

# **THE DIOCESE OF THE ARCTIC HANDBOOK**

## **INTRODUCTION**

WELCOME to The Diocese of The Arctic.

“Working relationships are dynamic relationships, never static ones. Within the Christian community working relationships are opportunities for growth towards maturity for all parties concerned.” Taken from *Guidelines for Fair Employment Practices* developed by the General Synod Committee on Ministry.

We have each come to The Diocese with different gifts and with different expectations of how we can use those strengths. We hope that you will find your work with The Diocese of The Arctic a rewarding experience. Joining a new organization requires some adjustment. You meet new people, work in different surroundings and are confronted with new policies, rules and ways of doing things. In order to more readily acquaint you with The Diocese, we have prepared this handbook. It is hoped that it will answer many of your questions and provide a continuing source of reference.

As a supplement to the Rules and Regulations, this booklet is published as a help to workers in The Diocese of The Arctic, giving them information about the workings of The Diocese and approved ways and means by which things must be done within The Diocese. This booklet is supplementary to the Rules and Regulations (the latter always being in force) and, should the Rules and Regulations be changed, they will always have priority over anything indicated in this booklet.

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**1. ACCOUNTS – DIOCESAN:** *(See Appendix 1)*

Monies from a parish or mission should be sent to the Diocesan office with the forms provided for this purpose, by the Treasurer of the Vestry every month throughout the year, and a statement of total expenditures and receipts for the year sent to arrive no later than January 31<sup>st</sup>, so as to be included in the previous yearly statement of the Diocesan Treasurer. Please be sure that remittances to the office set out exactly why the money is sent and the purpose for which it is intended. Check that the sums of money sent the Treasurer through the year agree with the total on your books.

**2. ASSESSMENTS AND APPORTIONMENTS:**

The Diocese makes the following ruling so there won't be any confusion between the terms "Apportionment" and "Assessment". Those sums which every year each Diocese of the Church is expected to contribute towards the cost of general missionary work, the Board of Religious Education and the Social Service of the whole Church, will be called **Apportionment**. Each Parish and Mission shares in this, and its contribution is thus the apportionment for work outside the Diocese. **Assessments** relate to Diocesan needs and as such is each mission's share towards the overall and general expenses of the Diocese. (I would like to remind you that the costs of administration, the Bishop's travel and like expenses, are heavy in the Diocese). To clarify the matter further:

**Apportionment** – The work of God in the world at large.

**Assessment** – The work of God in our own Diocese.

**3. AUTHORITY & RESPONSIBILITY** *(See Regulation #1) (See Appendix 2)*

The Bishop of the Diocese (Diocesan) has overall authority in and responsibility for the management and direction of The Diocese of The Arctic.

**4. BAGGAGE SHIPMENT:** *(See Rules and Regulations #20)*

When a minister leaves the diocese to reside in the South or in another country, the responsibility for transportation of his/her personal goods shall be his/her, and he/she must make all arrangements for the dispatch of such goods from the mission station in accordance with Rules and Regulations. If however, the move is for employment reasons the employer is normally responsible for transportation of these goods.

**5. BAPTISMS:**

Baptism as an entry into the Church is an excellent idea, but we often fail to follow it up and make it important. Preparation for Baptism should always be held with the parents and Godparents. The service and number of sponsors should be as in the Prayer Book. To refuse for any reason to baptize a child infuriates parents; we need to place on them the responsibility for their children – make sure they feel that this is a matter between them and God, not between them and you. This is especially true over the difficult question of children born out of wedlock. We certainly can call on parents to produce Godparents who are really appointed by them for just the purpose of looking after the spiritual life of the child when and if the parents fail. Baptism services held in the Church in place of or during Morning and Evening Prayer before the whole congregation on Sundays are helpful. A suggestion is to have a special service for Godparents, so that they can examine themselves and see if they are willing to accept the responsibility.

**6. BANKING:** *(See Regulation #14)*

The Arctic Office will not pay accounts for purchases from local retail outlets, or from wholesale or other suppliers in the South, unless specifically authorized by the Bishop. It is incumbent upon each minister to have his/her own bank account into which his/her net monthly salary will be paid each month (after his/her debts with the Diocese are paid). A monthly cheque may be sent directly to him/her as he/she wishes. To enable the Treasurer to pay salary cheques into your bank account (if this is desired rather than direct to you), we require your instructions in writing, giving the name and branch of the bank, together with the number of your account.

**7. BENEFITS:** *(See Appendix 3)*

For information on coverage for extended benefits please go to [www.manulife.ca](http://www.manulife.ca) and set up an account and then login or call 1-877-765-2265.

**8. BIBLE – USE OF:**

The Bible and study of it has been the main backbone of evangelism in The Arctic. In the Eastern Arctic the knowledge gained from Bible reading has lead many to Christ and still does. The Church needs to go on giving teaching based on the Bible. Encourage daily Bible reading in the home; encourage this with young people. Have study groups if possible so that the Bible is better understood and freely read. Make sure you give people time in Church to find the lesson in their Bibles, before reading starts. Use the Bible in your evangelism and do not forget to use those Old Testament Books that are available.

**9. BUILDINGS AND CONSTRUCTION:** *(See Canons XII, XVII and Regulations 15, 24 & 28)*

When a new building is desired in a parish or mission, a request must be placed in writing to the Bishop and the questionnaire below must be filled in and returned to the Diocesan Office. No grant or loan will be given to any parish or mission that has outstanding debts to the Diocese. All plans for buildings must be approved by the Bishop's Executive Committee. No appeals for funds for buildings may be made without the Diocesan's permission.

Appeals To The Diocese For Capital Funds For Building Appeals must comply with the following and must be made before January 31<sup>st</sup> in any year. Must lay out needs as follows:

- i) Reason building or improvements needed
- ii) Amount parish will contribute
- iii) Consent of congregation and of Vestry to the project
- iv) How parish will raise the cost of this
- v) Total cost of venture (with quotation from a contracting party if not being built by the parish or mission)
- vi) What money is already on hand
- vii) If money is requested as a loan – how much
- viii) How will the loan be repaid
- ix) Provide a copy of blueprint or design for approval
- x) Final written acceptance must be made by Churchwardens as signifying approval of the Vestry, quoting the clause from the Minutes of the Vestry meeting

NOTE: Payments of loans or grants will be made only when job is proceeding to schedule or is finally completed. It must be understood that after blueprints have been approved, no changes can be made without consent of the Bishop's Executive Committee or the Bishop.

Changes in Buildings It is not within the jurisdiction of the parish priest or minister-in-charge to change or move around buildings, (either inside or out) as they may wish. They are the property of the Diocese of The Arctic, and no alterations, structural changes, moving or removal of buildings may be made, without the written consent of the Bishop. A mission house is not built for an individual; it is built for a minister running from the single man to a married man with quite a number of children. Therefore, the size of the mission house has been worked out with an average in mind, and changes must not be made.

Upkeep of Buildings Painting and general maintenance of buildings is the responsibility of the Vestry – this applies to both mission house and church. This is general upkeep and the Vestry must accept this responsibility either to do the work or to pay for having it done. It **may** be possible that the Diocese might make grants in exceptional cases if the parish or mission is unable to pay for major repairs to a house, but painting and routine repairs should always be the responsibility of the Vestry.

#### **10. DIOCESAN & PARISH LAYLEADERS:** *(See Regulation 9)*

Only the Diocesan and no one else can appoint a Diocesan Layleader or Parish Layleader. Before a person is appointed he/she must be:

- i) Recommended to the Bishop by the minister-in-charge through the vestry
- ii) Have been at work as an unofficial worker for some years
- iii) Some indication of their local standing
- iv) He/she must have references from at least three respected persons in the congregation
- v) Some outline of his/her knowledge must be given and details laid out as to where and from whom he/she obtained it
- vi) If he/she has not followed an acceptable course in any other Diocese, then he/she must take an approved course in the Diocese of The Arctic as laid down by the Diocesan.

Training In the training of a Diocesan Layleader, the first year's training is quite simple in material as determined by the Ministry Qualifications Planning Committee. No one may be given or wear a Diocesan Layleader badge nor be termed a 'Diocesan Layleader' unless he/she has been trained. After training a Diocesan Layleader is officially given a badge to which he/she becomes entitled by virtue of his/her training (this should be given at a special service). Diocesan Layleader and Parish Layleader badges are given as follows: Diocesan Layleader – after a full course; and Parish Layleader – no official training is required.

A ***Diocesan Layleader*** is one who has completed a training program and is able to move from one parish to another in the diocese and still retain their status as a diocesan leader.

A ***Parish Layleader*** is one who works directly under the authority of the minister-in-charge and is licensed by the Diocesan to a particular parish. If a parish layleader moves to another parish within the diocese, the new parish would have to apply to the Diocesan Bishop if they wish that person to be a layleader in their parish.

