

The Diocese of The Arctic

ANGLICAN CHURCH OF CANADA



The Diocese of the Arctic is calling to receive in writing from members of the Synod of the Diocese and from members of the Provincial House of Bishops the names of any persons proposed by them as nominees for election to stand as one of three suffragan bishops, together with information as to the clerical position or office, address, email and telephone number of each person so proposed and a statement that the consent of that person to being so proposed has been obtained.

1. Canonical Requirements according to Canon IX of the Ecclesiastical Province of Rupert's Land

A person shall be eligible for election as a bishop if that person

- a. is of the full age of thirty years;
- b. is a priest or bishop in Holy Orders of The Anglican Church of Canada, or of a church in full communion therewith;
- c. is faithful in the doctrines and discipline of The Anglican Church of Canada as determined and defined by the official formularies of that church;
- d. is known and recognized within that person's community as being a person of integrity and moral stature; and
- e. has those qualities and abilities of leadership, experience and learning that will enable that person to fulfill the duties of a chief pastor in the Church of God.

2. Specific Qualifications and Requirements

The Diocese of The Arctic is seeking to elect and consecrate three suffragan bishops who shall have the following concerns, knowledge and experience. The bishops-elect shall;

- a. have knowledge of the Diocese of The Arctic and its mission in the Arctic;
- b. have or obtain a working knowledge of the Inuktitut language for ministry within the Diocese;
- c. have or obtain a working knowledge of the English language for ministry within and outside the Diocese;
- d. be willing and able to travel extensively in the exercise of his or her ministry;
- e. serve as incumbents of parishes in the Diocese in addition to serving as suffragan bishops;
- f. be concerned for welfare of the whole Diocese and actively support both the ministries of the Diocesan Bishop and the clergy under the direction of the Diocesan Bishop;
- g. be in a state of health that enables him or her to fulfill the demands of episcopal ministry;
- h. provide an official criminal record specific to the vulnerable sector prior to elections.
- i. (For international nominees) The bishop-elect will acquire a work permit and visa within a period as determined by the Diocesan Bishop.
- j. prior to the election provide the names and contact information of three referees, one of whom shall be the spouse if married, along with a *curriculum vitae* in the form prescribed. The referees will be contacted and required to respond to provide insights using the forms prescribed.

3. Other Considerations

In considering nomination, potential nominees should be aware:

- a. Remuneration shall be provided in accord with the standards of the Council of the North guidelines as they are applied in the Diocese of The Arctic. Currently, the base stipend is \$34,826.75 per annum; the length of service increment is \$269.40 per annum. This is the amount for each year of service per annum for every year of service up to a maximum of 25 years and the responsibility allowance is \$6 000.00 per annum.

A Government of Canada table governs a northern allowance for those living in remote communities.

- b. For the bishops-elect who are not currently resident in the Diocese, housing will be supplied by the Diocese in accordance with its policies and regulations.

- c. Relocation assistance will be provided as per The Diocese of The Arctic Rules and Regulations. Relocation assistance will be provided to the bishops-elect by the Diocese up to a maximum of limit 325 kilograms (700 lbs.) per adult and 115 kilograms (250 lbs.) per child for whom the Diocese pay travelling expenses. In the case of a single person, weight limit will be 454 kilograms (1000 lbs).
- d. Nominees to be shortlisted for election will be expected to attend the election process on 28 March 2019 to 30 March 2019. Costs will be the responsibility of the diocese. Travel and accommodation will be arranged by the diocese.

4. Due date for proposals for nominees.

Proposals from members of the Synod of the Diocese and from members of the Provincial House of Bishops nominees should reach the following address via posted mail, email or fax no later than 18 February 2019 at 15H00 (GMT-7):

The Diocesan Administrator
Box 190
Yellowknife, NT
X1A 2N2
867-873-5432
exe_officer@arcticnet.org

Additional information about the Diocese of The Arctic is available at www.arcticnet.org.

5. Diocesan Mission Statement

The Mission of the Diocese of The Arctic is as follows:

- A. to proclaim the Good News of the Kingdom of God, as revealed through the life, death and resurrection of our Lord Jesus Christ, and through the power of the Holy Spirit, and
- B. to enable all members of the Church to live out their Christian calling in parishes, the wider church, in society at large, and in the world.

A General Overview

- A) The first part of the statement concerns our responsibility to reach out to fulfill 'the Great Commission'.
- B) The key idea in the second part is the nurture of those who have responded to Jesus Christ so that they will become mature Christians.

A Closer Examination

1. The mission of the Diocese of the Arctic is...

While this is a statement for The Anglican Diocese of The Arctic, we should not see our primary role as catering to Anglicans. As Christians we are called upon to be witnesses without fear or favour towards anyone according to race, colour, age, gender or any other factor and without regard to diocesan or national boundaries.

