

Curriculum Vitae

The Venerable Geoffrey John Joseph Woodcroft

B.A M.Div.

Citizenship: Canadian



DATE OF BIRTH

Hamilton, Ontario on October 2, 1961.

Confirmed: March 20. 1977

DATE OF ORDINATIONS

Ordained Deacon: May 8, 1990

Ordained Priest: December 6, 1990

Click here to view Geoff's video:

[Geoff Woodcroft](#)

PARTNER: Jennifer Mary Sisson

CHILDREN'S AGES: First Child 25 years

Second Child 23 years

ADDRESS: 801 North Dr. Winnipeg, MB R3T 0A4

MINISTRY EXPERIENCES

Incumbent Priest with St Paul's Fort Garry, Winnipeg, Manitoba: August 2003 - present

- Full time parish priest
- Program Size Parish, 90-100 regular attendance
- Sunday Eucharist
- Monday Gathering, food, reflection and Eucharist
- Tuesday Study and Eucharist
- Monthly Eucharist is celebrated in 7 Seniors Living and Assisted Living facilities
- Priest in Diocese of Rupert's Land, Anglican Church of Canada
- Co-Leader of the Ecole Viscont Alexander Breakfast Program 2015 – present
- Pastoral Counseling
- Invited Archbishop Tutu to St Paul's 2004

Chaplain and Dean of Residence St John's College, Winnipeg: February 1999 – 2003

- **Chaplain** is 40% position
- Anglican Chaplain to University of Manitoba
- Priest in Diocese of Rupert's Land, Anglican Church of Canada
- Development of Anglican Worship practice on Campus
- Chaplain' budget
- Pastoral Counseling
- Development of spiritual and liturgical program in the Summer Institute of Theology
- **Dean of Residence** is 60% position
- Recruit new residents
- Design residence contracts
- Provide discipline for residents
- Supervise the Dons of Residence
- Lead student affairs committee
- Advocate for students
- Make referrals for students when ever possible
- Report directly to the Warden of St John's College, and to a lesser degree the Bishop of Rupert's Land

Anglican Chaplain to Laurentian Hospital: October 1, 1995 – January 1999

- Chaplain is appointed by deanery clericus, non-stipendary
- on-call and emergency visiting
- Chapel Eucharist once each week

Anglican Chaplain to Thorneloe University and Laurentian University, Sudbury, ON: September 1991 – January 1999

- part-time
- lead weekly Chapel Eucharist
- office time and availability to students one day each week.
- member of university chaplain's team
- member of campus ministry team

Diocese of Algoma: Incumbent of the Church of St. John the Divine, Copper Cliff, ON: June 1, 1990 - January 1999

- full time responsibilities as parish priest

- Family Size Parish, 50-60 regular attendance
- coordinator of Copper Cliff Public School Breakfast Club
- coordinator of the Anglican Deanery Food Bank
- Sudbury area Mutual Ministry Representative within the Diocese of Algoma

Student internship program of Diocese of Algoma: May 1989 - August 1989

- Bracebridge, Beatrice and Falkenburg, ON
- The Very Reverend A.V. 'Terry' Bennett - Priest Supervisor

Clinical Pastoral Education: summer 1988

- Oxford Regional Centre – The Rev'd Dr Murial Carter, *Supervisor*

Student internship program of Diocese of Algoma: May 1987 - August 1987

- Chapleau, Biscotasing and Missanabi
- The Reverend F. Carson - Priest Supervisor

Proctor of Seager Hall, Huron College: September 1987 - May 1987

- responsible for four other students in a small residence
- responsible for booking the house resources - meeting room and kitchen
- Employer: Faculty of Theology at Huron College, London, ON

OTHER WORK EXPERIENCE

Carpenter/Lead-hand: June 1981 - August 1984

- Employer: Bradstone/Townscape Decorative Concrete Products, Simcoe, ON
- Leading a crew of 15-20 labourers
- quality control of producing concrete benches, tables, bollards, pavers, lampstands, planters, tree-grids, bike-stands and custom decorative concrete
- construction of wood, metal and rubber concrete forms

Carpenter/Labourer: (summers) 1985, 1986 and 1988

- Employer: Don Heaven Construction - Minden ON
- small frame construction/renovations
- basic out-door construction labour

Carpenter Apprentice September: 1980 - May 1981

- Employer: Frid Construction, Hamilton, ON
 - worked at Stelco Nanticoke plant

EDUCATION

Master of Divinity - Huron College Faculty of Theology: 1990

University of Western Ontario, London ON

Basic Unit Clinical Pastoral Education - Oxford Regional Centre: Summer 1988, Supervisor:

The Reverend Dr. Muriel Carter, Woodstock, ON

Bachelor of Arts - English major, Canadian Studies minor Huron College, University of

Western Ontario Faculty of Arts, London, ON: 1987.

