

## CURRICULUM VITAE

### The Very Rev. Paul Nathan Johnson

**Born:**

16 April 1955 (Madang, Australian Territory of New Guinea)

**Baptized:**

22 May 1955

**Ordained:**

26 July 1987 (as Pastor in the Evangelical Lutheran Church in Canada)

**Spouse:**

Melanie Lewis,

Ph.D. (Religious Studies, St. John's College, U of M, Winnipeg)

**Children:** N/A



Click here to view video:

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**EMPLOYMENT HISTORY – Ordained Ministry Experience*****Anglican Church of Canada: 2010-Present***

*St. John's Anglican Cathedral* Rector, full time *Jan. 2012-Present*  
Urban, ca. 50-75 per Sunday

*Anglican Diocese of Rupert's Land* Dean (see above)  
Winnipeg, Manitoba  
*All Saints' Anglican Church* Interim Priest, full time *Sept. 2010-Dec. 2011*  
Urban, ca. 50-60 per Sunday  
Winnipeg, Manitoba

***ELCIC Congregations: 2010***

*Lutheran Church of the Cross* Summer supply pastor, full time *June-August 2010*  
Urban, ca. 60 per Sunday  
Winnipeg, Manitoba

*MNO Congregations* Sunday supply pastor *January-May 2010*  
Winnipeg and southern Manitoba

***ELCIC National Office (Full time) Assistant to the National Bishop 2003-2009***

***Worship Executive Staff, ELCIC 2003-2009***

Dean of the Chapel, National Office, 2003-2009

***Global Mission Executive Staff, ELCIC 2003-2009***

***Ecumenical Officer, ELCIC 2003-2009***

ELCIC Staff, Joint Anglican/Lutheran Commission, 2003-2009

Canadian Council of Churches Governing Board, 2003-2009

(I continued on the Governing Board as a volunteer, 2010)

Canadian Council of Churches, Vice-President, 2006-2009

Canadian Council of Churches, Faith and Witness Commission, 2006-2009  
 World Council of Churches Ecumenical Officers Network, 2004-2009  
 World Council of Churches Relations Committee (Canada), 2006-2009  
 ELCIC Public Policy, 2005-2006  
 KAIROS (Canadian Ecumenical Justice Initiatives) Board  
 CCC Commission for Justice and Peace

**ELCIC Global Hunger and Development Appeal, Coordinator, 2004-2006, 2008-2009**  
**Lutheran World Federation Assembly X, Winnipeg, Canada, July 2003**

Local Worship Chair, July 2003 (25 liturgies, ten days)  
 Local Worship Implementation Group Chair, 2001-2003 (Volunteer)  
 Member, International Worship Planning Group, 2001-2003 (Volunteer)  
 Member, Assembly Local Committee, 2001-2003 (Volunteer)

**LWF North America Regional Committee, 2003-2009**

**LWF Assembly XI Planning Committee, 2007-2009**

***ELCIC Congregations: 1987-2003***

*Emerson Lutheran Parish* Pastor, full time 2000-2003  
 Rural, ca. 60 per Sunday  
 Emerson/Friedensthal, Manitoba  
 MNO Synod

***Clinical Pastoral Education* Student/Resident, full time 1999-2000**  
**Health Sciences Centre/Riverview Health Centre, Winnipeg**

*St. Mark's Lutheran Church* Pastor, full time 1995-1998  
 Urban, ca. 150 per Sunday  
 Winnipeg, Manitoba  
 Manitoba Northwestern Ontario Synod of the ELCIC (MNO)  
*Our Savior's Lutheran Church* Assistant Pastor, full time 1987-1995  
 Urban, ca. 150 per Sunday  
 Regina, Saskatchewan  
 Saskatchewan Synod of the ELCIC (SK)  
*First Lutheran Church* Intern Pastor, full time 1985-1986  
 Northern, small city, ca. 125 per Sunday  
 Ketchikan, Alaska (then ALC, now ELCA)