Layleaders' Badges A ***Diocesan Layleader*** is presented with a **bronze badge and red ribbon** which is the sole property of the Diocese of The Arctic and must be returned at the end of the person's term of service. It cannot be purchased. A ***Parish Layleader*** is presented with a **bronze badge with a blue ribbon**; this again is not purchased by the person, but is returned at the end of his/her term of service.

It is the job of a Parish Layleader and part and full-time Diocesan Layleader to advise the minister-in-charge of candidates for Baptism, people who desire Marriage, children who should be prepared for Confirmation and the sick.

All Layleaders

- i) Shall be responsible for services as instructed by the minister-in-charge, Regional Dean or Bishop.
- ii) They shall record all services with numbers attending, in a book especially provided for that purpose.
- iii) If so licensed shall prepare Confirmation candidates, Baptismal sponsors, Sunday School teachers' preparation classes and lead Prayer and Bible study groups and youth groups.
- iv) A Layleader may take a Baptism if a child is expected to die, but if the child lives, he/she must later be brought to the Priest who will receive him or her into the Church.
- v) Layleaders shall keep an inventory of the Church and mission equipment.
- vi) A Diocesan Layleader in charge of a mission shall keep the property in good repair and lead the Vestry in looking after the upkeep of Church and house.
- vii) They shall constantly visit their people near and far, especially the sick, and bereaved.
- viii) They will be leaders helping, not taking away the responsibility of the Vestry itself.
- ix) Depending on their work, they may hunt, trap and pursue other occupations whenever there is time or opportunity.
- x) Shall lead an exemplary life with daily Bible reading and prayer.
- xi) Should he/she live in a settlement where there is a Priest, he/she shall be subject to the Priest under the Regional Bishop.

**11. CHURCH HALLS:** (See Regulation 24)

The responsibility for a church hall shall be that of the Vestry or a Committee that they have appointed for the purpose. The upkeep and maintenance of it shall be the responsibility of the Vestry. There shall be no liquor served in any hall, nor shall gambling in any form take place within it. (Notice of this should be posted on the wall of the hall in the appropriate language(s)). Rental of the hall must be restricted. With regard to the conditions of the lease of the land:

- i) If it is leased for religious purposes only; it cannot be rented even for educational purposes;
- ii) Church organizations have first call at all times on the use of the hall.
- iii) Cost of lighting and heating shall be the responsibility of the parish. (The Diocese will not under any circumstances cover such costs.)

**12. CHURCHWARDEN:** (See Canons XII, XV, XVII and Regulations 7 & 10)

The office of Churchwarden has been recognized in the church for centuries as a position of dignity and responsibility. It dates from the 14<sup>th</sup> century and its importance has increased rather than diminished under modern conditions. The name is derived from the one duty that originally belonged to the office: the custody and wardenship of the Church property. Many other duties have been added in later times and in faithful and wise discharge of these duties laymen render most valuable service to the Church. The aim of the following is to give a clear and concise

statement of the duties attached to the Office of Churchwarden in the Diocese of The Arctic today:

Qualifications A churchwarden must be of the full age of nineteen years, a member of the Vestry and a duly qualified voter and Communicant.

Appointment At the Annual Vestry meeting of each congregation, one churchwarden is appointed by the clergyman in charge. The other is elected by a majority of those present who are entitled to vote. The two Churchwardens so elected hold office for two years. They are eligible, one or both, for re-appointment. In the case of the office of churchwarden becoming vacant during the term of office, the Minister shall in the case of the Rector's warden, appoint a successor at a special Vestry meeting or at a public service. But in the case of the People's warden, he/she shall summon a special Vestry meeting for the purpose of filling the vacancy. It is advisable that wardens be elected or chosen alternate years. It is not wise to re-appoint a person as a warden for more than a second time and for three periods at the most.

- i) Wardens are responsible for the collections taken at services and for the keeping of the books.
- ii) Repairs of buildings (both Church and house).
- iii) Requesting budgetary sums from the Vestry for each year's needs in accordance with Diocesan regulations.

Status The wardens are usually known as Rector's Warden and People's Warden, but this does not imply any priority or distinction of duties; while they may for convenience divide the duties of the office between them, their corporate powers cannot be exercised by one without the consent of the other.

Duties Finances are the responsibility of the wardens. The temporal prosperity of the parish depends to a very large extent upon them. The clergyman's real duty is the spiritual care of the parish and he/she should be relieved as far as possible, from all financial responsibility. While it is necessary to indicate here certain distinctions between the rights and duties of Rector and churchwardens, it is assumed as a matter of course that normally they work in close cooperation and harmony.

Relationship to Rector A Rector or Minister-in-Charge has no right to incur expenses on behalf of the parish without consultation with the churchwardens, nor may they commit the parish to expenditure without his/her knowledge.

Budget and Offering Envelopes It is a good plan to present to the Annual Vestry Meeting a budget, setting forth clearly the expected expenses for ordinary maintenance, repairs and desirable improvements. An attempt should be made to lead every wage earner in a family to become a regular contributor to parish expenses and to extra parochial needs. Experience has shown that offering envelopes provide the best system for such regular contributions.

Books The wardens shall be responsible for maintaining a proper set of books to reflect at all times the financial position of the parish. They should be prepared to submit if so desired a quarterly statement to the Vestry that has been properly elected or appointed at a General Congregational Meeting. The books shall be opened to inspection by the Rector at all times. They must be presented to the parish auditors in sufficient time for the auditors to make a proper audit and to present an audited statement at the Annual Vestry Meeting.

Bank Account A bank account shall be kept by every parish. Payments on assessment and apportionment should be remitted every month to the Diocesan office. Under no circumstances should the offerings of the congregation for missions, Diocesan purposes, special appeals, be used even temporarily for parochial purposes.

Treasurer The Vestry shall elect a Treasurer, but such an appointment or election does not release the wardens from their entire responsibility for the finances of the parish.

Signing of Cheques two persons shall sign all cheques, one of whom must be the rector or the rector's warden and a designated member of vestry. The names of those having signing authority and any changes in signing authority is to be reported to the Diocesan Treasurer.

Relationship To Vestry The following will act as a guide to wardens and councils, as to their respective duties:

At the Annual Meeting of each congregation of the Diocese, there may be appointed a Committee to be known as the Vestry and composed of:

- i) The Rector or Incumbent;
- ii) The Churchwardens;
- iii) Such other members of the congregation as shall be elected at the Annual General Meeting.

Parish Records It is the duty of the wardens to see that a register is kept in which shall be recorded the dates and hours of all services held in the church, names of officiating clergymen, number of those present, number of those communicating, etc., also, to provide the Rector with adequate books in which to record all weddings, funerals, baptisms, confirmations, churchings, etc. It is the duty of the wardens to count the number of those present at the regular services and to enter the figures in the proper register.

Provision of Requirements for Services It is the duty of the churchwardens to see that provision is made for the conduct of the services of the church as follows:

- i) A Flagon for the wine, a Chalice or Cup, a Paten or Plate, and proper linen for the Service of Holy Communion.
- ii) A sufficient quantity of the best wheat bread and of good wine for the Lord's Supper.
- iii) An Alms Dish and Collection Plates or Bags for the Offerings.
- iv) A Bible, a Book of Common Prayer, and Registers for Services, Baptisms, Confirmations and Burials.
- v) One or more Surplices.

They shall take care that due reverence is observed both within and without the Church during Divine Service.

At Services: In the absence of the parish clergy, they should receive and welcome any visiting Anglican Clergy or Parish Layleaders. They should receive and welcome any strangers in Church, providing them with seats and books. They should ask the names and addresses of newcomers and strangers, frequently attending the Church and give them to the Rector. Wardens may ask the Vestry to appoint sidesmen to assist them in these duties at Divine Services.

Relationship To The Diocese:

- i) No land, Church, Rectory or other Parochial building shall be sold or leased, mortgaged or otherwise encumbered, except on the written direction of the Diocesan. No parish shall incur any financial obligation without the written consent of the Diocesan.
- ii) No Church, Rectory or other Parochial building shall be erected, purchased or otherwise acquired, or have structural alterations made thereto or be removed from one locality to another, and no land shall be purchased or otherwise acquired, without the written consent of the Diocesan.

- iii) Any windows, furnishings or equipment given as memorials, must be approved by the Diocesan before being accepted by the Incumbent.
- iv) The amount of the apportionment is the congregation's share of the Church's work outside the parish including minister educational and social service work. The total amount required is apportioned by the Bishop's Executive Committee to the congregation on the basis of their ordinary expenses for the previous three years. It should always be borne in mind that the total apportionment is the bare minimum to carry on the existing Church's work.

