

Ministry and Worship Working Group

*Notes for Part I - Preliminary Report on:
Discernment for Ordained Ministry – Indigenous Communities and Leadership*

Part I: Report on Survey of Diocesan Leadership

Part II: Ministry Voices – Hearing from Indigenous Communities

Part III: Ministry Voices: Hearing from Indigenous Deacons, Priests and Bishops

Part I

- a. Background
- b. The Questions
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a. Background:

This report, Part I, is the result of a survey of Bishops of those dioceses where indigenous parishes can be found, or wherein can be found a significant number of indigenous Anglicans worshipping in non-indigenous congregations. Part II will focus on indigenous communities. Part III will report on what is heard about discernment for ministry from indigenous priests, deacons and bishops.

The following dioceses were identified as ‘target’ dioceses by the Indigenous Ministries Coordinator, and were canvassed in this first step:

Algoma, Arctic, Athabasca, Brandon, British Columbia, Caledonia, Calgary, Eastern Newfoundland and Labrador, Huron, Keewatin, Moosonee, Niagara, New Westminster, Ontario, Qu’Appelle, Quebec, Rupert’s Land, Saskatchewan, Saskatoon, Toronto, Yukon

Of these, the following completed the survey: *Algoma, Brandon (x3 voices), Caledonia, Saskatoon, Saskatchewan, Huron, Moosonee, Rupert’s Land. Ontario responded with a brief comment and expression of interest in the results of the survey.*

The following have indicated that they will respond to the survey: *Qu’Appelle, Keewatin*

The following have indicated an interest in continuing a conversation on these matters: *Algoma, Brandon, Caledonia, Calgary, Huron, Keewatin, Moosonee, Ontario, Qu’Appelle, Rupert’s Land, Saskatoon, Saskatchewan*

b. The questions:

These questions were addressed to Diocesan Bishops, who were encouraged to consult with other diocesan officials in the process of reflecting on the questions.

1. Please describe what processes are *in place now* to assist indigenous people and communities in discerning those gifted and called for ordained ministry - how do your diocesan processes of discernment for ordained ministry reflect the particular cultural, spiritual and social realities of indigenous communities?
2. What characteristics of the discernment process do you see as shared between indigenous and non-indigenous people? What characteristics of the discernment process among indigenous people in your diocese do you see as particular to those communities?
3. Do indigenous people in your diocese have access to indigenous centers for theological education and formation for ministry? If so, please name and describe. If not, please indicate how their particular needs and those of their communities are addressed within the process of education and formation.
4. What difficulties have you encountered a) in relation to indigenous applicants/candidates own processes of discernment b) in relation to the church's part in discerning calls of indigenous persons to ordained ministry?
5. What are your hopes for the future development of ordained ministries in the indigenous communities in your diocese and for the discernment, education and formation processes?

c. What we heard:

- 1. Please describe what processes are *in place now* to assist indigenous people and communities in discerning those gifted and called for ordained ministry - how do your diocesan processes of discernment for ordained ministry reflect the particular cultural, spiritual and social realities of indigenous communities?**

Algoma

We work with small numbers but have a Native Council and Native Ministries Coordinator.

Brandon (Henry Budd)

General Process: We aim to fulfill all the stages of discernment outlined in the House of Bishops' policy, but adapting these to conditions in the aboriginal communities. Generally, candidates have been volunteering as Lay Readers for some years, and taking lay training courses at Henry Budd College for Ministry, prior to feeling a call to ordination.

At this stage, they have an initial meeting with the Bishop and the Examining Chaplains, to make a preliminary assessment of their readiness. The Archdeacon for Indigenous Ministries (herself an indigenous priest), assisted by the College Coordinator (myself), visits the local Vestries to elicit their comments and fill in the Parish Commendation. Later on, they pass through an ACPO weekend, modeled on the Provincial weekend, but with a proportion of aboriginal assessors, or people with some familiarity with aboriginal people. They then are examined for the Diaconate, using the same questions as other candidates. They are then ordained, and spend some time learning "on the job" in a supervised experience in their home community. Other training continues. It is expected that after a few years, some of them will proceed to Priest's exams, etc.

Brandon : Kim Salo, Examining Chaplain

The processes in place now for discerning those called to ordained leadership from among indigenous communities in our Diocese include the following:

- Prayer and listening to the Holy Spirit happen throughout the process
- Indigenous communities often identify from among themselves those who they wish to have in various ministries. Typically, a person will be asked to serve as a Lay Reader, will take Henry Budd College courses, and as their role(s) in the parish expand, may be identified by the community as a postulant for ordination.
- Henry Budd College courses, delivered in The Pas and in most of the indigenous communities, attract many lay people, and from among them emerge individuals identified by their communities and teachers as potential postulants.
- The Bishop usually meets with the individual at this stage (sometimes before, and sometimes after the Parish Commendation, see below) to make a personal assessment, and may recommend further steps toward discernment.

- The congregation's leadership is asked to provide a written Parish Commendation of the individual, outlining the person's ministries, character, strengths and weaknesses. This is done by the priest, wardens, and members of the vestry.
- The Bishop receives the Parish Commendation, and then asks the individuals to meet with the Diocesan examining chaplains.
- The examining chaplains interview the individual, using the information collected up to this point, including the person's progress in Henry Budd College courses and other education. They then make a recommendation to the Bishop as to further steps in vocational discernment (such as ACPO), further education, and readiness for ordination.
- All who seek ordination attend ACPO
- The Archdeacon for Indigenous Ministries, the Ven. Lydia Constant, is consulted throughout the discernment process about each individual.
- Input from the Henry Budd College President, Canon Fletcher Stewart, is essential to the ongoing discernment process for indigenous postulants.

