipeg – Incumbent, 8 years

Size: pastoral

Full time

St. Bartholomew – Interim, 1 ½ years

Size: a blend of family and pastoral characteristics

Full time

St. Margaret – Associate clergy, 6 months
Size: transitional, possibly bordering on program
Full time

St. George Winnipeg – Interim, 2 years
Size: Pastoral
Full time

St. Alban – Incumbent, 12 years
Size: a blend of family and pastoral characteristics
Full time

St. Bartholomew – Interim, 1 ½ years
Size: a blend of family and pastoral characteristics
Full time

St. Paul Winnipeg – Curate, 2 ½ years
Size: at that, time it could be defined as transitional becoming pastoral
Full time

OTHER WORK EXPERIENCE

West Vancouver School Board
Special Education Library Coordinator
3 years

Imperial Developments, Winnipeg
Executive Assistant
3 years

Full time parent
13 years

EDUCATIONAL BACKGROUND

MAPS – CGS
Aquinas Institute of Theology
1/3 complete and on hold for the foreseeable future

Bachelor of Ministry
St. John's College
Graduated in 1990
(Accomplished through the consortium)

DIOCESAN INVOLVEMENT

Clergy Continuing Education Committee
1991-1998

Diocesan Search Committee for Episcopal Election
1993-1994

Diocesan Council
1994-2005 (with the occasional break in between)

Examining Chaplains
1995-2000

Diocesan Archdeacon
2000-2005

Building Healthy Communities – Diocesan Policy and Educational Package on Sexual Misconduct: Led the diocese through its development and implementation
2000-2002

Diocesan Executive
2001-2005

Interim Ministry: Facilitated opportunity for diocesan clergy to become trained
2003

Fresh Start Program, designed to assist clergy and parishes begin new incumbencies effectively: helped initiate and implement in Rupert's Land
2005-2008

Synod Worship Coordinator
2010

DDGOM assessor
2013-2016

NATIONAL CHURCH INVOLVEMENT

General Synod
1995, 1998, 2001, 2004

Dignity, Inclusion, and Fair Treatment: Participated in a National Church working group to develop this document which was presented to General Synod and approved
1998-2001

Diocesan Rep for worship planning when General Synod was held in Winnipeg
2004-2007

ACPO assessor
2012-2015

AREAS OF PERSONAL INTERESTS

Lots of family time with my spouse, children and their spouses, and a growing number of grandchildren (4, with 1 on the way...)

Reading

A passion for lifelong learning

Attending events at Centennial Concert Hall, MTC, MTYP, etc.

Watching films

Gardening

Cycling

Walking

Hiking

RECENT PUBLICATIONS

Rupert's Land News article: March, 2018

Regular articles in St. Peter's Parish Newsletter: The Elm Leaf

Sermons: always available on St. Peter's Web Site

The Rev. Canon Donna Joy's responses to the Eight Questions

Some of my spiritual autobiography. How I came to be a disciple of Jesus Christ and a priest in the Church of God. What have been some of the milestones in my journey?

Growing up in Vancouver, B.C., our father was firmly rooted in the Anglican Church, while our mother could easily be defined as an atheist. At the insistence of our father, we were raised in the Anglican Church where my sisters and I received the Sacraments of Baptism and Confirmation, along with Sunday school and Confirmation classes. Our mother stayed home while we attended church with our father.

As a teen, I separated myself from the church, remaining absent for about fifteen years. During this time, influenced in part by my mother's skepticism, I seriously questioned the existence of God. Influenced by 1960's and early 70's popular culture, I explored spiritual practices beyond Christianity.

This atheistic leaning came to an abrupt halt with the birth of my first child forty years ago; an overwhelming sense of the creator God at work. This experience was profound, and life changing.

It was that first child, Colin's probing questions about God, heaven, life, and death that led me back to church where I inadvertently discovered the tools to help me unpack the numinous sense of the divine I had experienced at his birth. In that parish, I discovered the gift of a Triune God: the creator of all life, Jesus who embodies the extraordinary, selfless love of this God-of-all-things, and the Holy Spirit which sustains us through more than we could ask or imagine.

