

## *CURRICULIUM VITAE*

### **The Rev Vincent Neal Solomon**

Ordained Priest 2013  
Ordained Deacon 2012  
Spouse of Kristine Solomon  
Father of Daniel Solomon age 27

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Click here to view Video:  
[Vincent Solomon Video](#)

### **CAREER OBJECTIVE**

To work in a ministry position where my gifts can be utilized within the Anglican Church of Canada

### **SUMMARY OF QUALIFICATIONS**

- Ordained Priest of the Anglican Church of Canada
- Ability to proclaim the Gospel on a contextual basis
- Knowledgeable of Indigenous culture(s) ceremonies, history, traditions and spirituality
- Experience in working with and ministering to the whole people of God
- Ability to network, teach, organize, conferences and seminars
- Fluent in Cree and English
- Pastoral

### **EMPLOYMENT HISTORY**

2016 – Present

**Urban Indigenous Ministry Developer**, Diocese of Rupert's Land, Anglican Church of Canada, 191 Nesbitt Bay, Winnipeg, Manitoba

Share in the primary responsibility for the spiritual health and well-being of the Indigenous people in the Diocese of Rupert's Land, as well as the administrative work necessary connected with that task

- 2017 – Present      **PRIEST**, Epiphany Indigenous Anglican Church, Diocese of Rupert's land, Anglican Church of Canada  
Provide pastoral care, priestly ministry and lead in liturgical worship
- 2014 – 2017      **PRIEST**, St. Peter Dynevor, Diocese of Rupert's Land, Anglican Church of Canada  
Provide pastoral care, priestly ministry and lead in liturgical worship
- 2014 – 2016      **COORDINATOR**, Indigenous Neighbours Program, Mennonite Central Committee, 159 Henderson Highway Winnipeg, Manitoba  
Developed and implemented effective interactions to build and strengthen relationships between Indigenous Peoples and the MCC constituent Churches, schools and organizations.
- 2010 – 2014      **ABORIGINAL LIAISON**, St. James Assiniboia School Division 1 Braintree Crescent Winnipeg Manitoba  
Established relationships with Aboriginal students and their families and provided scheduled group times to increase the Aboriginal students' cultural awareness via the Talking Circle, connections to an Elder, and through networks and community agencies
- 2001 – 2010      **EDUCATIONAL ASSISTANT**, St. James Assiniboia School Division Winnipeg, Manitoba  
Provided classroom assistance in the day to day ongoing educational development and training of students who are behaviourally, physically, emotional, and/or mentally challenged
- 1999 – 2001      **GROUP HOME MANAGER**, Arcane Horizon, Winnipeg, Manitoba  
Management of daily activities of group home.
- 1997 – 2001      **COMMUNITY RESOURCE WORKER**, In the company of Friends, Government of Manitoba Winnipeg, Manitoba  
Provided day to day coordination to program participants and their support network
- 1996 – 1999      **SALES ASSOCIATE**, Eaton's, Winnipeg, Manitoba  
Part of a team mandated to provide legendary levels of service to the consumer and to the T. Eaton Co.

## **EDUCATION**

Honourary Assistant at St. Saviour Anglican Church from 2013 – 2015  
Testamur. St. John's College 1996 (3 Credits short of an M Div)  
Unit of CPE/ Misericordia General Hospital 1996  
4 Church field placements  
Bachelor of Arts University of Manitoba 1993  
Graduated Grade XII. Norway House High School 1986

## **PAST COMMITTEE INVOLVEMENT**

Diocesan Council  
Part of A2 Working Group on Reconciliation  
Board Member of Interchurch Council on Hydro Power  
Member of Kairos Aggasi  
Theological Report Implementation Group  
Advisory Committee of Circles For Reconciliation  
Primates Working Group on Indigenous Self-determination Consultation Planning

## **CURRENT INVOLVEMENTS**

Working Group on ACIP's Indigenous Self-determination  
Provincial Working Group on Reconciliation  
Guest Lecturer at Menno Simons College and CMU  
Anglican Urban Indigenous Ministry Network  
Officer of Council of General Synod

## The Rev. Vincent Solomon's responses to the Eight Questions

- Please share with us some of your spiritual autobiography. How did you come to be a disciple of Jesus Christ and a priest in the Church of God? What have been some of the milestones in your journey?

My Grandfather was the most influential person in my life. He taught me, by word and example, how to love and follow Jesus. As a child Christ was a part of my life, however it was not until I was 17 that my faith in and commitment to Christ became my own. My earliest recollection of my calling to the Priesthood was when I was 10 years old. This has and continues to be affirmed by God and by the church.

Apart from my ordination as a Deacon and then as a priest, the milestones of my life are my move to Winnipeg from Norway House Cree Nation, my marriage to Kris and the birth of our son Daniel.

- Tell us about what you do to tend to your own spiritual health and vitality. What are the practices of contemplation, prayer, and service that are most meaningful to you? How will you work to preserve these habits and encourage others in the diocese to tend to their own spiritual after you take on the busy schedule of a Bishop?