2. ...to proclaim the Good News...

The idea of 'proclaiming' covers every method of propagating the Gospel by preaching, radio, television, written materials, personal witness and example. The 'Good News' is the message of salvation with all the width of experience and theology included in that, such as forgiveness, redemption, reconciliation, propitiation, justification and resurrection to eternal life.

3. ...of the Kingdom of God.

Our purpose is not to be seen as building up our churches, or for any self-seeking motive, but with its focus very clearly on bringing people into relationship with God. The 'Kingdom' concept includes God's Kingdom on earth, and in heaven, in times past, present and future, temporal and eternal and in terms physical and spiritual.

4. ...as revealed through the life, death and resurrection of our Lord Jesus Christ

The means to this end is uncompromisingly based on a relationship with Jesus Christ, recognizing his manner of life, his sacrificial death and his conquering of death with all the promise contained therein for human salvation.

5. ...and through the power of the Holy Spirit

At the same time we recognize that we cannot earn, buy or deserve that salvation, but are brought to it by the convicting, converting and indwelling power of the Holy Spirit. Further, we cannot hope to be effective in our own power, but are fully dependent on the grace of God.

In this section we also have a Trinitarian statement.

6. ...to enable all members of the Church

Having dealt with the Church's calling to reach out to the World, we now turn to the building up of its committed members. The idea of enabling includes such things as worshipping together, reading God's Word, prayer, love, mutual support, the sacramental ministry, praise, social functions and all the other ways in which Christians live as a helping community.

The little word 'all' is also important, as it implies that every Christian shares in this sort of responsibility. Here we have such important concepts as the priesthood of all believers and the involvement of both lay and clergy.

7. ...to live out their Christian calling

This phrase includes both speaking and living by Christian standards. More could have been added, such as 'by word and deed,' but it is better for the statement to be as brief as possible. As soon as we try to be specific, there will always be something important omitted so, once again, the wording is deliberately broad in scope.

8. ...in parishes

The implication here is that before branching out into other fields, Christians should have a home base, and should have learned and proved themselves in a local setting.

9. ...the wider church

Service begins at home, but then can lead to wider involvement, both in a wider diocesan sense, but not necessarily confined to one particular denomination. But still it is grounded in a commitment to the Body of Christ.

10. ...in society at large

This is a key phrase that encompasses the vast range of social responsibility and action expected of the Church.

11. ...and in the world

Here we have both our mission in its fullest sense and also our political responsibility.

In this second half of the statement we also find implied the Christian concept of stewardship, starting with responsibility at the parish level and leading to the stewardship of creation with all the environmental responsibilities that this implies.

6. Diocese of the Arctic – Profile

The Diocese of the Arctic covers an area of some 4 million square kilometres (1.5 million square miles) which is almost, one third the area of Canada and fifteen times the area of the United Kingdom. With a population of 94,683, the diocese stretches in the west from the border of the Yukon Territory, is bounded to the south by the 60th parallel and in the east includes the north coast of Quebec from James Bay to the tip of Labrador. To the north its ministry stretches to Grise Fiord, the most northerly permanent civilian settlement in Canada.

The people in this vast area, are mainly Inuit, Dene, Gwich'in and others from all over the world. We have congregations in 51 communities and all but 6 use their indigenous language for the main Sunday worship. Ten parishes are financially self-supporting and this number grows even though we live in the most expensive part of Canada. Although over half the Arctic's population identify themselves as Anglican there are a large number of Glad Tidings and Roman Catholic people and a few Baptist, Lutheran, Pentecostal and United Church congregations.

With such a huge Diocese there has always been a problem as to where best in Canada the Bishop of the Arctic and the administrative office of the Diocese should be located. When the Diocese was formed its bishop and his offices were located in Toronto but with the election of Bishop Cook, the Bishop Suffragan set up his residence in Yellowknife and when Bishop Sperry was elected the Diocesan also moved into the Diocese living first in Iqaluit and then in Yellowknife. In 1996 the diocesan office was relocated from Toronto to Yellowknife.

In a glorious ways Christ is active in the Arctic, but so are the forces of evil. We have many concerns, suicides, especially among the young is common, there's abuse of alcohol, drugs, sexual immorality, STDs, frequent abortions and few people marry. Per capita living the NWT, Nunavut and Nunavik have the most people living common law. The future is so uncertain with is extremely high housing shortage and unemployment.

In most southern parishes, clergy have a team to help in the overall ministrations of the parish; this is not so in most of the Arctic. We need to train people so that they are able to confidently lead, direct and manage the congregations they are entrusted with. Our Clergy, Lay Leaders, Wardens and Vestries need training so that church registrars are completed, and annual reports are shared with the office of the Bishop, General Synod and Revenue Canada.

