



Anglican Church of Canada
L'Église Anglicane du Canada

Draft Minutes

Of the

Forty- Second
General Synod

**MINUTES OF THE FORTY-SECOND SESSION
OF THE GENERAL SYNOD
JULY 10-16, 2019**

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Draft

**MINUTES OF THE FORTY-SECOND SESSION
OF THE GENERAL SYNOD
JULY 10-16, 2019**

WEDNESDAY, JULY 10, 2019

Opening Worship

The forty-second session of the General Synod of the Anglican Church of Canada convened at Christ Church Cathedral in Vancouver, British Columbia. All in attendance at the cathedral were welcomed by The Very Rev. Peter Elliott, Dean of the diocese of New Westminster and Rector of Christ Church Cathedral.

The Most Rev. Fred Hiltz, Primate of the Anglican Church of Canada, presided over the service. The Primate acknowledged that General Synod was gathered on the ancestral and unceded territories of the Musqueam, Squamish, and Tsleil-Waututh nations. He extended a warm welcome to everyone as they gathered for the 42nd session of the General Synod of the Anglican Church of Canada. Opening music and drumming by the Kwhlii Gibaygum Nisga'a Dancers featured songs of peace and welcome. A hymn played during communion, "I Have Called You By Name," reflected the theme of the General Synod and was composed to honour the primacy of Fred Hiltz.

The National Indigenous Anglican Bishop Mark MacDonald addressed Synod as he gave the homily. He said that in a changing world, Anglicans must rise to the challenge and once more become a 'community of disciples.' He called the church to "look for a resurrection in our midst...to understand and see and believe that God can do something great in the midst of us and that Jesus can be someone who is alive and living and real for us in a way today that will not only be saving for us, but will be a message that has an important impact on the world that needs it so desperately."

THURSDAY, JULY 11, 2019

The session began with Morning Prayer and Bible study.

The Primate was in the chair.

Morning Session

Orders of the Day

The Very Rev. Peter Wall, Chair of the Agenda Committee, reviewed the Orders of the Day.

Welcome to the Territory

Wendy Charbineau, Margaret Rose George and Melanie Lyle welcomed members of General Synod to the lands of the Musqueam, Squamish, and Tsleil-Waututh nations. They stand in a circle, no one is higher or lower, they are equal. Synod members were asked to look at each other around the room and recognize that they are all images of the Creator. Melanie Lyle said that long before they welcomed the ships on their shores they too were created in the image of the Creator. She asked that members "remember that we are all image bearers of Christ, the Transformer Jesus, the two legged who came to earth, that we are all image bearers of the Creator...with open hands, open hearts, and open minds we welcome you to this space."

They offered a song in honour of the occasion.

Opening Formalities

The Primate was in the chair and called the meeting to order.

Report of the Credentials Committee

Ms. Cynthia Haines Turner, Prolocutor, reported that a sufficient number of each Order was present to constitute the Synod: Order of Bishops - 39, Order of Clergy - 81, Order of Laity - 106. We have a quorum. All those members have been given their electronic voting clickers.

The President of the Synod, Archbishop Fred Hiltz, Primate, declared the Forty-Second Session of the General Synod was duly constituted.

Act 1

Adoption of the Agenda (A001-R1)

Moved by: The Very Rev. Peter Wall
Seconded by: Ms. Cynthia Haines Turner

Be it resolved that this General Synod:

Adopt the agenda (dated July 5, 2019) for this meeting.

CARRIED
Act 2

Minutes of the 41st Session of the General Synod (A022)

Moved by: Chancellor David P. Jones
Seconded by: Ms. Cynthia Haines Turner

Be it resolved that this General Synod:

Adopt the minutes of the 41st Session of the General Synod, held at the Sheraton Parkway Toronto North Hotel & Suites, Toronto, Ontario July 7-12, 2016.

CARRIED
Act 3

Reception of Notices of Motion and Memorials (A003)

Moved by: Chancellor David P. Jones
Seconded by: Ms. Cynthia Haines Turner

Be it resolved that this General Synod:

Receive the Notices of Motions and Memorials as contained in the Convening Circular

CARRIED
Act 4

Courtesies of the General Synod (A004-R1)

Moved by: Chancellor David P. Jones
Seconded by: Ms. Cynthia Haines Turner

Be it resolved that this General Synod:

Extend the *Courtesies of the General Synod* to the partners from Anglican Council of Indigenous Peoples, invited guests, the directors of General Synod at the National Office, and presenters.