My habit has always been to continually pray throughout the day. Whether this be while I go about my day in private or corporately. I enjoy communing with God outside amongst creation, ideally sitting by a river or a lake. Taking time to be alone is important to me. I find this to be healing and reenergizing. The best way to teach others is by word and example.

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

Please see video. Thanks

- How do you see the relationship between celebrating the distinctiveness of the Anglican way of being Church and being open to ecumenical cooperation and full communion partnerships with other Christian traditions?

In his book, "Evangelicals on the Canterbury Trail", Robert Webber highlights 6 Gifts of Anglicanism. These are part of what make Anglicanism as a worship tradition so rich and are much of the reason many in our congregation have come into this worship tradition in recent years. The 6 Gifts are:

Mystery and awe - keeping rationalism in check

Christ-centeredness - worshipping with the Eucharist (communion) as our primary act

Historical Identity - being tethered to thousands of years of worship, dating back to the 1st century

Sacramental Reality - believing in the presence of Christ with us in baptism and the Eucharist.

Participation in catholic (universal) traditions - worshipping in concert with the majority of other believers worldwide.

Holistic spirituality - a strong, Trinitarian embrace of the Spirit's work through mind, body and spirit.

In these, we as Anglican followers of Jesus can celebrate. However, we also need to celebrate that we are but a part of the larger body of Christ. To this end, in 2004 the Anglican Church of Canada presented a rationale called; Towards a Renewed Ecumenical Strategy. The paper speaks about how Ecumenism "is at the very heart of Anglicanism, and one of our tradition's distinctive marks has been our willingness and capacity to speak with other Christians from a diverse variety of backgrounds, and to seek reconciliation with them". It then goes on to list the areas where we are working on this. I affirm the Anglican Church of Canada's desire to continue to seek and to help make visible the church's unity in Christ.

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

In the Gospel of John, Jesus prayed that Christians would be united just as he and God the Father are one. From the church's early days that unity has been tested by our different opinion in regards to, amongst others, what it means to be a follower of Christ. Nowhere is this more evident than in our conversation with the teachings of the Church and in our conversation with Scripture.

Dialogue and debate (attested by Scripture) is and has always been a part of the Christian church's tradition. We need to continue and encouraged debate in a spirit of grace. To say to those in "different camps," "your concerns are important and I hear you. Let us continue to talk as disciples of Christ and do our best to figure it out with the help of the Holy Spirit".

To foster unity, we have to first realize that we share something deep in common from the beginning: an identity in Christ. Unity is necessary to the continued growth of the body of Christ .

What is your understanding of marriage, and how would you engage the whole Diocese in its ongoing discernment around the inclusion of same gender partners in this commitment?

Canon XXI currently states, "The Church affirms in like manner the goodness of the union of man and woman in marriage, this being of God's creation." Currently this is the doctrine and teaching of the Anglican church of Canada. Therefore, for me, to have a dissenting view would be to contravene the teaching of the Anglican Church.

In my ordination vows, I declared, "I do believe the holy scriptures of the Old and New Testaments to be the word of God, and to contain all things necessary to salvation; and I do solemnly promise to conform to the doctrine, discipline, and worship of the Anglican Church of Canada."

However, I remain open to the continued discussion that we are currently having and to the leading of the Holy Spirit in our denomination.

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

One of the greatest challenges for the church today is how to engage and mobilize millennials who, for some, appear indifferent to the Church(s). I think that it is important to meet them where they are. Today's youth care about being engaged with culture and are aware of societal trends. The Church needs to be a place where they can work and think through the issues that are important to them in light of the good news of Jesus.

The church need to be a place that is authentic. This applies not only to the local congregational level, but also to the Diocesan and national levels as well. The question that is often asked by the youth is, "Does the church actually believe and do the things it says?" In other words, are we sincere in what we say?

Today's young care for those that are marginalized and hurting. As a church, we need to be focused on reaching others in need as our young people are calling us to do. We need to help our youth discern their spiritual gifts and on how they can use these gifts in their ministry.

- **How will you encourage this diocese in its continuing response to the call to healing and reconciliation with Indigenous Peoples in Canada, and what role do you see an Indigenous Anglican Church playing in this process?**

I believe that my Curriculum Vitae reflects my reconciliation work between Indigenous and non-Indigenous peoples. I am committed to this work at a personal and professional level.

In 1994, A Covenant and our Journey of Spiritual Renewal was drafted by elders and Church leaders which states; "Because the National church's canons, structure and policies have not always responded to our needs nor heard our voice, we now claim our place and responsibility as equal partners in a new shared journey of healing, moving towards wholeness and justice.

We acknowledge that God is calling us to a prayerful dialogue towards self-determination for us, the Indigenous People, within the Anglican Communion in Canada. Through this new relationship, we can better respond to the challenges facing us in a relevant and meaningful way.

As faithful people of God, guided by the Holy Spirit, we invite you, the Anglican Communion of Canada to covenant with us, the Indigenous Anglicans of Canada, in our vision of a new and enriched journey."

I believe that this statement reflects and fosters continued healing and reconciliation between Indigenous and non-Indigenous Anglicans. I am looking forward to being a part of this exciting vision for a new journey together.