So, my journey back to God was initially inspired through childbirth; my journey back to church was guided by the questions of a child. Milestones that have followed include: preparing for and celebrating the baptism of my three children (and grandchildren many years later); discerning a priestly vocation; receiving the Sacrament(s) of Ordination; entering the world of theological education, which has continued unceasingly ever since my graduation in 1990. Further milestones have risen from the joys and challenges intrinsic to my vocations as priest, parent, and grandparent. Discovering a God of strength, comfort, and hope within the ashes of deep disappointment, and celebrating a God of wonder and joy in

often surprising people, places, and events... these are milestones that have helped mould and shape me along the way.

How I tend to my own spiritual health and vitality. What are the practices of contemplation, prayer, and service that are most meaningful to me? How will I work to preserve these habits and encourage others in the diocese to tend to their own spirituality after I take on the busy schedule of a Bishop?

First and foremost, my spiritual health and vitality is nurtured through private and public prayer.

In Morning Prayer I follow the discipline of *Lectio Divina*: reading scripture, meditating on a passage, and discovering renewed connections with God through prayer. This practice helps keep me grounded, informed, sustained, and steady during challenging times, often unleashing the joy that comes with messages of hope, love, and new life.

Public worship is also an integral lifeline which nurtures my spiritual health. Worshipping through the liturgical seasons in the company of the body of Christ deeply satisfies my need to discover and rediscover – communally - Word, Sacrament, and the stories of those first followers of Jesus, along with those who had known those who knew him. The liturgical seasons are essential as I reflect theologically on themes of waiting, birth, epiphanies, self examination and repentance, crucifixion, resurrection, Ascension, Pentecost. For me, each season is infused with the Trinity, facilitating the integration of this story into my life, leadership, and ministry. This empowers me to lead others into this sacred story.

Study also nurtures my spiritual life; I consider this another form of prayer. My companions are C.S. Lewis, Walter Brueggemann, N.T. Wright, Joan Chittister, Everett Fox, Abraham Joshua Heschel, Robert Capon, Maya Angelou, Sofia Cavalletti, Ann Garrido, to name just a few.

My spiritual life and well-being are also connected to my lifestyle. I enjoy (for the most part) good and healthy food along with regular exercise (including walking, cycling, and hiking). My husband, David, and I have built a home that is an intentional, life-giving sanctuary space and a regular gathering place for friends and our growing family. Gardening also helps nurture my spiritual life; there is something enormously satisfying about getting my hands dirty.

All this is essential in nurturing my spiritual health; without this sense of balance I falter. Maintaining such practices requires intentional planning when managing my time. As Bishop, I would both lead by example and create opportunities to promote healthy spiritual practices for others.

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

"Discovering a new song rising from the ancient teachings of our faith, the Diocese of Rupert's Land is rooted in scripture and worship, united in mission, and empowered by the Triune God's transforming compassion and unconditional love."

Specific priorities for moving toward that vision must build on our strengths, as well as address our challenges, with a particular focus on concerns about our lack of unity, expressed in the profile as a diocese that is, "adrift, unfocused, scattered, struggling, and fragmented." With this in mind, I would lead the diocese in moving toward that vision through:

1. **Christian Education:** Working collaboratively to establish educational opportunities to better understand cultural shifts that have led to a post-Christendom church, as well as deepening theological education to enrich worship, ministry, and mission.
2. **Research:** Working with diocesan financial advisors to gather statistical information about the evolving composition of the diocese and identifying important cultural trends.
3. **Diocesan Structures:** Working collaboratively with diocesan leaders to review structures and determine how they may be adapted to better support our vision, rather than adapting the vision to uphold the current structures.
4. **Communication:** Working with various leaders to discern ways for diocesan communication to promote a better sense of connectedness and unity. There are worthwhile initiatives happening throughout the diocese, and these will likely build greater strength and collective momentum if each endeavour is experienced and understood as part of the body of Christ, each practicing ministry interdependently and in partnership with one another.

As bishop, I would encourage ongoing review of this vision, while encouraging faithful stewardship of people's energy and time.

How do I 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?