Assessment is the amount contributed by the parish or mission towards the cost of running the Diocese. The Bishop's Executive Committee will set this amount each year. All cheques and money orders sent to the Diocesan Office should be made payable to The Diocese of The Arctic. How the amount of the cheque is to be applied should be itemized at the foot of the cheque, on the back, or on an attached memorandum.

Care Of Church The wardens shall be responsible for the heating, ventilation and cleaning of the Church and its furnishings, and shall not allow it to be used for profane purposes.

In Matters Of Dispute In the event of the churchwardens being unable to agree on any question coming within the scope of their duties, the matter in dispute shall be referred by either of them or by the incumbent to the Bishop.

Mission House Or Rectory It is the duty of the churchwardens to see that the mission house or rectory is maintained in proper condition and that improvements when approved by the Diocesan are made at the earliest opportunity.

Minister's Stipend It is the duty of the churchwardens to see that the minister's or rector's stipend, or the proportion of stipend set by the Bishop and agreed to by the parish, is paid regularly.

Warden's Duties Besides seeing that the general structure of the church and mission house are cared for and that adequate repairs are made where necessary, it is the warden's duty to see that church collections are counted by two persons (either themselves or others appointed for this purpose), and the monies so collected entered into a book and initialed by both of the persons who count the money, the sum then being handed to the Treasurer. A parochial bank account can only be opened when a Vestry records in its minutes the authority given to the wardens to open an account at such and such a bank. Two signatories must be appointed to sign for withdrawals of cash though it is usually wise to have three, so that should one person be away, two can act. This protects not only the whole church but the individuals (with right of signature) by making sure that the cheque cannot be cashed without due authority. It is the duty of the rector's warden to look after the interests of the rector and if the rector is unable to approach the vestry on some matter (due to absence or otherwise) this may be done through his/her warden.

All the foregoing duties of wardens are specifically monetary. This however, is not the main part of their work. It is expected that the wardens will advise the rector of the spiritual needs of any parishioner who desires or needs them. Where necessary to inform him/her of visits desired by the sick for the purpose of Holy Communion or otherwise, so that at all times the minister may be aware of the needs of his/her people. In this way, the wardens play a very important part in the life of the people and of the church at large.

At the annual meeting of the congregation, the churchwardens should make a statement to the people of the fulfillment of their duties and what has been achieved throughout the past year and their aims for the future of the church. They are, of course, required to see that the parish does

not run into unnecessary debt and to help maintain a vision within the church, both temporal and spiritual.

**13. CLERGY:** *(See Canon XVI and Regulation #19)*

Work Of Priest A priest may do all the things a Deacon may do and the following in addition:

- Celebrate and administer Holy Communion.
- Perform the Marriage Ceremony.
- Pronounce the Absolution.
- Give the Blessing.
- Preach.

The Work Of A Deacon

- To assist the Priest.
  - To take services.
  - To preach if the Bishop so instructs him/her.
  - To read the Word of God.
  - To teach young people.
  - To teach the Catechism.
  - To visit and find poor people who need help, and the sick.
  - To live according to the doctrine of Christ – i.e. to live as near like Jesus as possible.
  - To obey the Bishop, Archdeacon or the Priest who is in charge.
  - To assist the Priest at Holy Communion by giving the Cup.
  - Marry people if the Bishop gives permission.
  - He may bury people.
  - He may baptize.
- A Deacon May Not
- Pronounce the Absolution
  - Give the Blessing
  - Celebrate Holy Communion.

Leave of Absence No clerk in Holy Orders may be absent from the charge of duties to which he/she is licensed, for longer than one month in a year, except if he/she is on vacation in accordance with the Rules and Regulations, or has obtained leave of absence in writing from the Bishop. No leave of absence from the Diocese will be granted for longer than two years, but may be further renewed at the discretion of the Bishop.

Clergy Removal From Diocese If a priest desires to remove from the Diocese he/she may do so if he/she is free of obligation, he/she shall apply to the Bishop for Letters Dimissory which will be either sent on to the Bishop of the Diocese in which he/she wishes to work, or given to him/her to take to the said Bishop. This complies with the Canons of the Anglican Church of Canada. This action makes it necessary for the Treasurer to transfer him/her to the other Diocese with the Pension Fund and see that he/she is so registered.

**14. COMMITTEES OF SYNOD:**

Credentials Committee checks that each delegate is really the person rightfully sent to represent their parish.

Nominations Committee accepts nominations, on the required forms, for elected position, apart from that of Synod Secretary, for presentation to the Synod at the time of the election.

Resolutions Committee receives resolutions and, where necessary, suggests improved ways of having them presented. They also reject any resolution, which may not concern the work of Synod.

Agenda Committee guides the Synod during its meeting so that all matters on the agenda are discussed at appropriate times.

Scrutineers Committee is responsible for the counting of ballots after an election.

Committee to Study the Bishop's Charge after the presentation by the Bishop of his/her Charge, this committee talks with members of Synod about what has been said and formally responds to it on behalf of Synod.

Executive Committee acts between Synod sessions on behalf of the Synod, meeting each year and reporting its actions to the Synod when it next meets.

Synod Organization Committee is responsible for arranging the Synod with regard to its meeting place, accommodation, travel etc.

Finance Committee encourages wise stewardship of personal, parish and diocesan funds across the Diocese advising the Executive Committee about the availability of money for diocesan commitments and projects.

Translations Committee is responsible for the oversight of all translation work undertaken in and for the Diocese.

Canons and Constitution Committee – is set up to review the Canons and Constitution and Rules of Order of the Diocese, which may, from time to time, under the direction of Synod, be amended or changed.

Youth Committee is responsible for the work of Northern Lights. (The Diocesan children and youth program).

Building Committee advises and recommends to the Executive Committee actions on all building projects in the Diocese whether for churches, parish halls or parish houses.

Doctrine and Worship Committee is to advise the Bishop on changes, which it might feel are necessary in the worship books, published by the Diocese where such changes relate to doctrine and liturgy. It is to encourage the use of approved new forms of worship throughout the Diocese, when it feels that such use is appropriate and helpful to the life of the Diocese. This committee is also called on from time to time to respond for the Diocese with regard to liturgical changes about which the Diocese is asked an opinion.

Hymn and Chorus Committee acts in such a way as to coordinate all work done in this area in order that the Diocese may eventually be able to share the hymns and choruses it has within the appropriate language areas.

Social Responsibilities Committee is to help the people of our Diocese to be more aware of certain national and international issues about which Christians should be concerned and involved in appropriate action (eg Spousal Assault, World Hunger).

ATTS Advisory Committee is to help the principal deal with matters related to the quality of the programs, program content and policies for the school.

## **15. CONFIRMATIONS:**

By unanimous consent, it was agreed at the 1961 Synod that children prepared for Confirmation, with very few exceptions, should be of the age of 14 years when they really understand and know what they believe. It is wise to check the Baptism of all candidates for Confirmation, as it has been known that a person has been confirmed who was not baptized. All candidates shall be thoroughly prepared before presentation. None shall have the initial preparation afterwards, save

at the express wish of the Bishop. A copy of the names and ages of those Confirmed, together with the date of Confirmation, shall be sent to the Bishop on the form provided for his/her records and a copy may be kept in the Registers for the Parish.

**16. DEFINITIONS** *(See the Constitution of the Diocese)*

Communicant is one who has communicated in a congregation of the Anglican Church not less than three times within the last twelve months provided he or she has had the opportunity to do so.

Parish is one or more congregations as it or they may be designated by the Executive Committee from time to time.

Cleric or Clergy includes bishops, priests and deacons.

Lay Member of Synod is a communicant not in Holy Orders, of the full age of eighteen years, who is a parishioner able to vote in a parish meeting and who has been duly elected for the parish.

Quorum of Synod shall consist of at least one-fourth of the clergy of the Diocese, and one-fourth of the lay members of the Diocese registered.

**17. DIOCESAN APPRECIATION AWARDS:** *(See Appendix 4)*

A diocesan appreciation award has been created that can be given to express thanks or appreciation for services done for the Diocese by members of the diocese or those outside of the diocesan family. The award is a plaque with the Diocesan Crest on it and a plate which can be engraved. Up to three awards can be made each year. Written submissions of names, giving the reason for the submission are to be sent to the Diocesan Office by August 1 each year and recipients of the awards for the year will be announced at the fall meeting of the Executive Committee. The recipients shall be decided by a committee made up of the regional deans or their appointees and will be chaired by the Dean of the Cathedral. To maintain the highest standards, at least five of the seven regional deans should assent to the awarding of each individual plaque. The Diocesan Bishop may make an award to any person over and above the three annual awards.