Prior to ordination as deacon or as priest, the examining chaplains will ask the person to provide written material on various subjects, and then meet again to make an assessment as to the person's readiness for ordination, and make a final recommendation to the bishop.

Brandon: Paul Curtis:

Perhaps the most important process in assisting indigenous people is the encouragement given to those communities by the Bishop. Particularly under, now retired Bishop Malcolm Harding's leadership a stated goal was to have an indigenous priest in every indigenous community. To that end, Bishop Malcolm not only provided encouragement but was also very visible in those communities where he provided teaching on gift discernment. A further and equally important contribution was the raising of an Indigenous person to the position of Archdeacon. The archdeacon's role and responsibilities are not confined to a particular geographical area but are for the indigenous population. In this way the culture, spiritual and social realities of particular indigenous communities are met. The previous statement, however, makes the erroneous assumption that the cultural, spiritual, and social realities of the indigenous population are universal in nature which of course they are not. Within the Diocese of Brandon there are two distinct cultural groupings being the Swampy Cree of the Northern part of the Diocese and the Dakota Sioux of the south. At this time in the Diocese' history the Sioux nation continues to be somewhat isolated, although paradoxically it was one of the first communities to have an indigenous priest who has since retired. The community is presently served by itinerant Caucasian priests. The two indigenous nations have nothing to do with each other.

Huron

Currently, there are no processes specific to assisting indigenous people and communities in discerning those gifted and called for ordained ministry. The clergy in all parishes are expected to encourage those that are identified in a parish as having gifts that might be appropriate for ordained parish ministry. These folks are encouraged to meet with me to discuss the process. As well, we conduct regular "Postulancy Information Nights" where

we review the discernment process, the seminary requirements and formational requirements plus the duties of the Postulancy Advisor. These are held on a regional basis. We have held some of these in Brantford and Simcoe. When they are scheduled, the clergy in all of the parishes located nearby are encouraged to invite and accompany any folks who have an interest in hearing more.

Moosonee:

Generally, leadership is identified from within the community. While some feel called to ordained ministry from within themselves, an important early question is whether the wider parish community recognizes that call as authentic, and will support this person in responding to that call. In indigenous communities the place of elders is of supreme importance, and few are identified as leaders who are young. They tend to be people of the kind of stature identified with being an elder, and reflect the values and outlook of the older generation. However, this is changing, and one or two much younger people are exploring possible vocations, with good support from their parish communities.

Rupert's Land

- Until a few years ago – indigenous people went through exactly the same process as non-indigenous people (but not designed to be inclusive of aboriginal persons)
- No formal process – on an individual basis
- Recent ordinations have been supported by commendations from local communities
- Have sent a few candidates to Rupert's Land Native ACPO – which used a partial adaptation of the non-indigenous ACPO process
- Until very recently – discernment processes did not reflect cultural, spiritual and social realities

Recently – pre-ordination assessment assesses “applied theology” – understanding and practice of Baptismal Covenant rather than a testing of understanding of classical theology.

Caledonia:

The current process of discernment used in Caledonia involves:

1. Meeting with the community to identify/affirm candidates
2. Training through Caledonia School of Mutual Ministry
3. Review by diocesan Examining Chaplains
4. Confirmation by community of suitability

Saskatoon

I am in ongoing contact with the Principal of the College of Emmanuel and St. Chad here in Saskatoon, which, over the years, has had a number of aboriginal students who have gone on to leadership in the Church. My hope is that the college will continue to have open doors to indigenous people who are able to attend, and, wherever possible, will build stronger bridges between the culture. The return of interest in Celtic spirituality offers many obvious links with the spirituality of our first nations.

Saskatchewan:

Seeking God's will for Ordination: steps towards non-stipendiary indigenous priesthood in the Diocese of Saskatchewan (from a Diocesan Document)

This document is for those indigenous persons who believe that God may be calling them to serve as non-stipendiary priests in the Diocese of Saskatchewan. Those who believe they are called to stipendiary ministry should consult the General Synod document, *Ordination Prerequisites*, available from the Synod Office.

The ordination of priests is entrusted to the Bishop who is a successor to the Apostles. Priests share in the apostolic ministry of the Bishop, and consult regularly with him. All priests are subject to the teaching of the Bible as the Church has received and understood it, the laws of the Church, and an oath of obedience to the Bishop. Priests serve as a father to their local community. For this reason, there is normally only one priest ordained for a parish. Exceptions to this are parishes from which the priest is required to travel to other parishes on Sundays – such as the parish of the Suffragan Bishop and the Archdeacon of Saskatchewan.

In Anglican tradition, priests are raised up by the Church for the Church rather than by a parish for a parish. They are ordained by the Diocesan bishop, who represents the Universal Church, after prayer and a process of consultation and discernment. This document describes this process.

Step One: A Parish Needs a Priest

When a parish seeks a priest it should contact the Suffragan Bishop, the Rt. Rev. Charles Arthurson: (306) 425-2015. (Anglican parishes do not hire or fire their clergy.) Then one of the bishops will meet with the vestry and produce a written agreement describing the parish's expectations of the priest, and the specific commitments the parish is prepared to make to support the priest's ministry.

If there are no ordained priests suitable or available within or outside the Diocese for the parish, the bishops will seek God's will in discerning a lay person to ordain.

Step Two: An Individual thinks they may be called to the priesthood

If an individual believes that God may be calling them to serve as an ordained priest, he or she should make an appointment to discuss this with the Suffragan Bishop who will then consult with the Ordinary so that they may both pray about it.

Step Three: Consultation with the Applicant's Home Parish

When there is a need for a new priest, the bishops will ask the Archdeacon of Saskatchewan or another person, to visit the home parish of the applicant, to interview the elders and such other persons as he deems appropriate, as to whether they too feel that

the applicant is called to the priesthood. A report will then be made to the bishops, and the bishops will report to the applicant as to whether they intend to proceed with the process.

