

CURRICULIUM VITAE

The Rev Canon Murray Leslie Still

DATE OF BIRTH: November 19, 1954

DATES OF ORDINATION

- a) Deacon: 1989
- b) Priest: 1990

NAME OF SPOUSE: Brenda Still

CHILDREN'S AGES: 23, 26

ADDRESS: 723 Elm Street, Winnipeg, Manitoba, R3M 3N8



Click here to view video:

[Murray Still](#)

MINISTRY EXPERIENCES:

- Incumbent, St James and St. John Anglican, Grand Rapids, Diocese of Brandon, 1989-1993
- Incumbent, Midlakes Parish, Diocese of Qu'Appelle, 1993-1998
- Incumbent, Christ Church Anglican, Winnipeg, Diocese of Rupert's Land, 1998-2006
- Aboriginal Mission Developer, Executive Director, Diocese of Rupert's Land, Rupert's Land Wechetowin Inc. 2006-2009
- Incumbent, St James Anglican, Winnipeg, Diocese of Rupert's Land, 2009-present
- Incumbent, Church of St. Stephen and St. Bede, Winnipeg, 2014-present
- b) *Parish Size/type* of parish: Small urban parishes, mostly elderly
- c) *Status*: Full time consisting of half time in two congregations in St James
- d) *Experiences*: Diocesan Aboriginal Mission Developer and Executive Director, Rupert's Land Wechetowin Inc., 2006-2009

OTHER WORK EXPERIENCE:

- a) Journalist, Head Writer, The Neepawa Press, 1982-1986
- b) Construction Crew Clerk, Manitoba Hydro, 1974-1979, Winnipeg and Selkirk
- c) Assistant Claims Manager, Walter Woods Wholesale Hardware, Winnipeg, 1973

EDUCATIONAL BACKGROUND:

- a) Vancouver School of Ministry, Vancouver, B.C. the College of Emmanuel and St. Chad, Saskatoon
- b) *Degrees*: Doctor of Ministry, 2011 Vancouver School of Theology, Vancouver, B.C., Bachelor of Theology, 1989, the College of Emmanuel and St. Chad, Saskatoon, Saskatchewan.

CHURCH INVOLVEMENT:

Diocesan:

Chair, the Rupert's Land Indigenous Elders Circle, 2018
Member, Diocesan Discernment Group on Ordained Ministry, 2017, 2018
Member of Indigenous Consultation team, 2017, 2018
Member, B15 Resolution group, 2017, 2018
The Rupert's Land Indigenous Circle (RLIC); contributed to the development of three Sacred Circles and the production of a video "Gathering at the River," now used for local and national education purposes, 2000-2010
Creator of two year diploma in Indigenous Spiritual and Pastoral Care, University of Winnipeg, 2006-2009
Assisted in incorporation of RLIC and establishment of a diocesan Elder's Circle, 2006
Diocesan Council and Executive, 2000-2002, 2017
The Core Area Strategy Team, 2007
The Residential Schools Response Group; contributed to the development of the Responding in Love financial campaign, 2007

The National Church:

Member, Sacred Circles from 1993 to 2018
Member, Anglican Justice Leaders Steering Committee, 2017, 2018
Member, Anglican Journal Board, 2016
Member of three General Synods, two Provincial Synods, Indigenous Partner at General Synod, served on Provincial Panel for three diocesan elections
Member, Indigenous Urban Consultation, New Mexico, 2008
Appointed by the Anglican Council of Indigenous People (ACIP) to serve on the General Synod Planning Team to plan General Synod 2007 in Winnipeg.
Appointed by the Primate to serve on the General Synod Planning and Agenda team
Member of the International Order of St. Luke the Physician (OSL) Healing Ministry; developed and implemented a prayer team course, organizer and participant in Six Weeks to Wholeness at a downtown church, assisted in planning visits to Winnipeg of the OSL Director from New Zealand and the North American Director of OSL, organized and attended a Healing Mission on the Peguis First Nation 2000-2005
Writer, the National Native Covenant, 1994
Former Commissioner, national BAS Evaluation Commission 1993
Organizer, visit to Winnipeg of the General Secretary of the World Council of Churches
National partner to the dialogue between the United Church of Canada and the United Church's All Native Circle Conference on healing and reconciliation. 2008

VOLUNTEER OR COMMUNITY INTERESTS:

-Coached youth in Flag Football and contributed to a neighborhood lobby group to build a new elementary school, 1998, 2000

-Served as chaplain to Crescentwood Community Club's Minor Football League team 2000-2005

AREAS OF PERSONAL INTEREST:

- Healing, Self-determination for Indigenous Anglicans, Reconciliation between Indigenous and non-Indigenous people
- Pastoral Care and Counsel
- Recovery of a sense of mission through gathering
- Inter church and interfaith relations
- Renewal and Revival of the Church through better use of existing structures of deaneries and archdeaconries
- Outreach to those in need
- Liturgical excellence
- Educational development, preaching and teaching, formation for all the baptized
- singing and playing (curling, bowling, walking, bike riding)

The Rev. Canon Dr. Murray Still'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 am a cradle Anglican, born, baptized, confirmed and raised in the Anglican Church of Canada. My hometown is Selkirk, Manitoba, but my formative school years were in Fort Garry in Winnipeg. My maturing as a disciple of Christ started with marriage preparation. After I graduated from Creative Communications at Red River Community College in Winnipeg, I worked at the Neepawa Press, and while there, I was trained at St James Anglican to become a Lay Reader and encouraged by the congregation to consider ordination. I was ordained in May of 1989 in the Diocese of Brandon and sent to the parishes of St James and St. John, Grand Rapids and Easterville to become deacon in charge and later incumbent. While at Grand Rapids, I began a deeper search of my indigenous heritage and after 25 years of research became a treaty member of Peguis First Nation. Through my time at Grand Rapids and the years since, I have learned from the elders and various workshops about my indigenous culture and spirituality. I am one of six who wrote the National Native Covenant, which is a foundational piece of self-determination for Indigenous Anglicans. For me, this covenant is one of maturity in Christ and that is a part of every Christian's journey.

- 2. Tell us 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 lives after you take on the busy schedule of a Bishop?**

Coming out of seminary, I was comfortable with the practice of daily prayer with Morning, afternoon or mid-day prayer and evening prayer. I always begin and end my day with prayers of thanksgiving for my family, friends and the church. Over the years, my involvement in the healing ministry of the International Order of St. Luke the physician (OSL) led me to offer before God those in need of healing, both in family, among friends and in the church community. As the years passed, I was immersed in Indigenous practices of spirituality, attending Sweat Lodge and offering of prayer to the Creator in outdoor settings. My daily practices have included the use of one of the medicines of tobacco, sage, sweetgrass or cedar and most recently I have utilized "A Disciples Prayer Book", authorized for use by the national Church's Sacred Circle and the Anglican Council of Indigenous People (ACIP). I have learned through my time in ministry the importance of spending time with family and friends and relaxing to re-energize myself. I have learned to block out my time in ways that give me freedom to take time needed. My own health and vitality

gets stronger when I take deliberate walks, read, go bike riding and curl with friends in the winter. As a Bishop, I would insist on my own time being respected and utilize the practices that have worked well up to now. I would also encourage those who share in ministry to do the same.

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

I see a diocese moved by healing and reconciliation that drives Anglicans to share the joy of the risen Lord Jesus. My first priority is the relationship between Indigenous and non Indigenous people. As Anglicans with a strong connection to the Residential Schools, we have been responding to the apologies and to the Calls to Action of the Truth and Reconciliation Commission. I see many opportunities to use the strengths and gifts of Anglicans to reach unity and common mission that bind us together as family. A second priority is mission that assists us as Anglicans to work in unity as a family. I see opportunities to utilize our existing structure better, such as utilizing deaneries and deanery conferences to bring Anglicans together. I see need and necessity to respond to the poor and hungry and homeless. The City of Winnipeg's Urban Indigenous Accord, of which Anglicans are members, will bring many resources to that table. I also see opportunities to gather, equip and empower youth for mission and ministry. A final priority reaching toward the vision is the formation of a mission support team that will examine the current methods of ministry and mission and look at ways to be creative. Some restructuring of our diocese is necessary that allows small communities of faith to work in partnership with other smaller communities. I see opportunity to expand our partnership with the Evangelical Lutheran Church in Canada along with other denominations and other faith groups. We can also look at improving our relationship with our companion diocese of Central Buganda.

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?

I see ecumenical and interfaith relations as key to our essence as Anglicans. This way of seeing other baptized Christians as equal in baptism and ministry allows us to pursue friendships. We can use the Lund principle. This principle affirms that churches should act together in all matters except those in which deep differences of conviction compel them to act separately. On the ground, this means forging a deliberate friendship between different denominations. This friendship can lead to shared programs of study, worship and mission. Churches in rural and urban areas can decide to come together and form associations that will work at sharing the Gospel. We must be proactive about furthering the relationship of existing partnerships, especially the Full Communion between Anglicans and Lutherans. We can do this through duplicating the successes of joint Anglican and Lutheran congregations and looking at ways to repeat the project in urban and rural congregations. We can ensure that interchurch

associations continue to build strong ties and remain open to the involvement of new partners that could include those of other faiths. In some cases, our church structures can be shared with other denominations looking for space. Once sharing a building, a relationship tends to grow. All Christian traditions enjoy the basic form of liturgy that involves gathering, proclaiming, interceding and dismissal. You can build almost any type of liturgy that draws from the riches of each tradition. Another way we cooperate is through shared mission in the care homes and hospitals.