**LEADERSHIP**

- ❖ Serving as Rector of oldest Anglican parish/Cathedral in western Canada;
- ❖ Serving as Dean of the Diocese of Rupert's Land, incl. various *ex officio* leadership roles;
  - Diocesan Executive, *E.O.*
  - Diocesan Council, *E.O.*
  - Synod Agenda Committee, *E.O.*, 2012, 2014, 2016, 2018
  - Chair, Synod Agenda Committee, 2018
  - Diocesan Compensation Committee
  - Monthly breakfast with the Bishop

- ❖ Serving on a community committee which planned and is now overseeing the installation of The Winnipeg Healing Forest in St. John's Park, including First Nations and Metis participation;
- ❖ At the invitation of the Archbishop of St. Boniface, currently sitting on a committee to plan an ecumenical prayer service on the occasion of the Bicentenary of the Archdiocese of St. Boniface (July 2018), including First Nations participation;
- ❖ Participated in a year-long process of planning for a week of events in July of 2017 around the Bicentenary of the Peguis/Selkirk Treaty of 1817, including ecumenical worship planning for two different services, and leadership during the week itself, including First Nations and Métis participation;
- ❖ Convened an ecumenical and community group to commemorate a bicentenary of an important historical event in Winnipeg and Manitoba, the tragedy/massacre/battle of Seven Oaks in 1816, with Anglican Bishop Don Phillips and RC Archbishop LeGatt as official co-chairs, and various community organizations involved, including Metis and First Nations;
- ❖ Convened a group of Indigenous leaders to develop a position, then position description, and finally to search, interview, and select the Rupert's Land Urban Indigenous Ministry Developer;
- ❖ Worked as executive staff for the ELCIC in the areas of ecumenism, Lutheran Communion, global mission, worship, and relief & development;
- ❖ Coordinated the ELCIC Global Hunger and Development Appeal (GHDA) during 2004-2006 and again in 2008-2009, managing an annual budget of over \$1,000,000, engaging in public speaking, constituency and partner relations, writing promotional and educational material, planning and leading consultations, and overseeing the overwhelming response to the Indian Ocean *tsunami* of 26 December 2004, with the result that constituency support for and understanding of the Appeal grew;
- ❖ Planned for, prepared, and shared supervision of worship for the LWF 10<sup>th</sup> Assembly in Winnipeg, July 2003, as chairperson of the Local Worship Implementation Group and a member of the International Worship Planning Group. This included 25 different liturgies during the course of the Assembly itself, and involved our new Full Communion partners, the Diocese of Rupert's Land, working closely with The Very Rev. Bob Osborne;
- ❖ Contributed to the planning for the LWF 11<sup>th</sup> Assembly in Stuttgart, Germany, July 2010, by serving as a member of the Assembly Planning Committee (APC), 2007-2009;
- ❖ Worked as LWF Co-opted Staff (at LWF expense) for the 11<sup>th</sup> Assembly in Germany as one of the minute-takers for all plenary sessions (four languages), working with the Minutes Committee, under the direction and at the invitation of then Associate General Secretary, the Rev. Chandran Paul Martin;
- ❖ Demonstrated strong ecumenical leadership in my first three years (2003-2006) on the Canadian Council of Churches (CCC) Governing Board (24 member churches, from Canadian Conference of Catholic Bishops through Orthodox and Oriental Orthodox to Anglican, Anabaptist, Reformed, and many others, including the ELCIC), involving myself, and my church, in key conversations around significant issues, building trust, doing respectful inquiry and working hard for consensus using the Forum Model of the CCC. The Forum model gives the same weight to each voice around the table, and where all decisions except those involving budget and constitution are made by consensus;
- ❖ Selected as one of three Vice-Presidents of the CCC (2006-2009), continuing to build trust, using the respectful listening and leadership integral in achieving respect from all Christian

families. In 2008, I was honoured to have representatives from every group represented on the Council put forward my name for the presidency of the CCC for the triennium, 2009-2012; my duties for the ELCIC prevented me from allowing my name to stand;

- ❖ Actively represented and advocated for the CCC as a Vice-President, addressing national gatherings of the United Church of Canada and the Mennonite Church Canada, bringing new understanding of the Council and its role to many at those assemblies.