**18. DIOCESAN HEADQUARTERS:**

Diocesan headquarters are at 4910 – 51<sup>st</sup> Street, Yellowknife, NT. We have made available to those travelling through Yellowknife, several rooms in which they are invited to stay. These are not permanent guestrooms for long stays, but are available for up to two weeks stay at a time. There are cooking facilities and of course beds and everything necessary for a short stay. Food can be purchased at stores very close to 4910 – 51<sup>st</sup> Street, and there are several restaurants in the vicinity. If you use these facilities, please keep them clean. If you are desirous of using them, book well in advance.

**19. EDUCATION:**

Continuing Education: The Continuing Education Plan provides an opportunity for both clergy and lay employees to develop their interests and enrich their lives. All clergy and lay staff automatically join the Continuing Education Plan on their first day of employment. Upon joining, a Continuing Education Plan account is set up in the employee's name and benefits accumulate in the account. With the approval of the bishop, the Continuing Education Plan will be used to cover the cost of any continuing education program or course of study, books related

to education development, or relative computer hardware or software. For further information contact the diocesan office.

Sunday Schools: Teacher training in Sunday Schools is very important. Give all the help you can, and if you have needs which you can't meet, ask for help from the Bishop. Use all age groups for teachers. Have training classes each week. Make all work consecutive so that it is understood. Keep a record so that someone who follows you can understand what has been taught. Teach your teachers how to tell stories, how to present lessons, etc. Use the Scriptures and let the children read them, and if possible see that each child has a New Testament.

## **20. EPISCOPAL VISITATIONS:**

The Regional Bishops whenever possible makes a yearly visit to each mission. The Diocesan Bishop will visit each region yearly. These visits are of course made firstly for the taking of Confirmation Services and candidates should be prepared well in advance, and the names placed on a special sheet provided for by the Diocese. A copy of this form duly filled in and signed should be given to the Bishop before he/she leaves, or sent to the Arctic office. The second reason for an Episcopal visit is to help the minister with spiritual and temporal problems. Part of an Episcopal visit is to meet the Vestry and Churchwardens. The visit can be brief and if a Vestry meeting is called for business, the matters discussed should be confined to the business in hand. If it is desirous for a special reason that the Bishop visit shut-ins, transportation should be arranged for a quick visit. If there is a problem or crisis whereby an impending deputation will be seeking the Bishop, advise him/her beforehand as to they why and wherefore, which will help him/her to give a considered, rather than a rush decision and answer.

## **21. EQUIPMENT ON MISSION STATIONS:** *(See Regulation #13 and Canons XII & XV)*

The mission seeks to have all necessities on hand and leaves the frills and suchlike to the minister's personal choice and purchase. The minister who is in charge of the mission does not own the mission properties and therefore, furniture and other goods are not to be loaned or given to anyone. If there are certain pieces, which you do not wish to have and so are not used, they should be stored, so that the next minister can later take them into use. With such articles as cots, cribs, etc., which a child uses, and a childless couple have no need of them, storage is essential, and all such goods must be kept on inventory.

## **22. RESIDENCE/OFFICE BUILDING - IQALUIT:**

This building was erected by the Parish/Diocese to take care of the residential and office requirements of clergy in the community. A portion of the facility was set aside as a transient centre for personnel of the Diocese. Mission personnel are welcome to use this, under the following conditions:

- i) The length of stay is restricted to people who pass through the place and the centre is not a residence for any length of time, or for those who just wish to visit.
- ii) If the person staying in the guest house is staying there on mission business or if the Diocese is responsible for provisions for that person, reimbursement will be made to the person concerned, on receipt of a statement by the Diocesan Treasurer of expenditures made on necessary foods.
- iii) The Diocese is not responsible for food or meals provided by any person in Iqaluit at either the homes of private persons, or at a mission, or in a restaurant.

- iv) Those who use the building are asked to keep it clean and tidy and to replace any breakage, which may occur.

### **23. HEALTH CARE**

Residents of the Northwest Territories, Nunavut and Nunavik are entitled to health care under the various government health plans. These plans are normally available to all residents. To apply for coverage you should apply to the appropriate government department. More information is available from the Diocesan office.

### **24. HOUSING (See Appendix 5)**

Housing is normally provided for the incumbent by the parish. More information is provided on this matter in the Rules and Regulations of the Diocese. In some cases incumbents have decided to purchase their own home. When this happens an allowance is given to the incumbent based on information provided to the Diocesan Office.

### **25. INCOME TAX:**

By law must be deducted at salary source, and be sent to Government. Thus a set amount is deducted from salaries each month. The amount is based on the number in family, income, etc. Missionaries must make up their own Income Tax return at the end of the year on the forms prescribed by Government. In the Province of Quebec, two taxes are paid one Federal and one Provincial, each separately. In the NWT and Nunavut the Federal and Provincial taxes are paid together in one sum. There is however, no difference in the amount of tax paid. The Treasurer of the Diocese will provide a form each January, showing the amount of tax collected from the salaries of the employed personnel during the preceding year. If this does not arrive, ask for it, as it is necessary for you to have before you can fill in the required Income Tax return.

### **26. INSURANCE: (See Canon XII)**

The Diocese will carry fire insurance on mission property within the Diocese. The costs of this insurance will be billed to the individual parish, as it is the responsibility of the congregation.

### **27. INVENTORIES: (See Canons XII & XV) (See Appendix 6)**

An inventory shall be kept at each parish and mission station, of all furnishings in the church building, with dates of installation and names of givers indicated. This must be kept up to date at all times. Copies should be in the registers and a copy is to be sent to the Arctic Office. A yearly December inventory of the mission house shall be taken and items noted room by room by December 31<sup>st</sup> of each year. A copy of the inventory must be sent to the Arctic Office and one copy should be retained. If articles of size are to be replaced, advice of the need, and permission to scrap the old article, must be obtained from the Diocesan. When a minister goes north he or she naturally wishes to know what is on inventory in the mission house. If you are transferred to a new mission, you will also need to know what is there. A copy of the past December 31<sup>st</sup> inventory can only be sent if we have a copy of it. We aim to keep each mission house in good shape, but this depends upon how household goods are treated. Remembering that they are bought with money given for God's work, items on inventory should receive all possible care, for they are on trust to us.

## **28. ISSUERS OF MARRIAGE LICENSES:**

In the NWT, Nunavut and the Province of Quebec, certain persons are official issuers of marriage licenses. If you are appointed as such, follow the procedures given by the Province or Territory. Read carefully the instructions that come with the appointment and follow them, and make the necessary returns regularly.

## **29. LAYMEN – to assist at Holy Communion:**

A growing tendency in the Church is to have laymen assist at the service of Holy Communion. It is permissible within the Diocese for a layman to help by reading the Epistle or Gospel. This is sometimes necessary when the white minister cannot read Eskimo very well. To assist by administering the Chalice is not permitted to laymen for the following reasons:

- i) Because with the small numbers in our churches it is not necessary and
- ii) Because of possible abuses by Diocesan Layleaders in far off and isolated places.

Parish Layleaders: Parish Layleader's duties shall include those of helping the minister in Church, but as he/she will not have been trained, there should be no question of his/her preaching. However, he/she may read prepared sermons given to him/her by the minister or the Bishop or the Archdeacon. There will be no remuneration for the services of such a person. No Parish Layleader shall receive recognition as such until after he/she has served voluntarily for 5 years and the congregation where he/she lives agree that he/she is an apt and suitable person to be considered a Parish Layleader. His/her work shall consist of reading the lessons, taking part in the service under the direction of the minister, or taking all the service if the minister is not present (until such a person has had a very definite course of training, it is not wise for the church to appoint him/her officially to preach, for if he/she teaches strange doctrines, they will be held by friend and foe to be the doctrines of the church and spoken with the church's sanction). If the taking of services by one particular layperson is to be official, it will be necessary for the minister-in-charge to gain the Diocesan's consent in writing. (It should be noted here that the aim of these regulations is not to stop an isolated man/woman from taking services, but that those whom the church sanctions, must themselves be taught and be such as have the approval of the church.)

## **30. LEADERS – Future:**

The need of the North is for leaders and a people proud of their heritage. This we have to achieve by selling the idea of being a leader to the people. We need to present and challenge youth with the need of priests and deacons now and for the future. We need young people whom we can train and who will seek to serve. The idea of service in God's work should regularly be placed before the children in Sunday Schools. Also they should be told of the need there is for Parish Layleaders and Diocesan Layleaders. The creation of leaders in the church spells out the success or failure of the church of the future.

## **31. LEAVE - Financial Assistance in Emergencies:**

The guidelines for assistance in the case of compassionate travel are:

- i) The situation must be an emergency and of an immediate life threatening situation or death.
- ii) It must involve the employee or family member of the employee or spouse being in one of the following categories: grandparent, parent, spouse, child or sibling.