Step Four: Required Documents

The candidate will submit a criminal record check from the local police station. The Diocese will pay for this.

The candidate will undergo a medical examination and the doctor will return to the bishops a medical form provided to the candidate by the Synod office.

The bishops will inform the candidate whether they intend to proceed with the process.

Step Five: Interview with Elders

The candidate and their spouse (if any) will meet for a day with a group of elders selected by the bishops for prayer and a series of interviews. This discernment group will report to the bishops. The bishops will inform the candidate whether they intend to proceed with the process.

Step Six: Diocesan Indigenous Council

The Suffragan Bishop will seek the advice of the Diocesan Indigenous Council. This bishops will inform the candidate whether they intend to proceed with the process.

Step Seven: Diploma in Ministry

If the candidate has not already enrolled in the James Settee College or some other theological college approved by the Bishop, he or she will do so and complete a Diploma in Ministry. Because the College and the processes are new, the bishops may require only a commitment from the candidate to complete the Diploma after ordination. In a few years time, however, all candidates will have had to complete the Diploma in Ministry before ordination.

Step Eight: Ordination to the Diaconate

The candidate may then be ordained Deacon, and be appointed to serve in a parish under the supervision of a senior priest, for a period of one year or longer, at the Bishop's discretion.

Step Nine: Final Discernment by Bishops

After prayer and consultation with the deacon's supervisor and members of the parish in which they have been serving, the bishops will consider whether the deacon is prepared

for ordination to the priesthood. If they think the deacon is ready, and there is a suitable parish available, the deacon will be ordained priest and appointed to a parish.

2. **What characteristics of the discernment process do you see as shared between indigenous and non-indigenous people? What characteristics of the discernment process among indigenous people in your diocese do you see as particular to those communities?**

Algoma:

Any process we have can be adapted to local circumstances.

Brandon (Henry Budd):

Similarities and Differences: I would say the early discernment process is both more communal and more spiritual than in the mainstream culture. The individual sense of call often emerges in community, in response to the needs of the community for clergy, and the perception of others that this person is suitable. The value of Obedience comes into play here. At the same time, many candidates tell stories of dreams and visions which spoke to them, which they often resisted until it was clearly God's call.

The training is "on the job" within the person's own local community through TEE courses. TEE (Theological Education by Extension) involves meeting in a small seminar group in the home community. Students are a mixture of lay people and potential clergy. Deacons are generally ordained part-way through their initial 30-credit requirement, and priests before they meet their 60-credit target. Candidates commit themselves to a minimum of 60 credits for deacons and 90 credits for priests. Continuing education is built into the process. Learning at home reduces the alienation of moving to a strange place, and up-rooting one's family, and helps integrate learning with local practice.

There are also opportunities for enrichment, through Winter Term at Cook College and Theological School, and the Native Consortium Summer School at Vancouver School of Theology, and a variety of other workshops (e.g., the LTI "Leadership Training Institute" put on by ARM – Anglican renewal Ministries). Going elsewhere helps broaden the students' perspective and teach things they would not learn at home.

Brandon: Kim Salo:

Most of the steps outlined above are common to both indigenous and non-indigenous communities: role of the Bishop, discernment by the parish, parish commendation, role of the examining chaplains, and ACPO. There are some aspects that are particular to indigenous communities:

- The process of discernment for indigenous people is more community-based. While this is clearly also true for non-indigenous communities in our Diocese, the raising up of individuals by an indigenous community involves the whole church community much more. When an indigenous community identifies a person as a possible deacon or priest, it is often the result of their knowing that individual through a lifetime, and in the web of family and tribe and church. The elders of the community, and not just the 'official' church leadership as such, are part of the discernment process.

- The individual's self-assessment of a call to ordained leadership is important in both cultures, but on a continuum, the community's discernment for indigenous people is more heavily weighted than in non-indigenous communities.
- ACPO is a required part of the discernment process in all cases for those seeking ordination as a priest, but we try to take account of native culture with indigenous candidates. We have held two "native ACPO"s in recent years. These have been within the Diocese, mainly for our own postulants, using the ACPO process as it is used in the Province of Rupert's Land. Assessors are both indigenous and non-indigenous, and include assessors from outside the Diocese, such as the Provincial ACPO secretary.
- In many cases, the first language of the person is honoured by having translation available, if required. Often another person of the same culture will sit in on meetings with those involved in the discernment process, e.g. with the examining chaplains.
- In our Diocese, continued post-ordination study is often made part of a written and signed covenant between the indigenous postulant and the Diocese. This is not normally true of non-indigenous postulants, especially seminary-trained clergy. However, non-native postulants have also been ordained with the clear verbal understanding that theological studies will continue, normally to the minimum level of a Bachelor's degree for those ordained as priests.

Brandon Paul Curtis:

Local culture plays a large part in the discernment process for the indigenous population. Elders of the communities have a role to play which the other communities do not experience. This role appears to continue after as well as before ordination. This comment, however, must be seen as perceived by an observer rather than a participant in the process. In terms of the communal 'church' process of discernment it remains similar for both indigenous and non indigenous candidates, i.e. ACPO, Deacon and Priest exams. ACPO however is not the Ecclesiastical Province experience but rather a special ACPO established exclusively for indigenous candidates.

Moosonnee:

In both indigenous and non-indigenous communities there is an understanding that a call to ordained ministry must be understood as both personal and communal. Whichever comes first is immaterial, as both have to be in order before proceeding forward. Sometimes people feel personally called and this is supported by the community, and sometimes the community identifies those whom they see as fit persons for Church leadership.