Diploma: Construction Technician - Mohawk College

Fennel Campus Hamilton, ON: 1980

Ontario Secondary School Diploma - Simcoe Composite School, Simcoe, ON: 1978

Parkside high Secondary School - Dundas, ON, 1974 (fall term)

In addition, I have engaged approximately 80% of my continuing education time in Rupert's Land learning principles in Generous Living (Stewardship), Biblical Studies, and Leadership. The other 20% is Theological discourse and conference.

DIOCESAN, PROVINCIAL, NATIONAL AND ECUMENICAL CHURCH INVOLVEMENT

Mark Whittall Book Launch March: 2018

Brought Mark to Winnipeg to offer congregational development weekend

Crossed Hand Refugee Committee and The Diocese of Rupert's Land Fund

12 hour guitar marathon: 2016 and 2017

Archdeacon of Stewardship Development: 2016 - present

Stewardship Events for Diocese of Rupert's Land and Manitoba/Northwest ON ELCIC
Led several 2 hour workshops and dinners for the stewards: 2015-2017

District Dean Fort and Seine Rivers Deanery: 2013-2017

Planning Committee for Faith Horizons in the Diocese of Rupert's Land: 2005, 2007, 2013 and 2017

Worship
Music
Workshop leader

Co-Leader of the Grandfather Rock Indian Residential School Monument to Survivors
Committee: 2013 - present

Elected member of the Resources for Mission Coordinating Committee of the Council of
General Synod: 2013-2016 and 2016 - present

Co-chair of Stewardship Education Network for Development of the ecclesiastical provinces of
Rupert's Land and British Columbia/Yukon: 2015 - present

Canon of St John's Cathedral Chapter, Diocese of Rupert's Land: 2014 - present

Associate of Rupert's Land Indigenous Council: 2015 - present

Diocesan Council: 2008 - 2012

Diocesan Executive: 2008 – 2012

Vitality and Viability Team: 2011 – 2013

General Synod Planning Team: 2007
Hospitality and Entertainment coordinator

Nurturing Healthy Parishes Symposium Delegate: 2007

Provincial Synod Delegate: 2006 - 2012, 2014 - 2016

Provincial Synod Executive: 2009 - 2012

Diocese of Rupert's Land Clergy Compensation Committee: 2004 -2006

Planning Committee for the Diocesan Education Committee Music Workshops

February 2001 - February 2002

Prepare the physical space of St John's College for the event

Recruit leaders for a workshop track dealing with beginning the basics of music program for a parish. Design the program for the workshop track

Planning Committee for Chaplains of the Pan Am Games

February 1999 - July 1999

Set up an office for the Pan Am Chaplains at St John's College

Set up worship schedule for a multi-faith community through the Chapel

Design opening service – which included a visit from HRH The Princess Royal

Planning Committee for the Provincial Synod of the Province of Rupert's Land

November 1999 - 2000

I shared the responsibility of planning and executing a successful Synod held at St John's College in Spring 2000. I also shared responsible for music at this Synod.

Planning Committee for Joshua in our City

March 1999 - July 1999

Master of Ceremonies for the event

Music for the event

Long range planning team

Quiet Day Planner: 1997 - 1999

I worked with another member of the Sudbury and Manitoulin Deanery Clergy to bring the deanery clergy together for pre-lenten quiet days. I have planned and hosted four quiet days.

Sudbury and Area Multi-Faith Committee: 1996 - 1999

I was a member of the Multi-Faith committee for 4 years. I was the Anglican representative on the committee; my prime task was to communicate committee ideas to the wider Anglican community. I had the opportunity to lead workshops in utilizing music and songs, specifically contemporary 'pop', to help the community better deal with Multi-Faith issues of our area. It is through this committee that I became very active with the "building a Moral Economy program" in the Sudbury and Manitoulin area.