- iii) A maximum of 2 people at 50% of travel cost within Canada will normally be paid. Anything beyond these guidelines will be at the discretion of the Bishops.

**32. LIBRARY: (See Appendix 7)**

A collection of simple English books for teenagers to use will be increasingly helpful at every mission. Appeals for suitable books could be made by the minister-in-charge to his/her friends. If you have no library now, start one, but don't use poor material (better no library at all than one that gives wrong ideas.)

Video Library

A video library has been established at the Diocesan Office, a listing of these videos is available upon request. As well, the videos can be requested and sent to your parish for the cost of shipping.

**33. MEDICAL:**

Grants: There are funds available in the church from which grants can be made under certain conditions to assist clergy and their dependents if sickness strikes. Application for such help shall be made through the Bishop.

Expenses: (Please read and act upon Section 18 – 18.01 and 18.02 Medical Expenses of Clergy in the Rules and Regulations).

**34. MINISTRY – Teaching:**

A long-term well-laid out plan of teaching in your sermons and Sunday School work is advised. Keep a record of what you teach for the use of others who follow you, so that time is not wasted in repeating subjects. However, it is necessary that we remember that each ten years brings to the fore another generation and they also need to be taught, so that there is a need every so often of repeating sermons and teaching.

**35. MISSION STATEMENT:**

The mission statement of the Diocese of The Arctic is as follows: 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 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.

**36. NAMES OF PLACES:**

Aklavik	
Tuktoyaktuk	
Inuvik	
Fort McPherson	- Teetl It Zeh
Tulita	- (Fort Norman)
Wrigley	- Tthedzeh koe
Fort Simpson	- Liidii Koe
Hay River	- Xatvo Dehe
Yellowknife	- Sombak'e
Fort Smith	- Thebacha
Kugluktuk	- (Coppermine)
Sachs Harbour	- Ikaahuk

Holman	- Uluqsaqtuuq
Cambridge Bay	- Ikaluktutiak
Taloyoak	- (Spence Bay)
Gjoa Haven	- Uqsuqtuq
Arviat	- (Eskimo Point)
Whale Cove	- Titirarjuaq
Rankin Inlet	- Kangiqting
Baker Lake	- Qamanittuaq
Coral Harbour	- Salliq
Hall Beach	- Sanirajak
Igloodik	
Nanisivik	
Resolute	- Qausuittuq
Grise Fiord	- Kausuittuq
Little Cornwallis	
Arctic Bay	- Ikpiarjuk
Pond Inlet	- Mittimatalik
Clyde River	- Kangiqiugaapik
Qikiqtarjuaq	- (Broughton Island)
Pangnirtung	
Iqaluit	- (Frobisher Bay)
Apex	- Niaquguk
Kimmirut	- (Lake Harbour)
Cape Dorset	- Kingnait
Great Whale River	- Kuujjuarapik/Whapmagoostul
Sanikiluaq	- (Belcher Islands)
Inukjuak	- (Port Harrison)
Puvirnituq	
Akulivik	
Ivujivik	
Salluit	- Sugluk
Kangijsujuak	- (Wakeham Bay)
Quaqtaq	- Koartak
Kangirsuq	- (Payne Bay)
Aupaluk	
Tasiujaq	- (Leaf Bay)
Kuujjuaq	- (Fort Chimo)
Kangijsualujjuaq	- (George River)
Repulse Bay	- Naujat
Umingmaktuk	- (Bay Chimo)
Kingauk	- Bathurst Inlet

Names – Standard spelling: The following are used in Eastern Arctic to avoid confusion between one Order and another:

Bishop	- Iyokektooeeyearluk or Iykiktooeeymarik
Priest	- Iyokiktooeeyee

Deacon	- Iyokiktooeeyeeshak
Diocesan Layleader	- Ekayurqtee Avuriqsujjivuaqaqvimi
Parish Layleader	- Ekayurqtee Tuksiaqvingmi

It is becoming increasingly evident that we must be careful in the spelling of names. So many people spell Inuit names differently. This can cause trouble when reports or money are sent to the officials or treasurer. There is a need for very careful use of the correct spelling not only in official journals but also in correspondence. Please keep to recognized spelling, and if in doubt inquire.

### **37. OFFICE STAFF:**

The following are items that apply to office personnel only. These guidelines have been adapted from the policies at the National Church office.

Attendance: Employees must attend work regularly and on time. When an employee's attendance is unsatisfactory, corrective action will be taken.

Hours of Work: At The Diocese there is a five-day workweek. Hours are 9:00 a.m. to 5:00 p.m. Alternate workweeks may be negotiated with your supervisor. If an office is to be closed because of bad weather or other emergency, the Bishops are consulted, usually by the executive officer, before a decision is made; then everyone will be advised.

Lunch Periods and Coffee Breaks: One hour is assigned for lunch. Your supervisor will allocate and inform you of your lunch period. Staff normally takes a one-hour lunch break. You can also take two 15-minute coffee breaks – one in the morning and one in the afternoon. There is a lunchroom in the Diocese office. A refrigerator and microwave are available for your use. You are expected to do your own cleaning up after using the lunch facilities.

Daily Devotions: There are daily devotions of worship at the office and all staff are expected to take part.

Sick Leave: The Diocese will grant 7 days of personal time off annually. These days are provided to allow payment for incidental illness or for incidental illness of a family member that requires you to be absent from work. (e.g. a child, partner or elderly parent). Should frequency or irregularities suggest misuse of this leave, your supervisor will discuss these concerns with you immediately. While the Diocese cares deeply about those who are ill or injured, abuse of the sick leave will not be tolerated. A doctor's certificate may be requested at any time. Whenever you are unable to come to work because of illness, you must notify your supervisor by the regular daily starting time. Every effort should be made to make personal contact with your supervisor. You are expected to remain in contact with your supervisor regularly during the sick leave period.

Bereavement (Compassionate) Leave: The purpose of this leave is to allow you a period of time for grieving, as well as funeral attendance. Up to three days leave with pay will be provided if you suffer the loss of an immediate family member. For these purposes, "immediately family" is defined as spouse, father, mother (and in-laws of the same), child, brother, sister, grandparent. Bereavement leave for any other family member or close relationship will be at the discretion of the bishop.

Discretionary Leave: From time to time you may request a period of time off during times of personal need. Personal leaves of absence are at the discretion of the bishop, and if granted, are typically without pay.

Jury Duty: The Diocese will allow leave with pay if you are called for jury service by the courts. Because you are allowed leave with pay, any compensation from the courts for services rendered shall be paid back to The Diocese. You will be responsible for your own expenses while on jury duty.

Vacation Leave: You need time off for vacation each and every year to remain productive and motivated. Vacation time is scheduled taking into consideration your preference, the workload, and the vacation period of other staff members and their seniority. You are entitled to 6 weeks paid vacation time in any calendar year and you are entitled to vacation travel benefits. (*see Rules & Regulations*)

Voluntary Resignation: If you intend to resign you must submit in writing your intention to resign from employment with The Diocese giving between two weeks and three months notice. A resignation is a voluntary, unsolicited termination of employment. On your last day, you must return keys and other relevant property of the Diocese. Your final pay cheque will be adjusted to include or delete outstanding vacation time.

Termination With Cause: Termination of employment will be deemed with “just cause” when an employee is guilty of willful disobedience or misconduct, or willful neglect of duty. Poor performance may also be considered “just cause”, provided the employee has been given appropriate direction and support on the job, specific notice regarding the need for improvement of performance, the opportunity and assistance to improve performance and, finally, specific warning of potential termination should acceptable improvement to performance not be made.

Termination Without Cause: From time to time, a bishop may decide it is in the best interests of the Diocese to terminate an employee without cause. Examples of when this might be necessary would include when priorities and/or financial resources change; when the scope of work changes; when qualifications required to perform a position adequately are expanded.

### **38. OFFICIAL RECORDS:** (*See Regulation 13 and Canons XII & XV*)

It is impossible to give you all the information on official records, but the following is an outline and we hope a guideline.

The Church's Records: A *Vestry book* must be kept in which is recorded all that is done at a vestry meeting. The minutes (written up by the secretary) must be read at the next meeting of the vestry and if approved or amended, must be signed by the rector or minister-in-charge. These minutes record all acts of the vestry. A *service book* is for the recording of every service taken; and one of these should be in every outstation as well as in every mission. The record should be kept not only of services, but record the number of congregation present, together with the amount of collection etc. The *register* is a book in which is recorded all baptisms, weddings, funerals and confirmations and constitutes an official record. A list of persons confirmed must be given to the Bishop immediately after a confirmation service on the special forms provided by the diocese, or sent to the Arctic office. Those who work in the Province of Quebec will keep the registers as required by Quebec law and as laid down – (note registers of civil status).