In indigenous communities such discernment is usually intuitive, as people are recognized as spiritual people, leaders in a Christlike way, etc. In non-indigenous communities, more attention is paid to process, guidelines, step by step stages, etc.

Rupert's Land:

- would be common between indigenous and non-indigenous people
- what is particular (for indigenous) is the use of Elders in the local community – also the need to be sensitive to the readiness of the community to accept ministry as well as readiness of person to offer it. – locally-discerned leadership is “natural” for indigenous communities

Caledonia:

One of the most important characteristics that I see in indigenous communities, and which has potentially valuable application in non-indigenous communities, is the involvement of the community in identifying and supporting candidates for ordination and leadership training. Common characteristics include developing a sense of self-awareness as to the nature of call one is experiencing, and the development of a theological and spiritual framework within which to understand the call. My sense is that the distinctive elements tend to be cultural. These require a realistic understanding of how the Gospel message can most effectively be shared, without sacrificing the message to the culture.

Saskatoon:

We share a desire for able Christian leaders. We share a passionate commitment to the Gospel. We share a recognition that spiritual leaders must build up and not cast down, must heal and not hinder. We understand that discernment is a shared endeavour.

Some differences:

The model of leadership, reflected in ordained ministry among indigenous peoples, is often quite different from the dominant culture. In approaching new decisions, Cree culture gives abundant time for consensus and decision making. In covering familiar territory, Cree leadership may not hesitate to be quite prescriptive. Lines between the two are often not understood by the non-indigenous cultures. And age is considered an asset, not a liability!

In the matter of a weekend gathering, I have not seen anything in the Cree culture which approximates the kind of compressed decision making which characterizes an ACPO weekend. Further, the Cree culture with which I am familiar has no cultural place for a direct ‘No’ to persons offering themselves for service.

Expectations concerning training often differ, and need honest examination. What would training look like? The whole Church (well beyond our own white culture) has a rich heritage of tradition and resources. No culture, including the Cree, should be robbed of access to these resources. So, in an act of discernment, we need some manner of competently assessing individual readiness to receive from the overall culture and tradition of the Christian community. The tradition of the dominant culture in the Anglican Church of Canada is, by and large, Greek and analytic. Cree tradition is, by and large, Hebrew and dramatic. Can the stage be set for adequate training, drawing from the riches of all cultures, which speak to the Cree culture??

All this is to suggest that decisions concerning the future of ordained ministry must, in the end, emerge from the receiving culture. from its inception to its maturity. Cree must discern what and how the culture of the people can respond to the wider culture of the Gospel, and how to draw on other cultural heritages. I am not sure how this blends with our need to walk in partnership, and to be supportive of new direction, but I am sure that part of it means we simply stand aside and wait to be informed.

3. **Do indigenous people in your diocese have access to indigenous centers for theological education and formation for ministry? If so, please name and describe. If not, please indicate how their particular needs and those of their communities are addressed within the process of education and formation.**

Algoma

Money is no object. We would probably look to VST.

Brandon: Henry Budd

See #2. Throughout the process, the Archdeacon for Indigenous Ministries is involved, and the Bishop relies heavily on her advice.

Kim Salo, Examining Chaplain, Brandon

Indigenous people in our Diocese have access to several centres for theological education and formation for ministry:

- Primary is the Henry Budd College for Ministry in The Pas. For over two decades it has used the Theological Education by Extension (TEE) model to provide basic and advanced education across the whole spectrum of the Biblical, historical, liturgical, ethical and pastoral education. All of the indigenous people ordained in this Diocese have been trained in whole or in large part by the College. Courses are delivered in The Pas, but much of the College's work takes place in First Nations, often by teachers who receive their own training from the College. Courses have been delivered in both English and Cree.
- Another centre is the Native Ministries Consortium based at the Vancouver School of Theology. Two Henry Budd College graduates have received Master of Divinity degrees from VST, and others are in process. The Native Ministries Consortium provides advanced theological education for indigenous people, and provides a link among Canadian and international indigenous people.
- A third centre is the Cook Christian Training School in Arizona, which was a pioneer in Theological Education by Extension (TEE), and provided the initial model of training for the Henry Budd College. Some Henry Budd students have gone annually to the Cook School in the winter for one or two weeks, and have thus benefited from further indigenous theological education in an international setting.
- More rarely, indigenous students have attended the College of Emmanuel and St. Chad, Saskatoon, and thus have had a more typical non-indigenous seminary education.

Huron

Regarding indigenous centers for theological education and formation for ministry in our diocese, there is the Francis Sandy Centre (at Five Oaks) in Paris/Burford . . . Regarding the Francis Sandy Centre....there is no formal relationship currently, but it had been the intent of Bishop Bruce and Laverne to go and meet with the folks there....nothing has transpired since Laverne left. Regarding Distance education....in the past there were mature students who took some of their courses through distance education....in the last 3

or more, we have not been recognizing the distance education for those who wish to be ordained for parish ministry. However, we are currently reviewing this.

Moosonee

In this diocese (Moosonee) we have developed a programme for training of indigenous Church leaders, both ordained and lay. While covering the same areas as other, more classical, formation programmes, this one is meant to be community based, utilize community learning resources, and with a number of people participating in at least some of the study courses. The programme is entitled Mahmow Kiskinohamahsotaw (“Let us Learn Together”). Unfortunately, we have been unable to appoint an administrator/facilitator for this programme, which severely limits the extent to which the programme can be offered. It should be noted that many of the clergy have received training as mentors in this programme, and are encouraged to offer programmes of training and study to those engaged in various ministries within their parishes. Such training is limited to lay training courses until such time as we are able to appoint an administrator/facilitator for the Mahmow Kiskinohamahsotaw programme, when it is hoped that the focus can be more on preparing postulants in ordination streams.