### **RELATIONSHIP BUILDING**

- ❖ Community projects: Seven Oaks Tragedy Bicentenary, 2016; Peguis/Selkirk Treaty Bicentenary, 2017; The Winnipeg Healing Forest, 2018; St. Boniface Bicentenary, 2018;
- ❖ Served on Rupert's Land Indigenous Circle from 2012 through 2016, working to build and strengthen relationships between Indigenous and Settler members of the Diocese;
- ❖ Served as Anglican General Synod member, 2013 (Ottawa) and 2016 (Toronto);
- ❖ Visited the Anglican Diocese of Jerusalem and the Middle East, 2015, and the Anglican Diocese of Central Buganda, 2016;
- ❖ Served the ELCIC National Bishop and the ELCIC Conference of Bishops in annual joint meetings with the Anglican Church of Canada House of Bishops (2003, 2004, 2005x2, 2006, 2007, 2008, 2009);
- ❖ Participated in General Synod 2007 as ELCIC staff, including the planning of the Joint Day;
- ❖ Visited the Anglican Communion Office in London, UK, 2005;
- ❖ Attended General Synod 2004 as ELCIC guest;
- ❖ Built personal connections between the ELCIC and its partner, the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL), beginning in 2004, to demonstrate the importance of the ELCIC achieving a new depth of partnership and collaboration. This included ELCIC membership in the Coordinating Committee for Palestine (COCOP, 2007), ELCIC bishops' visit to the Holy Land in January 2009, Bishop Munib Younan's visit to the ELCIC National Convention in June 2009, and the approval there of the ELCIC Statement on the Holy Land, as well as increased financial support for the schools of the Church and the Augusta Victoria Hospital of the LWF, where Bishop Younan sits as Chair of the Board;
- ❖ Enhanced relations between the ELCIC and the *Evangelische Kirche in Deutschland* (EKD: Evangelical Church of Germany) and the *Vereinigte Evangelisch-Lutherische Kirche Deutschlands* (VELKD: United Evangelical Lutheran Church of Germany) by building collegial relationships with staff in both bodies and encouraging visits in both directions, so that the former National Bishop, Raymond Schultz, visited the General Synod of the VELKD in October 2006, and the present National Bishop, Susan Johnson, visited the joint Synods of both organizations in October 2009 and signed a renewed bilateral agreement with the EKD, strengthening her own relationship with the leadership of both the EKD and the VELKD;
- ❖ Managed the strengthening of relationships between the ELCIC and the Evangelical Lutheran Church of Iceland (ELCI), by helping to organize official visits in both directions (2005 & 2006), and by personal correspondence resulting in more regular and more cordial communication between the two churches as well as further visits, including Clinical Pastoral Education (CPE) by ELCI pastors in Canada, and possible internships and renewed placements of ELCI pastors in Canada;
- ❖ Directed the process for the transition from ELCIC Mission in the World (independent) to ELCIC Global Mission (partnership with ELCA) such that this work is now truly shared by the two churches, in a way even deeper than the close collaboration previously shared;

- ❖ Planned, developed, and expanded ELCIC involvement in the World Council of Churches, by providing clear advice to the former National Bishop, Raymond Schultz, through strategic use of budgetary resources, and by making personal connections. Results: For the first time, the ELCIC sent two delegates plus an advisor to the WCC Assembly in 2006 (instead of the usual one person); financial support was doubled between 2003 and 2006; the first youth member of the Faith and Order Plenary Commission and Echos was appointed; I was the first ELCIC staff person to join the WCC Ecumenical Officers' Network, and, in 2005, I was named by Canadian WCC members as the Canadian person best suited for the WCC North American Presidency. I attended the WCC 9<sup>th</sup> Assembly in Porto Alegre in February 2006.
- ❖ Worked intentionally to establish and strengthen relationships with Lutheran partners within the WCC Ecumenical Officers Network, including the Church of Norway (Olav Fykse Tveit, now Gen. Sec. of the World Council of Churches), the Church of Sweden (Hans Engdahl, Christofer Lundgren), and the Church of Finland (Risto Cantell), as well as the Evangelical Lutheran Church of Tanzania (Brighton Killewa).