Some measure of the commitment of Christ of the people of the North can be demonstrated by the fact that while southern dioceses are having to close churches due to diminishing congregations, many parishes in our diocese have had to build new churches because the old ones were simply too small for their growing congregations. In most cases these parishes have

taken on the sole responsibility of raising funds in order to build their new church. Another exciting change is that several more parishes will be attempting to become self-supporting. This is especially exciting in these times of fiscal restraint. It shows us that congregations are determined to see their church grow.

These are enormous concerns but in Christ's name, in the power of the Holy Spirit, the members of our Diocese see their commitment to Christ leading them to actions in hope that many these problems will be met and solved to the glory of God's name. Six years ago as we prayed seeking God about what to do, God directed us to look at our existing Diocesan Mission statement and as we looked at and prayed, a vision developed.

To briefly explain the vision, we felt led by the Lord to prioritize training of clergy, youth leaders, lay people and lay leaders. We narrowed our focus to: Family, Parish Development, Training of Clergy and Youth.

We need strong families, therefore there is a practical need for men and women to make lifelong commitments to each other in marriage. There seems to be a reluctance to marry or a fear of marrying. So we are encouraging those living common law to marry and we want to strengthen existing marriages and families. God ordained marriage saying it is not good to be alone. We want to help strengthen families by promoting marriage and commitment between husbands and wives. Relationships are fragile and are strengthened through making covenantal promise, "I will not leave you." The choice to stay with one another in the most difficult times of life strengthens our minds, our emotions and our faith.

Along with strengthen families by promoting marriage and commitment between husbands and wives, we need ministers who will train moms and dads how to mentor and disciple their children to become peaceful, compassionate leaders who bless others and help communities prosper.

God's plan was for children to be raised knowing they are not alone and that they could be raised in the security of parent's committed to each other in the covenant of marriage. The need for family based education for children's faith, their sense of stability, acceptance, confidence and security. There is a great need for parish based Christian formation to answer questions of life and challenges from society. We need to improve Christian formation for baptism preparation, confirmation and youth development.

We also we need ministers who will help:

- develop ways to enable all church members to live out their Christian calling and look for practical ways to reach out to their friends, neighbours and communities with the gospel of Jesus Christ. Un-churched people need to know that the church and its members care for them.
- and prepare their congregation how reach out to the un-churched where they live, work and play.

- train children to become leaders who are not just involved in church but are involved in their secular community as Christian Ambassadors.
- train moms and dads how to mentor and disciple their children to become peaceful, compassionate leaders, who bless others and help communities prosper.

We have had many people with feelings of hopelessness, or extreme pressures choosing to leave this world and end their own life. To help those who are experiencing the idea to leave this life we need to create support systems. The family is the greatest support network we have. We need clergy who can help teach them Christ's principles of living in covenant with God. This is why we reopened ATTS to train a new generation of clergy and develop ways to increase Christian Education throughout the diocese.

This is a long term plan and will need

1. Commitment on our part to stay focused,
2. Prayer for The diocese and ATTS that God the Holy Spirit leads us.
3. Financial help to build the school and employ the teachers.

Along with needing to support families, we need to support young people to help youth to provide support for their peers. This is why we have created a position for a full time youth coordinator. In the past the task for our diocesan youth coordinator was unrealistic. Parish priests or deacons could not do what was required, because they were busy leading their own communities of faith. In hope to provide inspirational direction to our youth, we have begun Regional and Diocesan Youth Events. Our hope is to help young people form support networks and develop ways to create a sense of worth, hope and well being. So many have chosen to leave this life and if we can help our young people to recognize and come along side a hurting peer and help them choose life, the investment will be priceless. Whether living off the land, or being a political leader to help with self-determination or cultural and economic stewardship, we want to be part of the process to help youth develop into confident inter-dependent people, who are able to function well in all aspects of society.

As a Diocese we need to support and pray for our youth coordinator and pray for God to provide financial assistance to support Youth Ministry throughout the diocese.

So Family, Parish Development, Training and Youth are our Four Mission Priorities. With God leading the Diocese is into an upsize mentality. Thinking and strategizing how to create the atmosphere so that our vision will be realized.

Some exciting projects are the revision of the Inuktitut Bible and the BCP. We also have some people who are working the Inuinnaqtun Bible

Travel in the diocese can be quite exciting at times. Imagine if you can, driving for hours at a time on an ice road! In the Eastern Arctic travel is limited to flying, boating or snowmobiling, while in the Western Arctic it is possible, to drive to 6 communities and in the winter to an

additional 2 communities by ice road. Imagine having a car problem on the Mackenzie River and calling OnStar, wouldn't they be surprised to learn you were in the middle of the Beaufort Sea!