CARRIED
Act 5

Courtesies of the General Synod are given to:

The Rt. Rev. Richard Bott
The Rev. Dr. Martin Brokenleg
Dr. Scott Brubacher

The Most Rev. Michael Curry
The Most Rev. Suheil Dawani
Ms. Melanie Delva
The Rev. Elizabeth Eaton
Ms. Hanna Goschy
Mr. Cameron Hunter
The Rev. Susan Johnson

Ms. Kaila Johnston
Ms. Meghan Kilty
The Rev. Dr. Patricia Kirkpatrick
The Ven. Richard Leggett
Ms. Valerie Maier
Dr. Andrea Mann
Ms. Dorothy Marshall
Imam Mohammad Shutjath Ali Nadwi
Mr. Peter Noteboom

The Right Rev. Kito Pikaahu
The Rt. Rev. Phillip Poole
Mr. Will Postma

Ms. Judy Robinson
The Rev. Canon Dr. Judy Rois
Ms. Taanis Ryan
Mr. Aaron Sault
The Rev. Dr. Eileen Scully
Rabbi Adam Stein
Dr. Ryan Weston

Reception of Reports (A005)

Moved by: Chancellor David P. Jones
Seconded by: Ms. Cynthia Haines Turner

Be it resolved that this General Synod:

Receive the reports contained in the Convening Circular.

CARRIED
Act 6

Motion to Suspend the Rules of Order and Procedure to Permit the No Debate List (A006)

Moved by: Chancellor David P. Jones
Seconded by: Ms. Cynthia Haines Turner

Be it resolved that this General Synod:

Suspend the *Rules of Order and Procedure* so far as necessary to permit the No Debate List Procedure.

CARRIED
Act 7

This motion required a two-thirds majority vote of the whole house.

Motion to Suspend the Rules of Order and Procedure to Permit Abstentions at General Synod (A007)

Moved by: Chancellor David P. Jones
Seconded by: Ms. Cynthia Haines Turner

Be it resolved that this General Synod:

Suspend Rule 18a) of the *Rules of Order and Procedure* for the duration of this session of General Synod.

CARRIED
Act 8

This motion required a two-thirds majority vote of the whole house.

Resolutions with Financial Implications (A008)

Moved by: Ms. Cynthia Haines Turner
Seconded by: Canon Paul Rathbone

Be it resolved that this General Synod:

That all resolutions adopted by this session of the General Synod that:

- involve the spending of money, and
- for which the necessary financial resources have not been identified in the motion or are not included in the budget of General Synod be referred to a group comprised of the Primate, the Prolocutor, and the General Secretary who shall, in consultation with the Treasurer, review any expenditure that would be required to implement the motion and the financial resources available. The group may in their discretion, authorize expenditures to implement the motion in whole or in part, or may determine that implementation is not financially feasible. The General Secretary shall report the decision of the group to the Council of General Synod which may reconsider those decisions.

CARRIED

Act 9

Motion for Second Reading of Certain Housekeeping Amendments from GS-2016 - A030-R1a (A054)

Moved by: Chancellor David P. Jones

Seconded by: Canon Dr. Randall Fairey

Be it resolved that this General Synod:

Give Second Reading to the following:

1. Amend Section 11c) ii) of the Declaration of Principles to read as follows:

All other Canons may be approved or amended by a two-thirds majority of each Order voting separately.

2. Amend Canon XVIII to add:

6 iii) The National Indigenous Anglican Bishop,

3. Amend Canon XX to add the words shown in bold:

- A. in section 3 i), adding the words shown in bold:

*If any member of the court dies, or declines to act or becomes incapable of doing so, or develops an interest in the case, **or changes Order due to ordination or relinquishment or abandonment of ordained ministry**, or if a bishop ceases to hold episcopal office as aforesaid, before the hearing is commenced, the vacancy shall be filled in the same way. If the vacancy occurs after the hearing has commenced the remaining members of the court may continue the hearing and give judgment or in their discretion direct that a new court be appointed and the hearing recommenced.*

- B. in section 4 a) adding the words shown in bold:

*The other assessors shall be provincial or diocesan chancellors, **or persons learned in Canon Law**, appointed in the same manner as members of the court.*

C. in section 10 a), changing the words shown in bold:

*Before delivering judgment on a question of doctrine, the Supreme Court shall refer the question to the **members of the Order of Bishops** and ask for the individual written opinion of each such bishop on the question and shall consider the opinions of the bishops who reply to the request within two months after the making of the reference in reaching its decision.*

CARRIED
Act 10

This motion required a two-thirds majority vote in each order.