### ***INTERDISCIPLINARY TEAMWORK***

- ❖ Member of the ELCIC Assembly Local Committee (ALC) for the hosting of LWF 10<sup>th</sup> Assembly in Winnipeg in July, 2003, working closely with LWF staff to ensure a positive experience for the 400 delegates, 800 volunteers, and hundreds of visitors during the course of the eleven day Assembly;
- ❖ Planned, prepared, and delivered, with the rest of the national staff and local volunteers, four ELCIC National Conventions (2003, 2005, 2007, 2009) supporting and empowering the church at large in its mission and ministry;
- ❖ Supervised planning, preparation, and coordination of three joint National Worship Conferences (2004, 2006, 2008) involving the ELCIC and the Anglican Church of Canada (ACC) resulting in successful conferences in three different Canadian cities, with positive evaluations in each case;
- ❖ Planned agendas, consulted and communicated with co-chairs, and made all the arrangements for the biannual meetings of the Joint Anglican Lutheran Commission (2003-2009), along with my colleague and friend, the Rev. Dr Canon Alyson Barnett-Cowan. The meetings move around the country on a regular basis so that the Commission can monitor the *Waterloo Accord* and the Full Communion relationship between the ELCIC and the ACC in an effective manner. This also involved regular communication and consultation with US church staff involved in *Called to Common Mission*, through the Lutheran Episcopal Coordinating Committee (LECC).

### ***COMMUNICATION***

- ❖ Extensive and regular use of a variety of social media, including three Facebook pages (personal, priestly, and Cathedral), two Twitter accounts (personal and Cathedral), LinkedIn, Instagram, Pinterest, Tumblr, Stumbleupon, Google+, etc.
- ❖ Solid photography skills
- ❖ Developed strong public speaking skills through years of preaching, teaching, speaking in synod and national assemblies, large ecumenical groups, and advocacy groups. I present an engaging public persona, after years of leading liturgy, teaching, and addressing various-sized audiences. I have an effective ability to connect with most people in groups of many sizes and different cultural backgrounds.

- ❖ Developed writing skills through many years of sermon and report preparation, as well as doing education, publicity, advocacy and fundraising in the ELCIC National Office.
- ❖ Invited by then LWF General Secretary, the Rev. Dr Ishmael Noko, and Associate General Secretary, the Rev. Chandran Paul Martin, to serve as a minute-taker for the LWF 11<sup>th</sup> Assembly, partially on the basis of good language skills in English, an ability to understand others from different backgrounds with their own challenges in speaking and understanding English, as well as a quick ear for language.

### **FORMAL EDUCATION:**

Clinical Pastoral Education, one year (two basic units, two advanced), Winnipeg, MB, 2000

M.Div., Luther Northwestern Theological Seminary (LNTS), St. Paul, MN, 1987

(NB: LNTS is now Luther Theological Seminary, St. Paul)

B.A., Biblical Studies, Lutheran Bible Institute (LBI), Issaquah, WA, 1983

B.Ed., Secondary Ed., Social Studies, Western Washington University, Bellingham WA, 1979

B.A., Double Major: History & Poli. Sci., Concordia College, ELCA, Moorhead, MN, 1976

Diploma, National Honor Society, Cascade High School, Everett, WA., 1973

Focus on Social Studies; tested out of European History for college credit

### **SYNOD/DIOCESAN/NATIONAL/INTERNATIONAL SERVICE:**

ELCIC:	SK Synod representative on National Confirmation Task Force	1989-1993
	SK Synod clergy representative on board of Division for Canadian Mission	1993-1995
	Manitoba Northwestern Ontario Synod representative on Interim Working Group Worship	1996-1997
	ELCIC Worship Coordinator for LWF Assembly X, 2003	2001-2003
	ELCIC liaison for LWF Assembly XI, 2010	2007-2010
SYNOD:	SK Synod World Mission Committee	1988-1992
	Regina Conference Dean, SK Synod	1990-1995
	Member, SK Synod Working Group on the Adult Catechumenate	1992-1995
	Member, MNO Synod Working Group, Adult Catechumenate	1995-1996
	Chaplain, MNO Synod Convention, Steinbach	1996
	Chair of Planning Committee for MNO Pastors and Professional Leaders Study Conference/Director of Conference	1996 & 1997
	Chair, MNO Committee for Worship and the Arts	1996-1998
	General planning and administration; hymn festival at Lutheran Church of the Cross, 1996; planning (with Committee) and facilitating worship at MNO Synod Convention, Epiphany Lutheran Church, Winnipeg, 1998	