Mutual Ministry Representative: 1994 - 1999

I was a Mutual Ministry representative for our Deanery of Sudbury and Manitoulin. Mutual Ministry is a movement/concept inspired by the then bishop, the Right Reverend L.E. Peterson to enable clergy and lay persons to work in tandem in the ministry of the Body of Christ. This work was to help develop ways in which the church might discern the gifts of people and call them further into discipleship. In our work, I was surprised that many lay folk never thought that they had the 'authority', permission and skill to be vital and necessary in Church ministry.

Since that time, I have endeavoured to understand and practice ministry *with* people rather than *for* people. In a liturgical context, my work has been to invite people to participate in the preparation and facilitation of worship; while at the same time teaching and maintaining a sense of Anglican tradition.

Copper Cliff Public School Breakfast Club: 1992 - 1998

Some of the parents of children attending the Copper Cliff Public School, asked me to make an application to the School and School Board, to establish a program to feed hungry children breakfast on school mornings. My involvement at first was administrative - meeting with parents, teachers and board members; within that first month of serving breakfast, I was serving breakfast. I was the coordinator of that program for 5 years.

Algoma Diocesan Children's Unit: 1991 - 1993

My duties were to attend meetings, develop strategy to show the importance of children in all we do as a Church. I wrote material for our diocesan newspaper, which highlighted the work that the unit was doing in the Diocese of Algoma.

OTHER AREAS OF INTEREST

Priorities

Family

My family will always be my first priority, and my most life-giving interest. They teach me gratitude, kindness and humbleness; the most generous of gifts I have ever received.

Study and Scripture

I am a life-long learner, one who is constantly awestruck and surprised when making a discovery. In particular, I have found the scriptures of the Hebrew and Christian Testaments to be a major focus of my work in parish ministry, yet even more so in my learning the craft(s) of *Generous Living* (stewardship). I have used Continuing Education time and funds to explore Theology, Christology and Ecclesiology; and I have done so with a Biblical grounding.

Relationships

Relationships with God, the human family, the environment and time have made me who I am today. Not a day goes by that I do not find myself fascinated by simple and complex relationships surrounding me. I seek to be interdependent within all of these relationships. For me, life with God is about forming and sustaining relationships: I flourish within the relationships that sustain me.

Relationships within our diocesan community are vitally important to me because we need to depend upon one another to fulfill the tasks at hand in ministry and mission. I think that as supported and empowered clergy we lead strongly and creatively. A strong clericus can, and will, effectively grow vibrant relationships within, and between, parish communities to be the Body of Christ engaged in ministry and mission. I will strive to continue to establish, nurture and sustain relationships, and particularly in and for the Body of Christ as long as I am able.

AREAS OF INTEREST

Music

I have been involved in music all my life. Our home is always filled with music, whether it be ourselves or from the plethora of devices that litter our habitat.

It has been my privilege to have-played in several folk and rock bands in Ontario and Manitoba. My principal instrument is guitar; I also dabble in mandolin, banjo, stick dulcimer,

bass and dobro/lap steel, along with singing. I am a songwriter; writing for both the Church and myself.

Writing songs is for me a way of connecting the various random, and not so random, dots in my life. The songs are little spiritual time capsules of my private devotions; they all contain some of my conversations with Creator God; and they all contain the vulnerable me.

I believe that I have grown musically in order to survive and flourish as a leader in the church. Working with lay and ordained persons in the Dioceses of Algoma and Rupert's Land has given me confidence and skill in developing healthy relationships using music as an area of common interest, importance, and communication.

The best part of music for me is the justice and social work toward which it has led. The group with whom I am presently plays only benefits for community ministries, and special project groups. I think that music brings people from the fringe into participation and inclusion. At least 40 other musicians came to support me playing the 2016 and 2017 *12 hours, One Guy, A Couple of Guitars, One Goal \$20K* projects: in two years we raised \$20,000. I have found a unique and healthy connection to the wider community as a musician.

Fine Arts

In 1994, my father in law introduced me to the path of fine art, and in particular acrylic landscape painting. I enjoy the peace and spirituality that surrounds me as I work the craft. I believe that this hobby has connected me to so many other artists in the Church, and as such has bridged significantly into my regular work in ministry.

Recreation

I enjoy camping, wilderness sports and hiking; I feel at home in the bush, and know that I feel the Creator's healing power through this earth. I have directed the Highlander's senior boys (ages 11-19) camp at Camp Manitou (North Channel, south of Espanola). Our program included canoeing, camping, hiking, woodcraft, and relationship building.

My family tries to spend time during the summer at the family cottage in Minden, Ontario.