Rupert’s Land

- Generally – low accessibility
- St. John’s College – Institute for Anglican Ministry – beginning to develop local training for non-indigenous and indigenous persons
- Jessie Sauteux Centre (United Church of Canada training center)
- Beginning to explore local ministry development with aboriginal ministries in neighbouring dioceses (ND, SD, MN)
- Explore connection to First Peoples’ Theological Journal
- Rupert’s Land Indigenous Council – beginning to look at issues for formation for indigenous ministry

Caledonia

Indigenous people currently have access to training through the Caledonia School of Mutual Ministry and Vancouver School of Theology (Native Spirituality Summer Programs).

Saskatoon

The Diocese of Saskatoon does not have a centre set aside for the training of indigenous people to ordained ministry.

Saskatchewan

The James Settee College for Ministry
1308 Fifth Avenue East
Prince Albert, Saskatchewan S6V 2H7
(306) 764-5172

The Diocese of Saskatchewan from its earliest days has been in the work of equipping Native leaders whom God raised up for the ministry of the gospel.

James Settee was an early Cree catechist and missionary in the Diocese. He studied at a Church Missionary Society school in the 1820s, and is credited with founding the La Ronge-Stanley mission.

In 1879, Emmanuel College was opened by Bishop McLean in Prince Albert with as a first priority the development of native teachers and clergy. The College taught Theology, Cree composition and grammar, and English.

In 1983, when the James Settee school was first established, there were a number of Native clergy in the Diocese of Saskatchewan who were new to pastoral ministry. During the three years it was active, the school trained many of our senior clergy.

Now there is a new generation of young capable parish leaders, and we have taken up the challenge of training once again. The James Settee College was re-established in 1997, and is in the process of being incorporated. The curriculum is based upon the *Theological Education by Extension* programme developed at the *Cook College and Theological School* in Tempe, Arizona. However, our instructors freely adapt their subject matter to meet the context and unique pastoral demands of ministry in the North.

The James Settee College offers courses in the areas of biblical studies, theology and ethics, church history, leading worship, preaching, counseling, ministry to youth, and parish administration.

The College holds week-long sessions in different locations in the Diocese. We also offer courses in the summer on weekends within Northern communities. It is our hope to hold four sessions each year. Each academic course involves approximately 27 hours of instruction.

For more information, please contact: Archdeacon David Phillips (306) 763-2455.
(Saskatchewan)

4. **What difficulties have you encountered a) in relation to indigenous applicants/candidates own processes of discernment b) in relation to the church's part in discerning calls of indigenous persons to ordained ministry?**

Algoma

Our numbers are small and not many youthful people in active lay ministry.

Brandon: Henry Budd

There are some potential candidates who are senior Lay Readers, who do not want to undertake this type of training. They are used to more of an "apprentice" learning style, and seem to resist taking classes from the College. They often come from the dominant families. Some of the candidates are not respected as much, because they come from less important families, or are women.

Brandon Kim Salo, Examining Chaplain:

- a) indigenous applicants/candidates in their own process of discernment have, for the most part, been led by the community's discernment about them. If anything, we see individuals who are more humble and self-effacing about their calling to ordination than their community's perception of them would suggest. A typical statement might be: "I don't know if this is what I really want, but my church has been asking me to do these things and I can't let them down. I guess God has a plan for me." Rare is the individual who insists on a completely different perception of their calling from their community, and seeks ordination for its own sake. Such an individual may eventually be ordained, but can end up with a ministry that appeals only to a faction within the community, or only to their extended family.
- b) One problem I see in relation to the wider church's part in discerning calls of indigenous persons to ordained ministry, speaking as an examining chaplain from a non-native community who doesn't spend much time with indigenous communities, is that I have trouble making the cultural adjustments from where I live to where they live. I am being asked to help others discern God's call for an individual who is more likely to emerge from a community that has called one of its own. Obviously, this happens in my own community as well. But it is not easy to drop the cultural assumptions I bring with me, such as the value of individual mobility within society. It is far more likely that the indigenous person will serve within their own extended family and First Nation, than is typically true for the non-native candidate, where personal mobility is seen as an asset, even a necessity.

Moosonee:

In both cases, there is a lack of clear ministry models which could help focus the process of discernment. Applicants may come out of a pietistic idealism which envisages a ministry of prayer, Bible study and teaching which takes little account of practical ministry considerations. On the other hand, others may see this initially as a 'job' which they could take on for a time and then move on to something else.

Discernment from within indigenous communities is more difficult, again reflecting a lack of good ministry models. As well as being morally upright and closely identified as regular members of the worshiping community, community support often means adherence to a very conservative and closed idea of the ordained ministry, based on the model of earlier missionaries in a very different age, for both indigenous and non-indigenous society. We have tried to develop ACPO processes involving indigenous assessors. Early attempts sometimes had assessors telling candidates what they would have to do as clergy (!), but later ones were better. The Diocesan Council For Indigenous Ministries has been.

Rupert's Land:

a) individual discernments b) church's discernment

a) No straightforward way for discernment to be initiated – discontinuity between local discernment and official diocesan structures; b) Diocese didn't have a prescribed process for indigenous persons – led to confusion about decisions that we made.

Caledonia:

4 (a).

The process of discernment is sometimes confused with social status within the villages. There are examples where candidates have been proposed based on their social status, or their house affiliation rather than on a discerned vocation. Functional isolation of candidates while studying has resulted in discrepancies between theoretical training and practical application of pastoral and theological skills. This gap compromises the process of discernment since issues are sometimes not identified and addressed in a timely manner.