Government Forms: When completing government forms, note the number of forms required, note where signatures of witnesses are required and make sure that they are signed. Then send the forms to the correct official when completed.

Birth, Marriage And Burial: These three forms need to be filled in at the time you have officiated. In marriage, since the Bishop applies for your license from government, you act as a

government official. Possibly government officials may fill in some of these forms, but the responsibility of seeing that they are filled in, is yours.

**39. OWNERSHIP OF LAND AND BUILDINGS:** *(See Regulation 24 and Canons XII & XVII)*

All land and the buildings on the land leased or owned, are in the corporate name of The Bishop of The Arctic and buildings are insured under that name. No land or buildings in the Diocese may be held under any other name. If government leases land for religious purposes only, it may not be used for schools and other purposes not directly connected with the church. This also would apply to church halls as well as churches. If you are unsure of the ownership of the mission property on which your mission is situated, write to the Arctic office for details.

**40. PAROCHIAL VISITING:**

The newcomer can visit and learn language while doing so, while the minister of experience will have sick calls to people, calls to people in trouble and bereavement, but even that is not enough. He/she must call and visit everyone regularly. He/she will grow then to know the problems and needs of his/her people and he/she will be blessed with the opportunities presented. Remember never to leave a home without Bible reading and prayer. This applies also when people come to the mission house to see you. Remember nothing was ever truer than: 'A house-going parson makes a church-going people.'

**41. PARISH SUPPLIES:**

Registers and Parish Records: All books connected with running a parish can be ordered from the Diocesan Office. If the books are not available at the office, they can be ordered from the Anglican Book Centre (ABC). These supplies are to be paid for by the churchwardens or vestry. The following should be ordered directly, and cost covered by the parish:

Church Calendars: Place your order direct to A.B.C., 600 Jarvis Street, Toronto, Ontario, M4Y 2J6

Bread and Wine: Your communion supplies can be ordered direct from the Sisters of St. John The Divine, St. John's Convent, Botham Road, Willowdale, Ontario, and wine which should be ordered as sacramental wine, can be purchased direct from a liquor outlet.

English Bibles and Prayer Books: In the English language must be ordered through the Bible Society, or Anglican Book Centre.

**42. PARISH LISTS:** *(See Canon XV)*

In every parish there should be parish lists of names showing relationship of one person to another, as well as there being a card for each person, showing a record of his or her baptism, confirmation, marriage, etc. The diocese will supply such cards upon application, and these if kept up to date will supply almost all the information needed. Police and government official lists were often made in the first place from our records, as they had none. It is good however to keep our own up-to-date. If your cards are not up to date, the compiling of such by yourself or a Parish Layleader or Diocesan Layleader, gives an excellent opportunity for visitation and learning more about our people and their families. If you move from a parish, an up to date list will be more than helpful to your successor. He/she really has a right to expect to find it complete.

**43. PASTORAL LETTERS:**

From time to time pastoral letters are sent from the Bishop to the clergy. These are really ‘family’ and not for general reading. Also sent to the people are pastoral letters on things which apply to them and which it is hoped are helpful to them. Each mission station should keep these on file for much which is written is information needed by the minister now, and if not by him/her, by his/her successor in years to come.

**44. PENSIONS:** *(See Regulation #26) (See Appendix 8)*

Church Pensions: Details of the General Synod Pension Plan is in a pension booklet sent to you directly from General Synod. If further details are required, please write Pension Fund, 600 Jarvis Street, Toronto, Ontario.

The Canada Pension Fund: is based on a schedule put out by government. This has to be deducted at source and hence will be deducted from each monthly salary cheque.

**45. PRIMATE’S WORLD RELIEF AND DEVELOPMENT FUND (PWRDF):**

This fund is for helping famine, disaster, flood areas etc. as they arise throughout the world. The fund is set up so that individual persons make voluntary contributions, but no assessments are made to parishes. Contributions should be sent through the Diocesan treasurer.

**46. REGISTERS OF CIVIL STATUS – Province of Quebec:**

By appointment to the cure’ of a mission parish in the part of Quebec which belongs to our Diocese, the minister becomes ‘entitled to keep registers of civil status’. Don’t let the wording fool you, not only is this an entitlement, it is also an obligation. The minister (or any other officer entitled to keep these registers) is responsible for entering all acts of birth; marriage and death, taking place among his/her people. These are entered in duplicate registers, the larger of which stays in the mission, the smaller of which is sent to the appropriate authority, at the end of each year. He/she is also responsible for the monthly dispatching of the vital statistics forms, in the envelopes provided to the Ministry of Health, Demography Division, Quebec City. (Even if he/she does not personally fill these in, he/she is responsible for their being done and dispatched on time.) Children born, people married or people, who die outside the civil Province of Quebec, are not entered in these registers. If, eg., you have occasion to baptize a child born other than in this province, you record this baptism in the ordinary parish register, NOT in the register of civil status. By his/her appointment to a parish in Quebec, the minister becomes in effect a civil servant for the province, as regards acts, which affect a person’s civil status in the province. The first and last rule for missionaries so appointed, is “**TO READ AND KNOW THE LAWS UNDERWHICHHE/she WILL KEEP THESE REGISTERS**”. These are bound in with the larger register that remains on the mission station. They are reasonably clear, but they do require some study, and the more familiar one is with them the less likelihood there is of mistakes being made.

**47. REPAIRS:** *(See Canon XII)*

The parish or mission is responsible for repairs to both mission house and church. In major needs, an appeal to the Diocese can be made. Painting and general upkeep, both inside and outside, come under the name of repairs.

**48. REPORTS:** *(See Regulation 13 and Canon X) (See Appendices 9 & 10)*

Once a year a report must be sent to the Bishop covering all the work in the parish during the last year. Such a report is bound with reports from every parish and so constitutes the work of the whole Diocese over the past year. Please make sure your report is as full as possible, it is your own assessment of what you are doing and is the basis on which we can help you in your work. It should be typed on one side of the page only and with a left hand margin of at least one inch and should be on 8 1/2" x 11" sized paper. In the report, please deal with movements and problems and what is happening in your area. We have little use for statistics in a report (they go on statistical report forms).

Annual Report Form: (subjects to be covered and questions that need to be answered). This is to be sent to the Bishop and should arrive at the Diocesan office not later than January 31<sup>st</sup> of each year. Please note that this outline is to help you in making your report. If subjects or questions remain untouched, it will be considered that such do not apply or that nothing is being done about them. What area does your mission cover, and do all the people between your station and the next minister's station (on every side); have spiritual care from the Church? If not, what can you do about it? What could be done in other ways? What areas near you are uncovered and what can be done to see that they are covered? Is your work changing in character? If so, how? Is there extra work? Has the spiritual life of the people deepened? If so, how? How can the Church answer the new problems? What part are lay people taking in your missions?

Parish Layleaders and Diocesan Layleaders: List Parish Layleaders. List each Diocesan Layleader and state into which category they come; if possible, give the date of their appointment and by whom? Note their weaknesses and strengths. Can we help them to function better, and how? Attach to this report the translated report of your official Diocesan Layleader as made to you according to the Rules and Regulations.

Leader Material: Have you any leaders developing who might be trained? If so, give name, age and why you think them to be possible leaders.

Services: What part do Parish Layleaders take? What part do Diocesan Layleaders take? Has attendance improved? How? Has attendance decreased? Why?

Vestry: Of whom is it composed? What does it do? How does it work? Have they functioned well? Have they aims that they have not yet reached? What local improvements have the vestry made on the mission?

Apportionment: How is it accepted and was it covered this year? If not why?

Collections: Are these better or less than last year and why?

Visiting: How many times have you visited every Anglican family in the parish? How many times others who do not go to church? If some people have not been visited, explain why and what steps should be taken to reach them.

Buildings: Are they in good shape? Report on general condition and suggest improvements necessary or helpful, and tell if materials are on hand. How much of this work will the vestry undertake?

Church Building: Is it in good shape? Has the vestry cared for it? What have the people done to improve the look of the church – new furnishings, etc.?

Religious Education in Day School: How many classes? How often? Any need for help? What course do you teach? What class do you teach? What problems do you have?

Sunday School: How many Sunday Schools? How many pupils in each? How many teachers? What course is used? What needs have you? Has it grown?

Sociological and Moral Problems: Juvenile delinquency – state how and in what ways this has increased or decreased. Liquor – what is the situation regarding this? Better or worse? Explain other problems, telling of answers you have made work, and ask whatever needs which may be supplied by advice, etc.

Recommendations: How can your work be helped? What recommendations have you as to how the mission can be improved? Add any information that is pertinent which has not been mentioned above.