Amendment to the Constitution to Provide ACIP Membership in General Synod (A040)

Moved by: Chancellor David P. Jones
Seconded by: Canon Dr. Randall Fairey

Be it resolved that this General Synod:

1. Amend section 8 of the Constitution to add paragraph h.1) as follows:

h.1) In addition to the persons elected or appointed under subsections c) and d), the Anglican Council of Indigenous Peoples shall be entitled to elect or appoint two licensed members of the clergy, two communicant lay persons and one youth who will be at least sixteen years of age upon the opening of General Synod and under the age of twenty-six years upon the prorogation of General Synod who shall be a communicant member of The Anglican Church of Canada.

2. Declare that upon the adoption of this resolution, the persons who have been elected or appointed by the Anglican Council of Indigenous Peoples meeting the above requirements shall become members of General Synod 2019.

CARRIED
Act 11

This motion required a two-thirds majority vote in each order.

Following the passage of the resolution the Primate asked the ACIP representatives to join him on stage. At that time the Primate and the Prolocutor presented the five new members of General Synod with their appropriate name badges along with the official voting keypad. On the stage were Mr. Freeman Bell, Canon Donna Bomberry, the Rev. Iola Metuq, Ms. Judith Moses, and the Rev. Norman Wesley.

Introduction to Keypads

The Very Rev. Peter Wall, Deputy Prolocutor, gave a brief description of the process along with several trial votes. This process replaced voting by paper during the meeting.

The Chancellor offered clarification regarding a vote of abstention. "If you abstain, your vote is not counted as part of a threshold for whether a motion passes or not. You may abstain, but that is not a vote in the denominator or the numerator of the calculation if there is a threshold either a majority or a two-thirds majority. The Rules of Order and Procedure say abstentions are not counted."

Presidential Address

The Primate began his address to Synod by offering a prayer by The Most Rev. Rowan Williams when he was the Archbishop of Canterbury.

"Gracious God, we give you thanks for the gift of our world-wide Anglican Communion of churches: for the experience of belonging to all the ages, for the gift of thoughtful prayer that you have taught us, and for the task of reverent study to which you call us. We thank you for the love of worship you have stirred up in our hearts, and for the love of justice you have implanted in our wills. Remind us that you are with us in times of trouble as in time of joy; nurture in us thankful hearts when we stand together, and send your holy wisdom into our disagreements. In dispute, may we be gentle and loving; in unity, may we be humble; in poverty, nourish us with hope; in wealth, help us become responsible and generous. In flame is with prophetic vision so that our fellowship may bear the likeness of the incoming kingdom proclaimed for all by Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God now and forever."
Amen

Archbishop Fred Hiltz continued with the Presidential Address (*See Appendix A*)

Afternoon Session

Community Building

The Rt. Rev. Dr. Lynne McNaughton, Bishop of the Diocese of Kootenay and The Rev. Canon Martin Brokenleg, priest and psychologist led a session on "being a synod". Discussions centered on the importance of living out Christian love during debates about potentially contentious issues and having synod members practice respectful listening and talking skills in table groups.

Canon Brokenleg was originally to have led the session with Archbishop Melissa Skelton, metropolitan of the Ecclesiastical Province of British Columbia and Yukon and diocesan bishop of New Westminster, however Archbishop Skelton was ill and unable to attend Synod. Bishop McNaughton, a member of the General Synod planning committee and closely involved in developing the exercise agreed to step in for Archbishop Skelton.

Synod members were given a set of guidelines for respectful communications devised by the Rev. Dr. Eric Law, founder, and executive director of the Kaleidoscope Institute.

Respectful Communication Guidelines:

- R** = Take **Responsibility** for what you say and feel without blaming others. Use 'I' statements ('I feel, I think, I want'...).
- E** = Use **Empathetic** listening. Put yourself in other's shoes. You don't have to agree. Create a goal of mutual understanding instead of agreement.
- S** = Be **Sensitive** to differences in communication and cultural styles. Some people talk in stories. Some people focus on succinct points.
- P** = **Ponder** what you hear and feel before speaking. Think through what you are going to say before saying it.
- E** = **Examine** your own assumptions and perceptions.
- C** = Keep **Confidentiality**. Confidentiality is different than secrets which are often held for perceived benefit of an individual. Keeping confidentiality upholds the well-being of the community. Do not repeat what an individual says outside of the circle.
- T** = **Trust**. Trust ambiguity, and let go of the impulse to debate and decide who is right and who is wrong.

Evening Session

The evening session began with 'Remembering the Children Prayer' a prayer written on the occasion of the church leaders tour across the country in 2009 supporting the call for a Truth and Reconciliation Commission in Canada.