4(b)

There has been a weakness in screening candidates who are not suitable for training within the programs. Compared to similar programs for the development of indigenous teachers, social workers and lawyers, the training for ordination has been described by some as paternalistic and inferior. Assumptions have been made that candidates will not do well if routed through a formal seminary based program. Sufficient attention has not been given to equipping people with the pastoral skills and leadership skills that will be called for in their ministry. Parish administration skills and basic knowledge of polity appear to be critical areas where improvement is needed.

Saskatoon:

I believe one of the greatest difficulties presently encountered within the Anglican Church of Canada is the 'low expectations' we impose on first nations. People respond to expectations. Low expectations are translated into small goals, limited access to training, small provision for basic biblical, liturgical, and historical studies. High expectations come into their own when we see and begin to act on the knowledge that our indigenous cultures have within them the inherent capacity for full partnership in ministry, and mature leadership in the Church. We saw some of this amazing maturity at our last General Synod, a maturity that did not need our parenting, but our recognition and embrace!

5. What are your hopes for the future development of ordained ministries in the indigenous communities in your diocese and for the discernment, education and formation processes?

Algoma:

We have one potential candidate at present but she is waiting for her personal circumstances to permit further training.

Brandon: Henry Budd

We have been operating on a strategy of placing indigenous clergy in indigenous communities whenever possible. This means we cannot stop now, we have to keep on producing a continuous supply of new clergy. The old clergy will not last forever, so they will need to be replaced. For this reason, we assume the deacons will go on to the priesthood at some time; they are the most likely candidates. Funds are limited, but we attempt to place all the priests-in-charge on a stipend (not always full time). Some are now paid by their First Nation, which frees up diocesan money for somewhere else.

Brandon: Kim Salo, Examining Chaplain

- My hopes for the future development of ordained ministries in the indigenous communities in my Diocese and for the discernment, education and formation process:
- My hope is that the path we have walked together for over two decades will continue, that is, towards more and more development of indigenous ministries by, for and among the First Nations communities. A good step has been the two ACPOs held in our Diocese that were built around the needs of native candidates. Discernment of ordained ministries could, in the future, become more intentionally tied to the work of each community in which the ordained person is expected to serve. A further step in that direction might be the appointment of an indigenous examining chaplain, to work alongside the existing examining chaplains.
- Education for indigenous ministry in this Diocese is building on a good foundation, centred on the Henry Budd College for Ministry. A next possible step is the move from having a Cree staff person (a position which has been filled by the Ven Lydia Constant) to an indigenous President of the College. Funding the College for the future is absolutely critical.
- The education process has been enhanced by the presence of ‘outside’ instructors in workshops, seminars, ‘on site’, as well as having students travel elsewhere. That seems to me to be very important for the ties with the global theological community to remain strong. Funding is a particular problem for maintaining this mix of educational opportunities, and I hope that indigenous candidates will be enabled in the future.
- One sees the need for further training for primary evangelism and in youth ministry among the indigenous candidates for ministry. Post-Christian culture is making inroads into indigenous culture, as everywhere.

- The formation process has been enhanced in recent years by the presence of the Archdeacon for Native Ministry, the Ven. Lydia Constant. Her work with Canon Fletcher Stewart, College President, has provided a good and necessary balance of gifts, skills, abilities, and cultures. Together with the other Henry Budd College instructors, some from ‘outside’ and local clergy and lay leaders, they have provided a broad and deep context for the formation of clergy. The almost constant travel of the Henry Budd College instructors into the communities, and the travel of students to places of training, are indicative of the commitment to ‘cross-fertilization’.
- Formation, in my view, needs to find the right balance between the Christian life as lived in one’s own community, and the life of the wider church and the world. In this sense, the diaconal ministry of indigenous ordained persons as the ‘interface’ between church and world needs to be strengthened, lest we fall into parochialism. Finally, the recent Aboriginal Covenant in the Anglican Church of Canada provides the basis and direction for the development of ordained ministry in indigenous communities. The Covenant can play the role of a regula fidei as further discernment and action happens in the development of indigenous ministry. My hope is that we will use these structures and processes in the future to build on ‘the foundation that is already laid,’ Jesus Christ

Brandon: Paul Curtis

As the indigenous peoples continue to regain confidence and pride in their cultures, there are developing certain tensions centred around governance which is seen (in some quarters) to be paternalistic and is therefore a painful reminder of their history over the past three centuries. Decision-making processes (for example, variations of Robert’s Rules) are expressed as to run contrary to cultural norms and are also sometimes cause for tensions. The recovery of aspects of Indigenous Spirituality and Liturgy are causes of some tensions both within and between indigenous communities and with the wider church community.

As Canadian society in general comes to recognize more and more that the traditional relationships between indigenous and non-indigenous communities are no longer appropriate or acceptable, both communities find themselves in ‘growing pains’ situation. As a member of that wider society, the Anglican Church finds itself in a similar position. I fully expect the years immediately ahead to be filled with ‘family tiffs’ as each community tries to find its own space, but I would hope that the two communities can find a common ground and not divide into indigenous and non-indigenous branches of the Anglican Church of Canada. I neither belittle the compromises that both communities will be called upon to make, nor the difficulties that those compromises will cause members of each community.

The glory and strength of the Anglican Communion over the centuries has been its willingness and ability to accommodate a wide spectrum of both practice and doctrine. Using our Anglican history as our touchstone and continuing to allow the work of the Holy Spirit to guide its path, my prayer would be that the future development of ordained ministries in the indigenous communities and for the discernment, education and

formation processes of those who feel called to ordained ministry would be such that they would recognize and respect cultural differences while at the same time strengthening and emphasising those aspects which bind us together as opposed to those which tend to drive us apart.

Huron:

We are in process of examining future development of ordained ministries in the indigenous communities in our diocese and look forward to receiving a copy of your report.