### **VOLUNTEER SERVICE:**

#### **Ecumenical:**

Member, CCC Advancement Advisory Council, 2010-Present

Canadian Council of Churches Governing Board, 2010

#### **Lutheran World Federation:**

LWF Assembly XI, Stuttgart, Germany, July 2010

Minute-taker for Assembly (Seconded staff)

LWF Assembly X, Winnipeg, Manitoba, July 2003

Local Worship Implementation Group Chair, 2001-2003  
Member, International Worship Planning Group, 2001-2003  
Member, Assembly Local Committee, 2001-2003

**Other:**

Working with Vietnamese refugees, 1977-1983  
Language, driving, govt. services, etc.

Youth Ministry, Central Lutheran, Everett, WA., 1977-1981

Youth Choir, Central Lutheran, 1970-1973 (including care home services, etc.)

Church Council and Pastoral Search Committee, Central Lutheran, 1970's

**INTERESTS & HOBBIES:**

Politics; History & Historiography; Geography; Anthropology; Justice & Peace; Environment; Literature; Travel; Language; Sailing; Canoeing; Photography; Art; Music – Listening (Hymnody, Baroque, Classical, Romantic, Folk, Rock, World); Music – Singing (Choral and Solo, including chant): Regina, Luther Bach Choir (1990-1995); Winnipeg, Philharmonic Choir (2001-2003).

**ROSTER:**

**Manitoba/Northwestern Ontario Synod  
Evangelical Lutheran Church in Canada**

935 Nesbitt Bay

Winnipeg MB R3T 1W6

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Bishop: The Rev. Elaine Sauer

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**APPENDIX:**

***Called to Full Communion (The Waterloo Declaration)***

as approved by the National Convention of the Evangelical Lutheran Church in Canada and the General Synod of the Anglican Church of Canada. Waterloo, Ontario, July 2001.

***Introduction***

7. Our two churches are using the following definition of Full Communion.

"Full communion is understood as a relationship between two distinct churches or communions in which each maintains its own autonomy while recognizing the catholicity and apostolicity of the other, and believing the other to hold the essentials of the Christian faith. In such a relationship, communicant members of each church would be able freely to communicate at the altar of the other, and there would be freedom of ordained ministers to officiate sacramentally in either church. *Specifically, in our context, we understand this to include transferability of members; mutual recognition and interchangeability of ministries; freedom to use each other's liturgies; freedom to participate in each other's ordinations and installations of clergy, including bishops; and structures for consultation to express, strengthen, and enable our common life, witness, and service, to the glory of God and the salvation of the world.*"

**D. Commitments**

As churches in full communion, we now commit ourselves:

1. *to welcome persons ordained in either of our churches to the office of bishop, priest/pastor or deacon to serve, by invitation and in accordance with any regulations which may from time to time be in force, in that ministry in the receiving church without re-ordination;*

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**SKILLS & ENDORSEMENTS:**

List available on LinkedIn at:

<https://www.linkedin.com/in/paul-n-johnson-3329b81b/>

**RECOMMENDATIONS:**

There are twenty recommendations from a variety of sources currently available on LinkedIn at:

<https://www.linkedin.com/in/paul-n-johnson-3329b81b/>

Signature:

A handwritten signature in black ink, appearing to read "Paul N. Johnson". The signature is written in a cursive style with a large initial "P".

Date: 26 April 2018

At Winnipeg, Manitoba

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?*

Born to loving Christian parents, American Lutheran missionaries (pilot and nurse), in the Australian Territory of New Guinea on April 16<sup>th</sup>, 1955, I was baptized into Christ on Sunday, May 22<sup>nd</sup>. There I began my journey as a disciple, gifted with God's immeasurable grace, and with the most important call any Christian receives in the vocation of baptism, being joined to Jesus Christ in his death and resurrection. That discipleship grew as I did, in a solid home where the Bible, prayer, and hymns were part of every day and worship was as normal as breathing.