*God of our Ancestors,
who holds the spirits of our grandmothers and grandfathers
and the spirits of our grandchildren:
Remembering the Children,
we now pledge ourselves to speak the Truth,
and with our hearts and our souls
to act upon the Truth we have heard
of the injustices lived,
of the sufferings inflicted,
of the tears cried,
of the misguided intentions imposed,
and of the power of prejudice and racism
which were allowed to smother the sounds and laughter
of the forgotten children.
Hear our cries of lament
for what was allowed to happen, and for what will never be.
In speaking and hearing and acting upon the Truth
may we as individuals and as a nation meet the hope of a new beginning.
Great Creator God
who desires that all creation live in harmony and peace:*

*Remembering the Children
we dare to dream of a Path of Reconciliation
where apology from the heart leads to healing of the heart
and the chance of restoring the circle,
where justice walks with all,
where respect leads to true partnership,
where the power to change comes from each heart.
Hear our prayer of hope,
and guide this country of Canada
on a new and different path. Amen*

National Centre for Truth and Reconciliation

The Ven. Dr. Michael Thompson, General Secretary, welcomed "Kaila Johnston, acting manager of education, outreach and public programming for the National Centre for Truth and Reconciliation (NCTR) which is essentially the organization that carries on the work of the Truth and Reconciliation Commission so that Canadians may continue to learn and understand what has happened in the Residential Schools, may continue to learn and understand what is asked of us as we rebuild a relationship that has been so deeply compromised and wounded."

Ms. Johnston has worked in the area of reconciliation since 2010 in various capacities, as a statement gatherer with the Truth and Reconciliation Commission to coordination efforts for the national centre. Working with both organizations has allowed her the opportunity to travel across Canada speaking and engaging with survivors, intergenerational survivors, as well as former staff members and other individuals whose lives were affected by the residential school system.

There are 141 institutions recognized under the settlement agreement and 5 under a separate agreement for Newfoundland and Labrador. Out of the current number of recognized schools 29 were administered by the Anglican Church of Canada. There are approximately 16 schools still standing today in various states of use and decay. Some schools such as Elkhorn are hollowed out shells and are on privately owned land while others like Shingwauk have been repurposed as centres of learning.

Ms. Johnston continued by asking "how many of you know the closest residential school to you? Was it an Anglican school? Or another denomination? What were the years of its operation, and what communities had children in attendance?" She continued by stating "this is one of the first steps you can take on your journey of reconciliation. Getting to know the school that once stood nearest to you as well as the communities affected by it."

Johnston added that the best place to start is with the NCTR's online database which lists the documents, materials and statements gathered by the Truth and Reconciliation Commission.

The final report of the TRC was released in December 2015 however the Commission's work did not stop there. On the contrary, they are now able to see the long road ahead. The NCTR was born out of the Indian Residential Schools Settlement Agreement though they officially opened

their doors in November 2015 with the launch of their online database. The Centre is the permanent home of all documents and statements gathered by the TRC. Their mandate is to ensure that survivors, their families and Canadians will have access to the shared history of Residential Schools; that educators can share this history with students and researchers can delve deeper into the residential school experience. This will ensure that the history and legacy will never be forgotten.

The collection houses more than 5 million records, an amount that is growing, along with 7,000 hours of recorded audio and video footage from survivors, their families and anyone else who wished to share something about the residential school experience. (Examples of documents housed in the collection were presented in a Power Point presentation.)

She stated that for "reconciliation to occur one must know where one has been to know where one is going."

In their report the Commission included 94 Calls to Action that were first released in June 2015. These Calls to Action highlighted areas of need. There are 22 thematic areas that cover everything from child welfare to new Canadians.

She emphasized that one does not need to address all 94 Calls to Action but rather one should look at the list and determine which one calls or speaks to them and make a commitment to it.

To make the process easier she outlined the '6 actions of Reconcili-action' one can apply to any of the 94 Calls to Action:

Learn the history between Indigenous and non-Indigenous peoples.

Understand the history and legacy of residential schools.

Explore the unique intersections we have between treaty, constitutional, Indigenous, and human rights we have in Canada.

Recognize the rich contributions that Indigenous peoples have made to Canada.

Take action to address historical injustices and present day wrongs.

Teach others.

Johnston continued by emphasizing the importance of not only acknowledging the difficulties Indigenous peoples have faced as a result of the church-run residential schools and the federal government policies but to acknowledge the "resilience of Indigenous peoples to overcome this painful legacy and reclaim their cultural identity." This should not be recognized as an end goal but rather "an ongoing process renewed year after year."

All Parties Lessons Learned - Ms. Melanie Delva

Ms. Melanie Delva, Reconciliation Animator for the Anglican Church of Canada, addressed Synod and opened by saying hello to members in several of the many Indigenous languages we are blessed with in our country. She continued with her address on the Indian Residential Schools Settlement Agreement. "What we as a Church have learned from our experience of

being signatories to this agreement and what we still need to learn in order to live better and to right relationship between Indigenous and non-Indigenous peoples."