Moosonee:

At the present time, it is slow going, with some of the realities outlined above. The hope is to encourage the development of ministering communities who are meeting people where they are and responding to needs from the depths of the culture, language and spirituality of the community, rather than trying to conform to an institutional model which is either a relic of the past or laden with the presumptions and prejudices of another culture. From within such communities the hope is to identify, discern and call those who will give strong ministry leadership, both ordained and lay, to both individuals and groups. It would be wonderful to imagine at least half a dozen such communities, with ordained leadership in place within five years, and that in ten years such ministry model would be a standard assumption and expectation in each indigenous community in the diocese.

Rupert's Land:

- That local communities are empowered to move persons forward for training, assessment and ordination as appropriate
- Local communities are invited & challenged to reflect on themselves as church and on who in their midst is being called to leadership
- Education to equip persons to understand and appreciate both Anglican/Christian core as well as traditional spiritualities of local community
- Need for academic education that is culturally sensitive and uses local cultural context
- Self-determination by indigenous communities in areas of discernment and formation be supported and affirmed by whole church
- Develop ordained ministries that can effectively teach and model indigenous Anglicanism for the whole Church
- Education and formation would equip ordinands to integrate their own spiritual journey into the larger story of the journey of Aboriginal Peoples over the last couple centuries – and be able to help others with exploration, healing and integration – be equipped to help, indigenous communities to be intentionally involved in healing and reconciliation – use gifts of spiritual direction Have community elders involved in discernment and assessment processes.

Caledonia:

My goal is to develop a core of theologically and pastorally competent indigenous clergy for the diocese. To accomplish this, it is important to revise the selection process to better identify the personality traits that are critical for success in parish ministry. It is critically important to ensure that candidates have basic literacy skills, are emotionally stable, and have interpersonal skills suitable to engaging in pastoral ministry. Perhaps of greatest importance, the discernment and training process needs to seriously address, with both candidates and communities, the unique challenges that are faced with locally raised ministry. These include issues of authority, role definition, integration with cultural/social values, and setting boundaries. The communities also need to realistically address the expectations they have. Communities are reluctant to provide stipendiary support for clergy, while continuing to advance multiple candidates for their community. At the same time, non-stipendiary clergy are expected to be available on a full time basis, which is clearly not reasonable if they are to have any family income.

Saskatoon:

I hope that the leadership I see emerging across first nations, in law, teaching, nursing, counseling, and entrepreneurial business, will also emerge within the Church. Such leadership has emerged by initiatives of first nations people, and with the support of others. This kind of hope needs to become an integral part of any discernment process, so that a mature leadership can be given opportunity to emerge.

Other Comments:

In the Diocese of Ontario, there is a Mohawk Territory ... Tyendinaga. It is served by one priest as a three point parish. To the best of my knowledge there has been only one person ordained from the community ... many years ago. He became a monk with the Order of the Holy Cross. He died about a year ago. There is also a woman officer in the Church Army of the Anglican Church. She lives and works in the Maritimes. There is no special discernment process in place in this diocese for First Nations people. I would anticipate any applicant being processed through our regular diocesan patterns; I suspect an applicant from Tyendinaga would prefer it that way, since they are surrounded by and integrated in the larger region and diocese. However I would be open to considering an alternate process if it appeared preferable. (Ontario)

Letter from +Duncan Wallace, 16 January, 2003 (Qu'Appelle)

With much embarrassment I reply to your request of 9 January – really 17 December 2001. I certainly remember the request and I thought that we had replied long ago. I do know that someone agreed to take it on but now I cannot even remember who that person was. Nevertheless, I apologize. I should have followed through them. I will try to address the questions myself now.

Over some years now, the Diocese of Qu'Appelle has developed programs for new shapes (plural intended) of ministry – both lay and ordained. Begun by Bishops Bays, this is, and, we expect will continue to be, an ongoing development. It has come about as a response to a number of factors. Changing demographics has resulted in a shrinking population (not just church) and consequent shrinking financial base. On a far more positive note, a generation of talking and teaching and preaching about the ministry of all the baptized is having results. Over the years we have been developing means to provide ordained ministry in ways which the 'traditional route' simply cannot do and many parishes can no longer afford. In this we have been constantly aware of the fact that there is no single pattern for preparation, ongoing support and supervision and continuing education.

Response to offers of training and education for ministry has been very encouraging and has come from all parts of the diocese – except from the aboriginal communities. This is not from lack of trying on the part of the ordained leadership in those communities. They continue to work at promoting consideration of ministry possibilities but so far have experienced little progress. We will continue to work at this and when opportunity arises, we will respond in ways determined by both the local community and the diocese making use of any resources available anywhere and also creating our own.

You raise a matter which touches a great frustration on my part and even more on the part of those who try to give leadership in the indigenous communities of this diocese.