I recently attended an event in which well-informed and inspiring speakers from the United, Lutheran, Anglican, Mennonite, and Presbyterian churches, as well as a Jesuit and hospital chaplain, were scheduled to share perspectives on ministry within their varied contexts. Throughout the day it became clear that we all share common ground, and become far richer and deeper in our faith when given the opportunity to share our stories and learn from each other. I would welcome the opportunity to offer committed leadership in building on this momentum.

I'm excited about the new initiative planned and coordinated by the General Synod which includes a dialogue between Anglicans and Mennonites. One of the Mennonite participants in this group was a speaker at the aforementioned event. He made the point that Anglicans seem enthusiastic about learning from Mennonites how to be a church in exile, existing on the margins, which as Anglicans we need to better understand and embrace with greater confidence. Furthermore, this speaker said that Mennonites look forward to discovering from Anglicans more about the depth and breadth of being a liturgical church. Searching for new conversation partners, becoming friends, being open to change as these friendships flourish, and finding deeper roots within our own tradition: this is the goal when engaging in ecumenical cooperation and, where applicable, full communion partnerships. The core of Anglican identity need not be sacrificed as a result of this wider dialogue; ideally it is enriched.

I have recently been engaged in studies at Aquinas Institute of Theology in St. Louis, which is a Roman Catholic graduate school rooted in and informed by the Dominican tradition. My faith as an Anglican has grown, deepened, and flourished from this experience. It has been a rich opportunity to live and learn among others who are rooted in a different tradition than my own, and be changed by that experience in ways that have deepened my faith as an Anglican. I would commit to encouraging and

empowering continued ecumenical dialogue so that we can learn from each other and at the same time deepen our own roots.

How would I 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?

Our diocesan profile suggests that unity is currently not a diocesan strength. I would, therefore prioritize the fostering of unity and promote an interdependence with the wider church by:

1. Visiting each parish and spending time with clergy and lay leaders, encouraging them to name both their most pressing challenges and the places where they see signs of hope. First and foremost I would listen: to promote trust and strengthen connections.
2. Working with a leadership team to address identified problems, and looking for courageous ways to adapt our current structures to meet the challenges of a post-Christendom church. On the topic of declining numbers, I would encourage a mustard seed theology: Understanding God as one who nurtures that which is tiny and provides what it needs to grow. We must resist the temptation to define growth and success in terms of numbers. Church growth begins with spiritual growth.
3. Discovering strategies to better understand why there is such lack of trust in the diocese. It seems clear to me that to address this unhealthy dynamic, we first must understand why it exists. As we identify and talk about numerical decline in a post-Christendom church, have we fallen into the misery of allowing our fear to drive us into the trenches of isolation; immobilized and unable to trust in the strength that comes with being united with God and each other? Having experienced the pain and grief of church closures, have we slipped into a competitive mentality in order to minimize the chances of this happening to “us.” Are we experiencing a “survival of the fittest” mentality?

The focus of my response to this question has been the Diocese. This is not to suggest that we exist apart from the National Church, the Anglican Communion, or other global partnerships. It is to say that our relationships with the wider church will be more effective when they are strengthened by a deep

sense of unity within our local context. Together, locally and beyond, we are called to live interdependently: “We, being many, are one body, for we all share in the one bread.”

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

Marriage is a gift of God and a means of God’s grace, in which two people become one flesh. It is God’s purpose that, as two people give themselves to each other in love, they shall grow together and be united in that love, as Christ is united with his church. This union between two people is intended for their mutual comfort and help, as they give themselves to each other, care for each other in good times and in bad, and become linked to each other’s families, beginning a new life together in the community. (B.A.S.)

Our General Synod is on the brink of changing the marriage canon to include LGBTTQI persons. With their endorsement in 2016, this decision will most likely become canon law in 2019 when they next meet. This diocese has also indicated support at a recent synod. I believe the time has come for leaders to be transparent about their position on this sensitive matter, and am prepared to say that I not only support this decision, I promote and celebrate this move toward inclusion. While I am aware of significant theological diversity on this matter, my position is rooted in an understanding of Jesus as one who continually embraced and drew into his community those who lived on the margins. This ‘Way’ continued with the inclusion of the Gentiles. I repent of the pain and rejection that we, the church, have inflicted upon countless people, their families, communities, and friends by withholding this Sacrament, and anticipate moving forward in ways that can promote inclusion and embrace, healing and reconciliation.