She opened with a passage from Ezra 3:10-12. Israel has been loosed from captivity in Babylon and has returned to Jerusalem under the leadership of Zerubbabel, son of Shealtiel and Jeshua, the high priest and son of Jozadak to rebuild the temple.

When the builders laid the foundation of the temple of the LORD, the priests in their vestments were stationed to praise the LORD with trumpets, and the Levites, the sons of Asaph, with cymbals, according to the directions of King David of Israel; ¹¹ and they sang responsively, praising and giving thanks to the LORD,

*"For he is good,
for his steadfast love endures forever toward Israel."*

And all the people responded with a great shout when they praised the LORD, because the foundation of the house of the LORD was laid. ¹² But many of the priests and Levites and heads of families, old people who had seen the first house on its foundations, wept with a loud voice when they saw this house, though many shouted aloud for joy, ¹³ so that the people could not distinguish the sound of the joyful shout from the sound of the people's weeping, for the people shouted so loudly that the sound was heard far away.

In 2005 the Anglican Church of Canada signed the Indian Residential Schools Settlement Agreement (IRSSA). It was a legally binding agreement and addressed the largest class action lawsuit in Canadian history filed by survivors and former students of the residential schools.

In 2018, the Parties who were signatories to this agreement, which included the Government of Canada, other churches that ran Residential Schools, as well as the National Indigenous organizations together, agreed to collaborate on formal lessons learned exercises with the objective of reflecting on the Agreement to inform ongoing resolution and reconciliation activities. Each Party was asked to conduct its own 'internal' exercise in order to bring party-specific reports to the table. This included not just the TRC, which is part of the Agreement that everyone is familiar with, but also healing activities - commemoration. The common experience payment, the independent assessment process and the Truth and Reconciliation Commission.

In the Anglican Church of Canada this exercise was undertaken by the Reconciliation Animator and included 32 online survey respondents and 11 participants in a Survivor's Circle and 10 one-on-one interviews resulting in over 120 pages of notes and responses. A 21-page report was compiled entitled "One Step on a Journey" and submitted to the Parties in January of 2019. The report and an executive summary are found in the Convening Circular. These reports were shared with the Anglican Council of Indigenous Peoples, the Vision Keepers Council, The Primate's Commission on Discovery, Reconciliation and Justice, The Anglican Church of Canada Leadership Team, the House of Bishops and the Council of General Synod.

Ms. Delva noted "that throughout the process, I was and am aware that this exercise and the reports that were created, conducted and compiled by a non-Indigenous settler person (me). I have to the best of my ability approached the work very aware of my place of privilege both in Canadian society and in the Church." She consulted with Indigenous leadership along the way. She sought for the report to favour Indigenous participants and as often as possible direct quotes were used in the report so she would not be interpreting what was said. She felt that this needed to be named.

Full disclosure was very difficult as what she was learning was very difficult to hear. There was pain surrounding the fact that we as an Anglican church entered into the Settlement Agreement against the wishes of the Anglican Council of Indigenous Peoples. Entering into the Agreement meant that Indigenous Peoples had to give up their right to pursue legal action for loss of language and culture. The Agreement stipulated in fact that if the Indigenous peoples did attempt to take legal action we as a Church had to stand against them.

The Anglican Council of Indigenous Peoples asked the Anglican Church of Canada not to enter into this Agreement. But we did. This created a break in trust and relationship and it was a very important concept for her to understand as she tried to process the responses that she had received.

It is important that we as a Church know this and name this as we seek to live and relate in new ways with one another based on truth.

Despite the painful context nearly all of the participants agreed that there were positive impacts on our Church because of the Settlement Agreement.

Five of the positive impacts (and there are many more) include:

- Establishment of the Primate's Commission on Discovery, Reconciliation and Justice
- Establishment and work of the Vision Keepers Council
- Naming of the Jubilee Commission
- The emerging self-determining Indigenous Anglican Church within the Anglican Church of Canada
- Education regarding the TRC, historical and current effects of colonization

Concerns of the participants:

- The challenge of changing the hearts of "the whole church"
- Lack of ongoing safe spaces for Indigenous people to tell their stories and be listened to "over and over as long as it takes"
- The fact that many Indigenous clergy are unpaid and are non-stipendiary
- Little recognition and understanding regarding institutionalized racism as opposed to personal prejudice in the church and the inactivity of the Anti-Racism Working Group of the Council of General Synod
- Much parish leadership was not seen to be getting involved in building relationships in local Indigenous communities. There was a sense of apathy or "compassion fatigue"

which is defined as indifference to charitable appeals on behalf of those who are suffering, experienced as a result of the frequency of number of such appeals.