Diocese of Rupert's Land Baptismal Covenant	Roles	Qualities	Knowledge	Skills
Belief in God the Creator	Calls the community into experiencing God's love and mysterious presence	Experiences the "fruit" of God's love and purposes	Scriptures Concept of being stewards of the earth (lover of the earth)	Able to tell the Story of God's love and purposes and our partnership in creation
Belief in Jesus Christ, the Son of God	Servant Emphasis on living the New Life	Knows and demonstrates forgiveness, humility, and a living relationship with Jesus Christ.	Scriptures Good grasp of the Incarnation and Resurrection	Able to share Christian story – able to identify, teach and enable the saving work of God
Belief in God, the Holy Spirit	Demonstrate inward listening and discernment of the sanctifying work of the Holy Spirit in their life and life of the community	Models spiritual gifts Sense of active presence and communication with God	Scriptures Understanding and experience of Holy Spirit in their lives and in the life of the church	Able to teach/identify God at work in the Church and world Able to be transparent to the holy in liturgical action Able to identify and call forth spiritual gifts in others
Apostles' teaching and fellowship, Breaking of Bread & prayers	Leader in gathering the community Develops community Presider	Life has integrity Genuine, sincere Spiritual depth and understanding	Anglican expression of liturgy, prayer and the Church	Effective speaker Facilitates good liturgy Able to relate biblical teaching to everyday life Able to listen to the community
Resist evil, repent ...	Truth-teller Reconciler	Vulnerability, forgiveness, compassion. Courage and wisdom in naming evil	Theology of grace and salvation Scripturally faithful models for conflict resolution and reconciliation	Wisdom to choose appropriate intervention in conflict resolution; Effective leadership in Church's rites of healing and reconciliation
Proclaim by word & example the Good News	Preacher, Teacher	"word" and "example" are congruent in their life Courage to share Good News with others Credibility	Know the Good News of God in Christ Know their own story of Good News	Able to share own experiences of Good News Shares the truth of God in a compelling way Able to speak about God in daily life – help others to do so
Seek, serve Christ in all ... Loving neighbour as self	Model in community Call others to this life and value	Looks to discern God in all Humility	Understands all persons as created by God; Awareness of God's love for him/herself & therefore, his/her self-love; Self-awareness; Appreciation of person's uniqueness	Ability to discern presence of Christ in others; Able to listen and come to know others; Ability to model and enable healthy love in an unhealthy world; Self-examination
Justice, peace, dignity	Enabler and encourager of the prophetic voice Calls forth the "silent", marginalized, "invisible" members of society	Lover of the whole earth Humility; respect; empathy and courage	Awareness of issues of injustice, violence and oppression in own life and life of communities Understanding of innate value of all humanity	Able to walk with others/show solidarity; Able to "give away power"; Facilitates liturgical expression of the needs of the world and the Church's response; Advocacy

Discernment for Ministry

Report to the Faith, Worship and Ministry Committee

By Mark Loyal

February 2001

Task: To design a process for discernment for ministry and theological education with and for aboriginal Anglicans.

This task is something that is difficult for this committee to do, because every Native Anglican community across the country is different from one another and there is no set design or formula that will work for every community. The aboriginal peoples do not work like this, there is not a set formula that can be prescribed for them.

This task is something that needs to be done specifically on the local basis between the diocesan bishop and the local community.

Some observations from Indigenous Leaders, Clergy and Lay, from Different and Diverse Communities:

Here are some basic indigenous truths that dioceses can use when raising up clergy for ordained ministry within a native community.

- a) In most native communities, ordained ministry is best when it comes from a member from that community.
- b) The person must be selected and raised up by the community. This is an honour which is to be bestowed upon the person by the community, not something that is self-sought.
- c) This can be a long, tiresome, process. The community may work slowly at going about this.
- d) There may not be a person suitable at the present time. Timing is everything. There is a proper time and if nobody is found, then it is not the time and the community must wait.
- e) The community must know that they are in control of the process of selecting a person for ordination for their community.

Some Suggestions in Implementing These Truths:

- 1) It is imperative that the bishop really know the community and the people of the parish before entering this process with a native parish.
- 2) Community dynamics, not just between members of the parish, determine what the parish and community is like. Therefore, a person selected must be suitably compatible to that specific parish as well as that specific native community.

- 3) It is important that the parish council take an active role in this process and not just sit back and accept whatever name is given them, as in the past.
- 4) Native parishes should not be rushed into this process, but arrangements for ministry can be made for them or by them, while this process is in progress.
- 5) Native parishes need to focus on the Spirit of God and what kind of person that the spirit is leading them to think about.
- 6) There are obvious leaders in the native church that need to be considered, then there are those who might not seem to fit the role, however there may be something godlike about them and they need to be considered.
- 7) The parish needs to be in complete consensus with the Bishop about the choice they finally make.

Some More Observations from Native Priests and Laity Regarding Discernment for Ministry and Theological Education for Native People:

- This task is extremely important and needs not to be taken lightly.
- Most native communities and culture is out of step with mainline culture and therefore this process needs to be culturally appropriate and sensitive.
- A definition of calling to ordained ministry within the native community must be explored.
- There is very little if nothing in theological colleges regarding training for indigenous ministries, except for some programs, i.e. Vancouver School of Theology.
- Keewatin's Train an Indian Priest program is a good example of raising up clergy and training them in the context of their communities and is specific to those communities' needs and ministries.
- Some native people have less education and are not able to keep up with rigorous academic work
- Some cannot read well and perhaps a lower reading level of meaningful and instructive material would be more appropriate.
- This may be one reason that some native people in certain communities are not coming forward for ordained ministry.
- A training program for native people must be spiritually and practically based, rather than academic, but not entirely exclusive of academics.
- Perhaps a program should be developed which is based on specific demographics of native communities and cultures.
- In the native communities, perhaps we need to get away from the parochial model and adopt the missionary model.

Some Reflections on Theological Education for Native People:

- Theological education may have to be done within the context of a native community.
- It might be more appropriate if it is more hands on. Native people seem to be experiential learners.

- The foundation of this training must be spiritual (as opposed to academic or task oriented).
- Training should be specific to the community a person is serving in or going to serve in.
- Historical, cultural, and traditional information of the specific community must inform the theological education program.
- The dynamics and problems must come into play in the education model.
- Reflection on how Christ can enter into this situation and transform and renew and bring life.

This report has been based on experience of native ministry within different communities as well as conversation with leaders from native communities as well as reflection on native people and discerning perhaps what they are looking for and what they need in regards to discernment for ministry and theological education with and for Aboriginal Anglicans.