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

At one time, I believe we had a strong sense of family and unity that seems to have eroded over the years. We have had various committees and groups that deliberately engaged Anglicans from across the diocese. We had strong spiritual support movements such as Cursillo, T.E.C. and the camping movement. Once Anglican island was sold, a gathering spot was lost. The spiritual movements waned and Anglicans were left to create their own sense of family. A mission support team would examine ways to become a stronger family through gatherings that encourage fellowship, joy and education. This team of divergent folk would examine ways to engage the deaneries in common purpose and look at ways of sharing our resources with struggling smaller communities. When common purpose is there, much can be achieved through the help of the Holy Spirit moving among us. Anglicans will utilize the wider church to learn about stewardship, justice and indigenous healing and reconciliation among other issues that affect us locally. Globally, we will continue efforts to strengthen our commitment to the Primates World Relief and Development, our ecumenical ties and our relationship with our Companion Diocese of Central Buganda. Through our communication tool, the Rupert's Land News, we will continue to connect with the wider Anglican Communion, especially in areas that affect us locally. We do this because we are not a congregational isolated church. We are part of a wider church and in communion with all of its parts. To achieve unity will require deliberate team and family building that is rooted and grounded in the love of Christ.

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?

For me, this has been one of the most troubling challenges of ministry. At a diocesan Synod, we concluded the blessing of same gender unions was not a matter of Core Doctrine. As a result, our Synod voted to authorize the blessing of same gender unions. We were told a liturgy would be authorized for use but none has yet surfaced to my knowledge. As far as I know we have not had a formal request for a blessing. I have always favored marriage as a sacrament that is an outward and visible sign of an inward and spiritual grace. In this sacrament, two people, male and female, commit themselves to each other and become one in Christ. I agree with the

Indigenous position at General Synod noting there have always been same gender relationships and our communities loved them as family but would not recommend change to the Canon. At our last General Synod Anglicans voted by a small majority to change the Marriage Canon to accommodate same gender partners. That change requires two Synods to become law. In the period in between, dioceses have been asked to discuss the pending change and its impact on the life of the Church. I commend this and would bring deaneries together for that purpose. If General Synod changes the Canon, I would respect the decision and encourage all parishes to adhere to the Canon. That said, those in disagreement must be respected pastorally and I would not force a clergy person to officiate at a same gender marriage.

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

Youth are the leaders of today, not some time in the distance. That said, those same leaders require nurture, education and mentoring. In our stronger Anglican congregations, this occurs and the youth are engaged in programs of outreach and mission. Where youth are engaged, they invite friends to become involved. Now that Anglican Island is sold, we need a gathering spot. I see possibilities working with our Full Communion partners, the Lutherans, to utilize Luther Village as a place to be educated and equipped. The Diocese of Brandon also has a strong camping movement at Clear Lake that could serve as a similar gathering place. If we cooperate with the Lutherans or Anglicans in Brandon, it could strengthen our whole church. As for younger ones, a mission support team might find ways to bring families together in a fun way off the church premises. In my opinion, the more we can do to engage families outside our buildings, the better chance we have of teaching our communities that church is not a place where we go, but a big part of who we are. I would encourage Confirmation classes to become formative in learning about mission. A longer period of study would allow for engagement in outreach missions such as Siloam, West Broadway, the Urban, the Place of Hope, Inner City Mission and others. I would arrange a sacred youth gathering to bring opportunity for indigenous and non indigenous youth to build bridges and work together.

8. How will you encourage the 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?

As a treaty person with membership at Peguis and as chair of the Rupert's Land Elder's Circle, this topic is essential to me. I am one of six who wrote the National Native Covenant that has become a part of our National Church emphasis on self-determination for Indigenous Anglicans within the Church. For me, the Covenant is all about maturing in Christ. Jesus told us He came not to abolish laws and customs but to fulfill them. Our Sacred Circles, nationally and locally, have been formed in response to the need for healing and reconciliation. The Truth and Reconciliation Commission's final report has Calls to Action that include the Church. We have started that work in Rupert's Land, and more can be done. Consultations are underway in all parts of Rupert's Land to meet with Indigenous people to discuss their place in the Church and what form of structure can accommodate them. An Indigenous Anglican Church has restarted at Epiphany Indigenous Anglican. The position of Urban Indigenous Mission Developer (UIMD) must be supported and the UIMD will continue to play a strong role in education and formation, especially for young Indigenous people damaged by the experiences of the past. I would encourage parishes to support the local Healing Fund that will be utilized for building the Indigenous Anglican Church in our midst. I would encourage Sacred Circles to continue to gather indigenous and non indigenous together in unity and continue the task of examining our diocesan structures to accommodate Indigenous ways of being.