There were two questions asked of participants:

1. What would you do differently?
2. What advice would you give others entering into this kind of process?

A pattern emerged in reviewing the answers in the form of the need for reconciliation between Indigenous and non-Indigenous Anglicans and between the Anglican Church of Canada and Indigenous people who are not affiliated with the church. Responses were brought down to three tangible ways that we as the Anglican Church of Canada can live into reconciliation both within our Church and more broadly.

It is clear that the signing of the Settlement Agreement marked a break in a relationship between Indigenous and non-Indigenous Peoples within our Church. Some healing has taken place and it became clear in the responses to this exercise that there is a need to return to the Covenant of 1994. A covenant of our journey of spiritual renewal. The Associated Pinawa Declaration and the Mississauga Declaration which followed and the 2014 document "Where We Are Today."

Practical ways of living into the Covenant could include:

1. New, creative, sustainable funding for and partnership with Indigenous Ministries and the self-determining Indigenous Anglican Church
2. Renewed commitment to anti-racism work at the National Church level
3. Ongoing education of Anglicans on the history and legacy of the IRS, treaties, Indigenous rights/self-determination and current manifestations of racism and colonialism.

An inter-related theme lies with those Indigenous Peoples that have no relationship with the Anglican Church. What is our role in healing and relationship building with these communities?

Some answers that were offered:

1. Intentional and sustained funding for the Anglican Healing Fund
2. Continued advocacy in Indigenous-led movements for Indigenous inherent rights
3. The building of a stronger national network of local reconciliation work

Ms. Delva closed by referring back to the passage from Ezra. We are all at different points in our journey of healing and rebuilding. Some are shouting for joy and we need to remember that some are also weeping and that's okay because as Ezra and the psalmist both remind us God is good and God's love endures forever. And in this love we can move forward together.

Motion - All Parties Lessons Learned (A100)

Moved By: Ms. Cynthia Haines Turner
Seconded By: The Very Rev. Peter Wall

Be it resolved that this General Synod:

Acknowledge receipt of the report “One Step on a Journey: The Indian Residential Schools Settlement Agreement and the Anglican Church of Canada – Lessons Learned” and its Executive Summary, and encourage the Anglican Church of Canada at all levels to read them and take action on their recommendations for ongoing reconciliation work both within the Anglican Church and more broadly.

CARRIED
Act 12

Primate's Commission on Discovery, Reconciliation, and Justice - The Rt. Rev. Riscylla Shaw

Bishop Shaw began by thanking Archbishop Fred Hiltz, Primate, and the Rt. Rev. Mark MacDonald, National Indigenous Anglican Bishop. She honoured the blessed memory of the co-chair, Archbishop Terence Finlay, 2013-2018 for his wisdom, humility, courage, his wit, and his gracious and steadfast presence.

The Bishop recognized Commission members: the Rev. Canon Andrew Wesley (co-chair and elder), Ms. Verna Firth, Ms. Dixie Bird, the Rev. Canon Laverne Jacobs, Mr. John Bird, Ms. Jennifer Henry (KAIROS), the Very Rev. Jonas Allooloo, the Rev. Janaki Bandera (Lutheran Church) the Rt. Rev. Lydia Mamakwa, the Rev. Amos Winter, the Rev. Stan McKay (UCC), Mr. Sol Sanderson, Mr. Bud Smith, the Rt. Rev. Sidney Black, Ms. Ellie Johnson. She also acknowledged the staff at the National Office especially the Rev. Canon Virginia (Ginny) Doctor, Ms. Teresa Mandricks and Ms. Melanie Delva.

The Commission, established in 2013 and contributed to the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). It was tasked at reviewing church structures and policies to identify and seek ways to dismantle the Doctrine of Discovery, create a plan for reconciliation and address injustices in and towards Indigenous communities.

The Commission also supported the Anglican Church of Canada's actions toward implementation of the Truth and Reconciliation Commission's 94 Calls to Action.

The Commission's mandate comes to an end at this General Synod, however it is clear that the work of truth telling, justice seeking, and reconciliation is ongoing and must continue to involve the whole Church. National coordination and support is required for important diocesan and regional reconciliation efforts to enable cross church connections and help contribute Anglican presence in ecumenical initiatives.