#### **49. SEXUAL HARASSMENT (See Appendix 11)**

The Diocese of The Arctic undertakes to ensure that all activities and work with which it is engaged uphold the values of love, truth and justice and are demonstrably free from violence, coercion and discrimination because of gender. It is our policy that sexual assault, sexual harassment or sexual abuse of any kind, whether to an adult, adolescent or child, male or female, by or to any staff person or volunteer, will not be tolerated.

Definition of Sexual Harassment: Several kinds of behaviour with a sexual connotation, if unsolicited and unwanted, and especially if repetitive, can be forms of sexual harassment. Examples include: suggestive looks or leers, obscene gestures, sexual remarks, comments, teasing or telling jokes with a sexual content, letters, calls or material of a sexual nature, imposed touching, closeness, invitation to touch or view sexually explicit materials, pressure for dates or activities with a sexual overtone, offering to use influence in return for sexual favour. Sexual harassment also includes discrimination on the basis of gender or sexual orientation, causing stress, intimidation or humiliation.

Definition of Sexual Assault: Sexual assault means any intentional use of force or threat of force against another person without his or her consent. Kissing, sexual contacts, fondling, or sexual intercourse with another without his/her consent is sexual assault.

#### **50. SELF-SUPPORTING PARISH: (See Canon III)**

A mission becomes a self-supporting parish when it becomes self-supporting in every way and so covers the entire cost of its operations including the rector's salary and other allowances and at the same time pays its assessment and apportionment. It must be totally self-supporting in every way and not dependent upon any assistance and help from anyone or anywhere. It then has:

- i) The right to choose its own rector (in consultation with the Bishop).
- ii) It must make sure that the allowance for freight and insurance on the rector's yearly supplies is allowed and that the cost of his/her freight on personal goods into the mission and return is paid by the parish.
- iii) If an outstation is operated as part of the mission, a car and gas allowance may be made by the vestry, but this is a local concern.

Self-Support: The aim of each mission is of course self-support. This means every mission paying for its own expenses in every way, including salary of the minister. This payment of salary should be brought into the picture as soon as possible and a budget projected for this purpose by the vestry. Every mission has responsibility for light, heat, assessment, apportionment, portion of salary and repairs to mission house and church. No other expenditures than these can be made by a mission; but assessment, apportionment and salary can be overpaid. No project such as a new organ or a capital cost project can be proposed or collected for without permission of the Bishop.

A *parish* is a mission that has become self-supporting and will continue to be so.

#### **51. SIDESMEN:**

It is an excellent idea to involve all the laymen possible in the affairs of the Church and a list of sidesmen can be rotated so that quite a number are given a task to help in the Church's work. They can be male or female, and while they should be over the age of 18 years, in general, young people should be trained and sometimes play their part. They should be chosen at the annual vestry meeting. Half should be chosen by the incumbent and half by the vestry. They should hold office for one year, vacancies during the year to be filled by the incumbent.

Duties: To assist wardens and to do anything asked by the vestry.

Special Duties:

- i) Make annual survey of parish.
- ii) Report to minister-in-charge, names of sick and people in need and to visit homes of those who neglect worship.

TO ASSIST WARDENS IN MAKING:

- i) Every member canvass.
- ii) Receiving and seating congregation in Church.
- iii) Take up offertory.
- iv) Maintain order in and about church, especially during services.

#### **52. STIPEND:** *(See Canon XVI)*

The clergy stipend is determined by the basic stipend (as determined by the Council of the North) plus length of service. If appropriate, responsibility pay is also included.

#### **53. STOP-OVERS:** *(See Regulation #25)*

Where a minister and family on mission or Diocesan business has to 'stop-over' with a fellow minister through no fault of his/her own, the Diocese will reimburse the host, if he/she makes a claim through the Bishop for such hospitality as was given. Details regarding number of people, length of stay and some estimate of cost is to be sent with each claim. The above does not apply to missionaries travelling on their furlough, nor does it apply to those who are 'visiting'.

#### **54. SUNDAY SCHOOL LITERATURE AND SUPPLIES:**

Churchwardens are responsible for the Sunday School and though the vestry may order supplies, the Sunday School should run itself and order its supplies through its own committee. No money can be taken from collections to pay for papers. They should come out of the collection taken in Sunday School or in a special collection for that purpose.

#### **55. SYNOD AND CONFERENCE DELEGATES:**

The Diocese will not be responsible for the loss of wages of delegates elected to attend a conference or synod, nor will it pay for food and allowances for any delegate's family while the delegate is absent from his/her home. The parish may choose any man whom they wish to go to synod, and this man must be either able to go without help or be subsidized by the parish or mission. It is an important principle that we want representatives free of ties to the Diocese so that they may speak for their people. This rule will not be broken by any Diocesan Grant, under any circumstances. It is not wise for a parish or mission to cover costs of this nature, and certainly no parish should reimburse a delegate for loss of pay. A delegate should be elected by

the congregation and he/she should be willing to take his/her part at a synod. He/she should be willing to make a report on all that has happened at synod, to the congregation when he/she returns. The delegate may not be elected by the minister-in-charge or the rector of a parish. Delegates must be prepared to submit a paper on any subject set by the Bishop and furthermore agree to speak to the people about what is said at synod after his/her return. He/she should be alert, capable and interested. If such conditions cannot be met, no delegate should be sent. Parishes or missions that have not paid their operating costs, assessments and apportionments, have no right to elect a delegate to synod.

**56. TAXES - Local:**

These are the responsibility of both self-supporting parishes and missions. Should lands in excess to the needs of the parish be taxed, such taxes may be the responsibility of The Diocese and control of such lands is purely Diocesan.

**57. TRANSLATIONAL WORK:**

There is work to be done, and an offer of help can be made to a member of the translations committee or to the Bishop. All translation work done by anyone needs to be checked by at least two other people before publication. If any translation is made by you or by someone in your parish or mission, two copies of the work with English translation should be sent for the Diocesan files and to enable it to be checked. Please attach the English translation so that anyone not knowing Inuktitut can find the correct manuscript. A good way is to type the title in English on the top of syllabic manuscript with name and date. New Testament, Prayer Books and portions of the Old Testament will be sent from time to time by the Arctic Office; these are to be sold NOT given away, at the prices advised by the Arctic Office.

**58. TRAVEL:**

If any minister travels outside his/her mission without the Bishop's permission, time absent will be considered as part of his/her holiday. All travel otherwise, must be by Bishop's permission only. Since sporadic visits are not budgeted for, permission must be obtained first from the Diocesan before they are made. If outside points are to be covered periodically a proposal as to how this can be done and by the cheapest and most effective way, should be sent to the Bishop who, if it is approved, will authorize such visits. Occasional arrangements and cost of travel to outside points in the parish will be covered by the Diocese only when such arrangements have the prior approval of the Diocesan and such approval must be for each trip or visit. If approved visits are to be made by air, wherever possible split charters should be arranged, providing that by so doing enough time is spent in the place visited, to see all the people, deal with all problems and to visit the people as well as take all services necessary. Unauthorized trips are charged to the account of the minister and refund payment by the Arctic Office not accepted. When application is made to travel, the following information is needed by the Diocesan:

- i) What will be the cost?
- ii) By what means will you go?
- iii) To where is the trip to be made?
- iv) On what rate is cost based?
- v) How long will you be away from your post?
- vi) What time will be spent at your destination?
- vii) How many other places can be visited and for how long, on the trip?

**59. UTILITIES:** *(See Regulation #29)*

The vestry is responsible for payment of the church; church hall and mission house utilities, and shall make payment direct to the person who sends the account. The Arctic Office will not accept or be responsible for these costs. There should be an electrical meter on each building, the church, church hall and the house, to meter electrical consumption. The accounts will thus, when rendered, be separate and easily identified. The same applies to water and cost of sewage.

**60. VACATIONS:** *(See Regulation #21) (See Appendix 12)*

Each year you are entitled to 6 weeks of vacation. You are expected to complete the request for vacation and have it approved by your regional dean prior to approval of your bishop. As well, the diocese will pay a maximum of 50% of the average cost of travel from your region to nearest major centre (ie Ottawa, Montreal, Winnipeg or Edmonton) per year for yourself, your spouse and up to three children under the age of 18. You should also apply for this benefit from the diocesan office.

**61. VESTRY:** *(See Canon X) (See Appendix 13)*

The vestry shall hold regular meetings at least quarterly. Its functions should be to consider whether and to what extent the church and the parish or mission is fulfilling its purposes among its own members, in the community at large, and as a part of the church as a whole. Further, to recommend such steps as will further these ends, the following being particularly recommended:

- i) To consult with, advise and assist the rector or incumbent and churchwardens and to coordinate the activities of the various local church organizations.
- ii) To assist the churchwardens in regard to securing the funds required for the purposes of the church.
- iii) To make recommendations in regard to maintenance of church property.
- iv) To assist the rector or incumbent and churchwardens in informing the congregation fully of the plans, activities and needs of the whole church.
- v) To assist the churchwardens in preparing for the annual vestry meeting, estimates of receipts and expenditures for the coming year.
- vi) To assist in organizing the congregation for visiting the sick and poor, calling on newcomers, making surveys and canvasses, and promoting generally the welfare and progress of the congregation and the church at large.