Eight Questions
May 17, 2018

Prepared by Geoff Woodcroft

For
The Diocese of Rupert's Land
Search Committee

1. I was baptized as an infant. I spent my childhood and teen years rebelling against my parents' insistence on my Church attendance.

Late in my 21st year, a close friend killed himself; I was devastated. During the long car journey to his funeral, God spoke to me; but I did not know it was God. An inner *voice*, as it were, told me to "be happy". Arriving at the funeral, I met the brother of the deceased, who looked terrible as he stood beside the open casket. I asked him to step out with me to catch-up. He told me that that moment was the first time he had smiled in 3 weeks. Profoundly jolted by the *voice*, I made an appointment to speak to our parish priest. The priest asked me to test the *voice* to find it in other areas of my life. He also invited me back to the congregation, this time as an adult. Within two years of regular weekly worship and fellowship, members of the congregation began to ask me if I was heading to Seminary; again, I went to the priest to ask what this meant. He asked me to consider that God was calling me through the Church to be an ordained disciple of Christ. This story continues to form me; and I continue to test the voice.

I hear the voice of God in the life that surrounds me; Christ, in the activity and noise of the Church; and Spirit in that which connects me to the life God makes.

2. My Spiritual health is deeply connected to my physical, mental and emotional health; my health, spiritual and otherwise is dependant upon balance. I am a type II diabetic, using exercise and diet to maintain health and balance inside my body. My blood sugar levels have normalized, and remain within an acceptable range. Since my diagnosis, I have taught myself to recognize my necessary balance points in life. I used to have a body that knew what to do, how to automatically balance; now I need to manage stress, emotional changes and spiritual surpluses and deficits to help my diet control sugar levels. Rarely do I compromise my balancing routine.

Spiritual health is maintained not only within the care of the Church, prayer, fasting, commitment to spiritual direction, study, daily office, conferences, and semi annual retreating, but also through my participation in many disciplines: music, outdoor activities, daily 4-5 km run or walk, and fine art projects. I will need to be vigilant to maintain present health practices, or be prepared to develop a new strategy for my health.

Relationships are an important component of my spiritual health, looking to others, whom I trust, to be the mirror for my inner being. I am most content while in right relationships. What would a diocesan rule of life look like?

3. Vision: *I came that that may have life, and have it abundantly.* The Body of Christ in Rupert's Land dwells in God's abundance. We need each other, every disciple, and the world that God calls us to steward. All we need is given through Christ to creatively and passionately seek and serve Christ in all persons, loving our neighbour as ourselves. Christ's hospitality is ours to exercise; with our hearts fueled with gratitude, we offer the world the gift we have received.

Priority: *God's abundance* has, and always will provide enough resource for the Church and the world. Trusting in God's abundance then moves us from a culture of scarcity, to operate

- to do effective evangelism
- to provide education for ministry and mission
- to build theological understanding concerning our resources, skills and gifts

Priority: We must *generously resource and empower clergy and leaders* to fit the present needs and paradigms of the Church in the world where God loves and works. I will passionately support and nurture clergy and leaders in Christ's work by spending time with each, attentively listening, and by offering hospitality to show my gratitude.

Priority: *Parishes* illustrate the identity of the Body of Christ in our Anglican context. I will make every opportunity for growth/development in resources, culture shifts and vitality.

- Congregational development is always necessary.
- Parish hospitality is not about us, but flourishes for those whom we serve in Christ
- Gratitude for God's abundance is central to how we behave as one body

4. Sharing our collective mind and strength to engage God's world in this *post-Christian* environment is to me a reasonable expectation of all Christian communities. The world seems to be a scary place for many people in North America; what we once took for granted in economics and social dynamics have all dramatically shifted. We need ecumenical and good-will partners together in strength to meet the challenges of the often overwhelming changes we are seeing. I understand that developing healthy relations throughout the world allows God to speak compassion and clarity through us. Our world needs all people to care for God's Earth.

The Anglican Church is where I am most comfortable in the grand scheme of the Christian Church; I speak, minister and grow from this tradition, as it feeds and tends to me. I know from my ecumenical partners and friends that they are most comfortable in their respective traditions; yet our diversity does not threaten our partnership conversations.

One day, we might be one in solidarity, and one in communion. I think that until that day comes, we must pursue healthy dialogue with one another to the end that we achieve our present goals, and learn to desire the very best for one another.