Minimizing schism as we move forward is our primary challenge. As bishop, I would pray for the necessary wisdom and grace to implement this decision in ways that also respect our theological diversity. I know, love, and remain deeply committed to Anglicans with diverse views on this matter, and while I am committed to proceeding with the implementation of this decision, I am equally committed to warmly embracing those who are deeply troubled by it. As our church speaks (increasingly) with a clear majority voice, we must establish ways to proceed decisively in offering the Sacrament of Marriage to LGBTTQI

persons, and at the same time reach out lovingly to those who experience deep disappointment and concern because of it.

How would I engage the younger generations in the Church and its mission?

I would begin with promoting a better sense of connectedness among those involved in the exciting things that are currently going on. The profile identifies great things that are happening, but it seems they are occurring in relative isolation from one another.

Beyond this, I do recognize that with the exception of a small number of parishes, this is challenging within the life of this diocese. As one who has offered priestly leadership for the past twenty-eight years, I am acutely aware of the fear and pain connected to this new normal.

In the spring of 2009, the Anglican Church of Canada launched a planning initiative, Vision 2019, where Anglicans across the country were encouraged to dream of their church in 2019. Out of the more than 1,000 people who contributed to Vision 2019, the concern over young people and young families in church emerged strongly. Unfortunately, it surfaced a common notion, that the absence of young people and young families is causing people to fear for the future of the church. Does this mean that we want/need young people and families in order to ensure the survival of the church? It reads that way to me, and if this interpretation is correct, we must revise our motives. We need to ache for the presence of young people and families because we long to be with them, to worship and share in mission with them, to teach and learn from them. We all benefit from the company of each other.

Indeed, we must move beyond our desire for their presence so they can ensure the preservation of the church. As bishop, I would promote the dissolution of this mindset and empower the following:

1. Planned dialogue with young people and families, with careful listening for the purpose of understanding their needs, longings, dreams, fears...
2. An exploration into robust religious formation for children, youth, and young adults. Rather than trying to convince them that they, "need to go to church," we must help them, first, discover and fall in love with Jesus, then provide them with the necessary

tools to discover the depth and breadth of that love through scripture and liturgy, and how this inspires and informs their daily life and the mission to which we are all called.

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

It was Martin Luther King, Jr. who said, “We must all learn to live together as brothers (and sisters) or we will all perish together as fools. We are tied together in the single garment of destiny, caught in an inescapable network of mutuality. And whatever affects one directly affects all indirectly... I can never be what I ought to be until you are what you ought to be.” I am reminded of these words when I recall the celebration of the birth of the first indigenous diocese and the installation of its first bishop in Kingfisher Lake, Ontario on June 4, 2014. This occasion was an important step in the process of Indigenous peoples rediscovering and living fully into their core identities. The broad and diverse Anglican church becomes far richer when we all celebrate and live into who we are called to be.

These steps toward a relationship of love and mutual respect are critical for our church and our national identity at this moment in history. This work in progress is an opportunity to faithfully live into our responsibility to be church according to the standards set by Jesus himself. It is an opportunity to live into our Christian responsibility as followers of Jesus, to identify, repent of, respond to a history dominated by colonialism, racial superiority, and religious triumphalism.

It pleases me that Rupert’s Land is putting into place the expectation that all postulants, clergy, and church staff participate in education for the purpose of becoming better acquainted with and informed of Indigenous spirituality, the history and legacy of residential schools, and deeply rooted pain caused by colonialism. As one who has been shaped by this world view I, myself, have much to learn. Without this education, unjust, imbalanced, and oppressive world views will continue to flourish, infecting the thoughts, views, and behaviour patterns of current and future generations.

As bishop I would continue building on and promoting the current positive momentum related to initiatives already underway, remaining mindful of and discerning with opportunities yet to appear. The

church has an important role to play in the healing of our communities, our nation, and our church; this demands courage, vision, and humility. I would welcome the opportunity to work in partnership with Indigenous leaders to support and help lead this way forward.