Motion - Ambassadors for Reconciliation (A180)

Moved By: The Rt. Rev. Riscylla Shaw
Seconded By: The Rev. Lon Towstego

Be it resolved that this General Synod:

Direct Council of General Synod to establish a committee to strategize and guide the ongoing work of the truth, justice and reconciliation, including building and supporting a network of Ambassadors for Reconciliation from dioceses and regions.

CARRIED
Act 13

The Rev. Canon Dr. Virginia (Ginny) Doctor introduced a video, *The Doctrine of Discovery*. Canon Doctor thanked Anglican Video's Senior Producer, Lisa Barry, for her dedication to this project.

Following the viewing of the video the Rev. Vivian Seeger performed a victory song. Vivian, the first Aboriginal woman to be ordained in the diocese of New Westminster, was accompanied by Mr. Aaron Sault from Six Nations, Brantford, Ontario, on the drum.

Apology to Indigenous Peoples on behalf of the Anglican Church of Canada

Archbishop Mark MacDonald was joined on stage by the Rt. Rev. Sidney Black, Canon Donna Bomberry, the Rev. Grace Delaney, the Rev. Iola Metuq, the Rev. Canon Murray Still, the Rev. Norman Wesley.

Archbishop MacDonald invited the Primate to the stage. Archbishop Hiltz sat with his brothers and sisters to speak, thanking them for inviting him to sit with them. He noted that this apology is being given before all of General Synod because it calls us all to action.

“An Apology for Spiritual Harm” offered by the Primate on behalf of the Anglican Church of Canada

"For a number of years, since the Indigenous Covenant of 1994, there has been a call for an apology for spiritual abuse endured by Indigenous Peoples through the era of colonial expansion, and particularly through the era of the Indian Residential Schools.

In his Apology to survivors of the Residential Schools delivered on August 6, 1993, Archbishop Michael Peers expressed his remorse on behalf of the Anglican Church of Canada that “we tried to remake you in our own image.”

Today, I offer this apology for our cultural and spiritual arrogance toward all Indigenous Peoples – First Nations, Inuit and Métis – and the harm we inflicted on you. I do this at the desire of many across the Church. I do it at the call of the Anglican Council of Indigenous Peoples, and I do it at the request and with the authority of the Council of the General Synod.

I confess our sin in failing to acknowledge that as First Peoples living here for thousands of years, you had a spiritual relationship with the Creator and with the Land. We did not care enough to learn how your spirituality has always infused your governance, your social structures and your family life. We did not care enough.

I confess our sin in demonizing Indigenous spiritualities, and in belittling the traditional teachings of your Grandmothers and Grandfathers preserved and passed on through the elders.

I confess the sin of our arrogance in dismissing Indigenous spiritualities and disciplines as incompatible with the Gospel of Jesus, and insisting that there was no place for them in Christian Worship.

I confess our sin in acts such as smothering the smudges, forbidding the pipes, stopping the drums, hiding the masks, destroying the totem poles, silencing the songs, stilling the dances, and banning the potlatches. And with deep remorse on behalf of our Church, I acknowledge the intergenerational trauma caused by our actions.

I confess our sin in declaring the teachings of the medicine wheel to be pagan and primitive.

I confess our sin in robbing your children and youth of the opportunity to know their spiritual ancestry, their Indigenous spiritual ancestry, and the great wealth of its wisdom and guidance for in living a good way with the Creator, the land and all their relations.

For such shameful behaviours, I am very sorry. We were so full of our own self-importance. We followed “too much the devices and desires of our own hearts” (Confession, p. 4, Book of Common Prayer). We were ignorant. We were insensitive. We offended you. And I believe we offended God.

As we look to you today, we have come to acknowledge our need to repent.

And as we look to God, we say to the Creator:

“We have offended against thy holy laws, We have left undone those things which we ought to have done, And we have done those things we ought not to have done...” (Confession, p. 4, Book of Common Prayer).

I've learned that an important part of repentance is sincere lament, and that an important part of lament is a solemn intention to “lead the new life, following the commandments of God, and walking from henceforth in God’s holy ways...” (Invitation to Confession, p. 76, The Book of Common Prayer).

With humility, I ask our Church to turn to the Creator seeking guidance and steadfastness of will in our efforts to help heal the spiritual wounds we inflicted. Let us, as a Church, commit ourselves to learning how traditional Indigenous spiritual practices contribute to healing and to honour them.

I remind our whole Church of our solemn responsibility to honour the Calls to Action from Canada's Truth and Reconciliation Commission, notably, Call #60:

“We call upon leaders of the church parties to the Settlement Agreement and all other faiths, in collaboration with Indigenous spiritual leaders, Survivors, schools of theology, seminaries, and other religious training centres, to develop and teach curriculum for all student clergy, and all clergy and staff who work in Aboriginal communities, on the need to respect Indigenous spirituality in its own right, the history and legacy of residential schools and the roles of the church's part in that system, the history and legacy of religious conflict in Aboriginal families and communities, and the responsibility that churches have to mitigate such conflicts and prevent spiritual violence.”