5. I am in my 5th year member of the Resources for Mission Coordinating Committee. We develop strategy and resources for dioceses to build healthy practices for generous living. Much of our work is helping dioceses make the cultural shift from scarcity to abundance. I have discovered that folk participate in almost any project, because *they can*, and they *want to*.

According to the Rupert's Land profile the diocese has 60% of the parish unable to fulfill Common Ministry and Mission. This is a depressing figure, and highlights a culture of scarcity. I believe that the Diocese is wealthier than it knows. I want new metrics that measure vibrancy in ministry, that describe the commitment of disciples, narratives from the neighbourhood, and how we are seeing God at work in the world. I think if folk saw how effective their ministry is, parishes would not talk in terms of scarcity. I believe Rupert's Land parishes to be of greater physical value, and of far greater social worth than the diocese appears on paper. Using the Halo Project™ results, for every dollar a Church member gives, its social worth is at least \$4.77 more in services, programs and space.

To engage broader Anglican and world partner ministries we must earn one another's trust, and welcome and encourage the gifts and people of each parish. I believe we find our solidarity as we engage the gift of our rich diversity in God's abundance. Life is a gift, not a competition.

6. My partner and I have been married 29 years. We are committed to blessings, challenges, intimacy and growth. We complete each other, hear God speaking through our relationship, and we give thanks for the community who does "all in their power to support and uphold [our] marriage." We are interdependent in the ministry of caring for those whom we love; and we grow stronger in God for one another and the world. Life is not easy for us, and we are not perfect, but life is certainly more fulfilling together.

Our Church struggles with how our idea of marriage meets with society's idea of marriage: common law, gender, fidelity, and estrangement are some of the main controversial points. Wider culture anticipates that a church wedding is a building and a priest, and not the church community. Wider culture anticipates estrangement for most couples within 5 years. We need generous conversation about Christian marriage, including same gender marriage.

The Diocese of Rupert's Land has shown desire to explore and facilitate same gender marriage, yet that is not unanimous.

I will support same gender marriage; local option is a good beginning; but I also think we can dig deeper into the giftedness of our many parishes to achieve a more comprehensive solution that does not threaten or divide any of us from one another.

My goal is to nurture vibrant, challenging and safe relationships for all who engage the Church.

7. I will assist parishes in participating in local school/Church initiatives, youth sporting activities, and the local music scene (e.g. concerts, coffee houses, plays and recitals). I will not be doing this alone; I will drag you with me!

Baptism makes full disciples of all ages, another sign of God's abundance. I will assist parishes in developing strategies to nurture and support the newly baptized.

- development of parish sponsors
- develop opportunities for parishes to engage youth
- help parishes see value and gifts in all people

God is active and playful in the lives of children and youth, even if Sunday morning is not happening for them. Clearly, God's abundance flows through young ones, and we can see their profound giftedness, their balancing of the staggering changes of North American life, and as they engage relationship and hospitality.

My hope is that we do our very best to listen to what God is doing in the lives of youth, and then affirm children, youth and new disciples as we live the great commission and the great commandment. Genuine and caring relationship is what we need to usher in new generations.

I will help our disciples to be open to God's heart and mind when exploring the possibility of many new relationships in God. I would do so by listening to the stories of our present disciples, stories that the Church can use to engage a world full of younger generations. We need to activate what God has already given.

8. "Survivors have much to teach the world." are some of the words printed on *Grandfather Rock* at the *Peace Meeting Site* at the Forks in Winnipeg; and I am convinced of the truth of those words.

I remember, not fondly, the day that Harvey Owl stood outside listening to my chatter, when a seagull passed overhead, and then pooped down the front of my new shirt. Harvey smiled, "Well I guess that's what he thinks of what you are saying." I laughed; he was serious.

I grew up in a time and place near Six Nations, where *Indians* were looked-down upon, feared and despised. I never challenged any of that racist junk in my younger days. That changed in my late teens at college in Hamilton, Ontario where I saw first hand the racial violence directed upon individuals and groups. I never fully understood why indigenous folk were treated so poorly until I began learning the history of Residential Schools.

Our indigenous family members teach me respect, to listen to the whole story, not just the words, and they continue to teach me about the *suffering servant* of Isaiah 53. An indigenous Church disciplines me, challenges me, comforts me, shows me the mind of Christ.

An Ethiopian eunuch asks Phillip "To whom does Isaiah's Suffering Servant refer?"

As a eunuch teaches Phillips to evangelize;
so must the elders become my teacher.