We moved to the USA when I was in grade 8, a tough move at age 13. Thankfully, we were part of a strong congregation with two wonderful pastors and a large youth group, which made a very positive difference for me. I was confirmed at 15, after two years of instruction.

Shortly after, people started telling me I 'should' be a pastor. I disagreed, for ten years or so, went to college with other dreams, and received a B.A. in history and political science. After a long journey, to Tarshish and back, including a B.Ed., I began six years of further education (B.A. Biblical Studies and M.Div.) and was ordained a pastor in the brand new Evangelical Lutheran Church in Canada, on July 26<sup>th</sup>, 1987. I was called to Our Savior's Lutheran in Regina, SK, and married the following year. For more than thirty years now I've served as a pastor and priest in the church of Christ, needing daily, and always receiving, the grace, strength, and forgiveness of God.

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 [health and vitality] after you take on the busy schedule of a Bishop?*

Each morning when I sit up in bed, I make the sign of the cross and say aloud, 'I am baptized, I am forgiven, I am loved.' This gives me a perspective for the rest of the day.

I pray as I walk, before I sleep, when I wake, when I'm angry, when I'm sad, when I'm joyful; when I eat, walk, and exercise, giving thanks for eyes to see, ears to hear, skin to feel the wind, nose to smell, tongue to speak, feet to move and hands for work, home and spouse, friends and family, gifts beyond counting. I pray for those who have asked me for it, and I pray for those who need it.

I sing, often hymns, in the Cathedral, in the car, at home, softly while walking. I read the Holy Scriptures, although not as often as I'd like.

One of the primary roles of bishop is being pastor to the pastors. Trying to guilt priests and deacons into a deeper life of study, prayer, and contemplation, does not accomplish anything positive. I would inquire about this dimension of their lives, but in private, in personal, pastoral visitation, which would be a high priority for me as bishop.

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 vision is that we will continue to grow as disciples of Jesus, as ministers of the Gospel (all the baptized), firmly grounded in the Anglican tradition. Willing to seek God's will in all things, both in our life together as a diocese and in our witness to the world, the world that our Creator loves so much.

I pray that we in the Diocese of Rupert's Land will commit ourselves for the long haul, empowered by the love of God, to becoming a community of healing and reconciliation, where Indigenous Anglicans and Settler Anglicans, brothers and sisters all, can come to live the good way of Christ, bearing witness to the hope, which is ours.

By the grace of God, and always in partnership with all the sisters and brothers:

- i. Empower, equip, and support the clergy as servants of Christ and as leaders in the church of Christ, themselves called to empower, equip, and support the laity of the diocese as ministers of the Gospel;
- ii. In partnership with the clergy, inspire, raise up, and strengthen lay leadership in the diocese.
- iii. Claim the healing power of our reconciliation with God in Christ in shaping our life together as healers and reconcilers.

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?*

The Anglican expression of the Christian Way includes a strong understanding of ecumenism, of our journey with all the baptized towards the full, visible unity of the Church at the one Table of the Lord. In 1888, the Anglican bishops produced the Lambeth Quadrilateral as a "foundation for ecumenical discussion". *The Church of England in the Dominion of Canada* (until 1955) was a founding member of the Canadian Council of Churches in 1944, and of the World Council of Churches in 1948.

The historical understanding of the Anglican tradition as a '*via media*', or 'middle way', offers a great gift to the Church as a whole. *An Episcopal Dictionary of the Church* states, "Churches in the Anglican Communion continue to reflect the balance of Protestant and Catholic principles that characterized the *via media* of the Elizabethan Settlement." Although the Communion currently struggles with questions of unity, this thoroughly Anglican 'middle way' offers a positive model for living together in Christ, even when we don't agree on every point of doctrine.

Full Communion beyond the Anglican Communion, with the ELCIC, the Mar Thoma Syrian Church of Malabar, and the Church of South India, means that, while each church maintains its own autonomy, it also fully recognizes the catholicity and apostolicity of the other, including orders of ministry and full Eucharistic fellowship.