Material Considerations: The aim of the Diocese is to produce parishes, who like those ‘outside’ will accept and take over responsibility for light, heat, assessments and apportionments, and be spiritual homes for the people. This can best be done by having all work together to produce the cash to pay for goods and not rely on the Diocese to make up a deficit. Self-responsibility is a part of growth in a parish as well as in an individual. No vestry should spend any sum on itself until its commitments in the realm of heat, light, church upkeep and decoration, plus assessment and apportionment and part or whole of the clergyman’s salary, as appointed, have first been paid. This is of prime importance. Assessments and apportionments will be sent each year from the Bishop’s Executive Committee, who will review the capabilities of each parish and mission and the needs of the Diocese. Every mission and parish should have a vestry; all members of the congregation meet together to elect a vestry. Vestry members may be either male or female. Incumbents are wise if they see that the members representing their own race are appointed in

proportionate numbers to the number of such in congregation. (See also and read with care the data on churchwardens in this manual particularly with reference to vestries.)

Vestry Meetings: An *annual vestry meeting* shall be held in January of each year. Notice of the said meeting shall be given during Divine Service on the two Sundays immediately preceding the said meeting. In case there are more churches than one in the parish or mission, vestry meetings may be held for such churches at any time during the week succeeding the initial meeting, notice thereof having been given during Divine Services on the two preceding Sundays. *Special vestry* meetings may be called by the clergyman if he/she thinks proper so to do, by giving notice thereof during Divine Service on two Sundays preceding such meeting, also specifying the business for which the meeting is called. The clergyman shall call a special vestry meeting upon any application being made to him/her in writing by at least six members of such vestry.

Qualification of Voters: They may be male or female baptized persons who have reached the age of 18 and who have habitually attended public worship in the said church for a period of 6 months preceding the date of such meeting and who are regular contributors to the financial support of the church and who have not voted as members of any other vestry during the said six months. All voters must sign the following declaration if any member of the vestry so requires:

DIOCESE OF THE ARCTIC

Parish of .....  
Congregation of .....

“I do solemnly declare that I am a regular contributor towards the support of the ..... Church and have been an habitual attendant at Public Worship in the said Church for the space of six months prior to this date and am of the full age of twenty-one years and have not voted as a member of any other vestry within the said six months.”

Financial Year: The financial year for each and every vestry shall begin on the first day of January and end on the thirty-first day of December in any year.

Order Of Business At A Vestry Meeting: The order of business at the annual vestry meeting shall be as follows:

- i) Incumbent takes the chair. In his/her absence the chair shall be taken by such member of the vestry as the majority of those present entitled to vote at the meeting shall elect.
- ii) Opening prayers.
- iii) Appointing vestry clerk (if not already appointed or if absent.)
- iv) Reading, correcting and confirming minutes of last annual meeting and minutes of other meeting that have not been confirmed.
- v) Incumbent’s report upon condition, progress and needs of the parish.
- vi) Presenting and adopting churchwarden’s financial report with auditor’s certificate attached.
- vii) Adopting churchwarden’s parochial estimate in detail for the ensuing year including a statement of assessments and allotments.
- viii) Envelope secretary’s report.
- ix) Appointing by incumbent of his/her warden.

- x) Electing people's warden.
- xi) Appointing and electing sidesmen.
- xii) Electing envelope committee and secretary.
- xiii) Electing advisory council.
- xiv) Electing auditors.
- xv) Electing any other officers or committees.
- xvi) Presenting reports of all parochial organizations.
- xvii) General business.
- xviii) Adjournment.

Note that minutes of this meeting should be recorded in the language of the people. If people of two races are present, proceedings should be conducted in both tongues or else should be interpreted from each language to the other so that all present understand what is said and done. Notes of annual vestry meeting to be sent to the Arctic Office. The names of secretary-treasurer and churchwardens are needed immediately after elections. A vestry is a committee who has been selected by the congregation of a parish to represent them and to handle the affairs of the church on their behalf in a democratic way.

The Anglican Church is a democratic body and therefore, the laity must take its share in its management. Unfortunately this is not a very well known idea, but nevertheless, is one which should be understood by all the laity and clergy alike. Thus the vestry member is one who exercises his or her part of the ministry of the laity in parochial affairs.

The two main representatives on a vestry are the rector's warden – chosen by the rector – and the people's warden – chosen by the people. The choice of these people may be either once a year or once every two years. The vestry at its inception should determine by vote just how long a period of service should be. Should the wardens remain for a two-year period, one may be chosen the first year and the other the second year, thus ensuring that there is always an experienced person in office.

The vestry is composed of a body of persons chosen by a congregational meeting, which must be called at least once a year and should be held during the month of January where feasible. It is not advisable that a vestry should be composed of too large a number of members, as it may then become too unwieldy and because of the large number of members, many may not attend meetings.

The wardens are ex-officio members of the vestry and a treasurer and a secretary must be appointed or one person for the combined office of secretary-treasurer. It is advisable that the wardens should appoint an envelope secretary at the end of each year. The rector is usually the chairman of the vestry and has a deciding vote and in the case of difficult decisions, his/her vote breaks the tie.

The vestry also has a definite place to play in the church's life. It does not just exist to carry out the wishes of the rector, but only in relation to the good of the parish and to assist the rector. It is a body through which he/she may work to obtain help from the congregation in material things, spiritual ways and in the care of buildings.

It should be noted that the first call on the funds of the church after heat, light, assessments and apportionments, is the salary for the minister or rector. The sum as set up is agreed upon as being the responsibility of the parish to care for their rector, and it may be on the basis of a partial supporting or wholly supporting church. In a self-supporting parish, the rector's stipend has the first call; the second call is on the minister apportionment, whereby the individual congregation pays into the whole church.

It is the prerogative of the vestry of a totally self-supporting parish to send to the Bishop three names of clergymen they would desire for a rector when a vacancy occurs. To exercise this prerogative the parish must be self-supporting in every way.

Vestry members should realize that theirs is a post of responsibility not only within the local church, but also within the community and above all within the church at large. It is their part, as a section of a whole, to do all they can for the promotion of Christ's Kingdom not only in their own parish but also in the whole church at large.

Perhaps the most official definition of a vestry's responsibility is to be found in the Form of Constitution and Induction in the Prayer Book, wherein it lays down not only the responsibility of the clergyman to his/her people, but the responsibility of his/her people to him/her and his/her work. The last prayer before the blessing gives clearly the responsibility of the people: "Receive our supplications and prayers which we offer before them, for all estates of men in Thy Holy Church; that every member of the same, in his/her vocation and ministry, may truly and godly serve Thee; through our Lord and Saviour Jesus Christ" – here is clearly and distinctly emphasized the lay ministry of the church that both through his/her ordinary work and his/her contacts with others he/she may serve God – a lay ministry which emphasizes that the laity have a part to play in the church as well as ordained ministers. This lay participation is emphasized among the vestry members as they have an even greater part to play than the ordinary lay men. **NOTE:** A list of vestry officers must be sent to the Diocesan Office by or as soon after as possible January 31<sup>st</sup> each year.

## **62. VISITING CLERGY: Anglican and Otherwise:**

Anglican clergy from other Dioceses sometimes visit The Arctic and an opportunity is thus given for that person to witness to his or her faith. You may welcome at your discretion that person and ask clergy to preach if you wish. This means twice at the most. For greater involvement, advise the Bishop and request permission. With regard to Pentecostals, United Church, Baptists and other persons, including Roman Catholics, you must request permission from the Bishop to have them speak or take part in the services. Your wardens should also be advised that such visitors cannot be allowed to use the church when you are away or absent from the parish or mission.

## **63. VISITATION IN PRISONS:**

Forty, thirty or even ten years ago, there was little or no crime in The Arctic by Inuit, but as in all other things, they learned; and today crime can be found under all sorts of conditions. This is as true of the young as of the old. There are 'drop-outs'; people who make mistakes; others who are lost; and those who are becoming hardened criminals. We need to visit the prisoner in prison; we need to encourage our people to help the fallen back to a Christian way of life. We need to make our people proud of their ancestry. We need to teach this concept to our young people; we need

to emphasize the background of the people and make them proud of their culture. This is one of the greatest and most important concepts we can give them.

**NOTE:** In this handbook words implying the masculine gender include the feminine gender and the feminine includes the masculine. Also, words in the singular include the plural and the plural includes the singular.