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?*

The Lund Principle of 1952 (Faith and Order Conference, World Council of Churches) encourages “not doing separately what can be done together.” It reminds us of St. Paul’s words in First Corinthians 12: “As it is, there are many members, yet one body. The eye cannot say to the hand, ‘I have no need of you’, nor again the head to the feet, ‘I have no need of you.’” And again, he says, “If one member suffers, all suffer together with it; if one member is honoured, all rejoice together with it.”

Simply put, we need each other, to bear witness to the Gospel. And yet, in many and painful ways, we often say, ‘I have no need of you.’ Unity is not something to be earned or purchased! Unity in Christ is a gift already given; we need to claim it, unwrap it, and use it. This is the message I would share constantly and consistently. We have already been given the immeasurable gift of unity! Together we claim the gift, hearing ‘what the Spirit is saying to the church.’ This claiming is currently most potent in our life together in our Full Communion relationships, with the Evangelical Lutheran Church in Canada, and in our ecumenical commitments, especially through the Canadian Council of Churches and the World Council of Churches.

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 of God for the blessing of human love, and the strengthening of human service within the community of creation. Two people, human beings, created in the image and likeness of the Creator, make a public commitment in the presence of the gathered faithful, as well as of other friends and members of the wider community. Before God and the assembly gathered, they marry each other, bearing witness to a lifelong covenant of love in every circumstance, empowered by the most important partner in Christian marriage, the Holy Spirit of the risen Christ.

Christian marriage can, but need not, result in procreation. God’s desire is that marriage always enriches human life and love, and always looks beyond itself in strengthened service to others. Marriage as God intends always offers the possibility of creating new life, and sometimes that’s the birth of a child. However, God isn’t bound by our narrow limitations, and offers the abundant life of which Jesus speaks through human love of many kinds.

I pray that in this diocese, we will together ‘hear what the Spirit is saying to the Church’, as St. Paul puts it in Romans Chapter 13: “Owe no one anything, except to love one another; for the one who loves another has fulfilled the law. The commandments... are summed up in this word, ‘Love your neighbour as yourself.’ Love does no wrong to a neighbour; therefore, love is the fulfilling of the law.”

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

Younger generations are not the future of the church only; they are the future with us in the present, reminding us always of God's longer view, and that we always live as disciples of Christ in hope. Primary engagement happens within the parishes, and within their wider groupings, including with our Full Communion partners in the MNO Synod of the ELCIC. For example, MNO has some very solid resources available, both structurally and programmatically, not least of which is Luther Village on Dogtooth Lake southeast of Kenora. We can also engage in and benefit more from the Canadian Lutheran Anglican Youth Gathering (CLAY). The bishop can and should play an inspirational role, a role of encouragement and faithful support in any and every way possible when it comes to sharing ministry and growth in discipleship with the younger generations of this expression of the church we call Rupert's Land. As bishop, I would certainly be willing to attend CLAY, for example, to encourage participation from our diocese.

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?*

We are followers of Jesus Christ, the incarnation of healing and reconciliation. Therefore, we live in hope. *The Mississauga Declaration* of 2011 offers a graceful invitation: "Our collective experience... tells us that realistic answers come from our ways of living upon the Land and from our relationship we have always had with God, through Jesus Christ in the Holy Spirit... We commit to plan and pray towards a full expression of God's truth and love among the People of the Land. We call upon our partners in the Anglican Church and beyond to join us in the fulfillment of this calling." As Diocese of Rupert's Land, we live on the lands of Treaties 1,2, and 3, the Homeland of the Métis Nation, and on the traditional territories of the Cree, Ojibwe, and Dakota Nations. This is truly our home on native land.

An 'Indigenous Anglican Church' is an essential part of who we are as Diocese of Rupert's Land, moving together into the future which is God's desire. Again, we need each other, as sisters and brothers in Christ. Relying on the Spirit of God to lead us, we can bear witness to the power of God's healing and reconciling presence in Jesus. Trusting in God and in one another, we in Rupert's Land journey together on the healing road. I believe that the position of Urban Indigenous Ministry Developer, or something like it, is critical for us and for the future of ministry in our context.