I pray that the General Synod will be united in directing the Council of the General Synod to establish a committee to strategize and guide the ongoing work of truth, justice and reconciliation, including the building and supporting of a network of ambassadors for reconciliation from dioceses and regions. Working in consultation with our National Animator for Reconciliation, a significant part of their mandate would be to forge paths for: enabling healing for all deeply hurt by spiritual arrogance; helping the whole Church to learn from the spiritual wisdom of the elders and to listen with a heart to the spiritual hopes of Indigenous young people; and restoring spiritual teachings and ceremonies that were lost and celebrating them as a vital part of a gospel-based way of life.

I remind our Church of our solemn responsibility to honour our General Synod's 2010 public endorsement of the *United Nations Declaration on the Rights of Indigenous Peoples* (UNDRIP), drawing particular attention to Articles 12 and 25.

Article 12 declares:

“Indigenous peoples have the right to manifest, practise, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect, and have access in privacy to their religious and cultural sites; the right to the use and control of their ceremonial objects; and the right to the repatriation of their human remains.”

Article 25 declares:

“Indigenous peoples have the right to maintain and strengthen their distinctive spiritual relationship with their traditionally owned or otherwise occupied and used lands, territories, waters and coastal seas and other resources and to uphold their responsibilities to future generations in this regard.”

I call the whole Church to continually pray for the Vision Keepers, commissioned by Bishop Mark MacDonald and I at General Synod 2016 to hold our Church accountable in respecting the right of Indigenous Peoples to be self-determining.

I call our bishops, clergy and lay leaders to draw elders into conversation regarding the practices of the past. At one time, we banned expressions of Indigenous spirituality in Christian worship. Having seen the errors of our ways we are now encouraging such expressions. Many of the elders have followed those bans out of loyalty to a church they love. Many of these have, at the same time, kept alive the values, ideals, and teachings of their

own elders. Today, they are an essential guide both to the underlying teachings embodied in the practices of the past, as well as the teachings of Christian faith. Today, we are asking the elders, with the utmost of respect, to help guide us to honour the wisdom and practice of the past and to live into a truly Indigenous expression of our faith in the future.

I have heard a number of elders speak of how the children and youth of this generation, and as you have taught me, the seven to come, that they are in great need of the opportunity to be grounded in a spirituality true to their Indigenous identity. Let us stand with the elders in encouraging the youth to lay claim to their Indigenous spirituality as their right, and in their pursuit of health and happiness.

I call the Church, in consultation with the Anglican Council of Indigenous Peoples (ACIP), to grow that much valued resource *A New Agape* (2001), a new partnership between Indigenous and non-Indigenous Peoples in the Anglican Church of Canada.

I ask the whole Church to be extraordinarily generous in building up the Anglican Healing Fund, and its support for initiatives that advance the healing of language and culture abuse, oppression and the intergenerational trauma and learning of traditional knowledge and spiritualities celebrating Indigenous identity, and embracing the reality that Indigenous Peoples should be able to enjoy everything God created you to be.

I call the whole Church to fully endorse the Anglican Council of Indigenous People's intention to move forward with your Plan for Ministry shaped by the teachings of the elders, Gospel-based discipleship and commitments to "Prophetic Pastoral Care" rooted in "wholeness and healing in Indigenous community, freedom and joy."

Finally, I call us to renew our commitment to our baptismal covenant, especially our vow "to respect the dignity of every human being, to strive for justice and peace among all people" and in living this vow in a good way, to embrace the Seven Grandmother and Grandfather Teachings: love, respect, truth, honesty, wisdom, courage, and humility.

I offer you this apology in the name of Jesus Christ, the great Pain Bearer and the Great Peace Maker. I have hope that through Him and in Him, we will be able to walk together in newness of life.

Thank you for listening to me."

The Primate embraced the elders and offered each of them a copy of his apology on behalf of the Church.

Bishop Sidney Black addressed the Primate. He reflected back to July 2007 when the co-chairs of the Anglican Council of Indigenous Peoples presented to the Primate a pair of moccasins. Certainly these moccasins were to wear, but on a more symbolic level, they were to invite him to join them on a journey of healing, reconciliation and self-determination. "Your Grace, on behalf of ACIP, on behalf of Indigenous, Métis and Inuit people of this land, my most gracious thanks for your offering of an apology for the spiritual harms inflicted on the people of this land. This is

a good thing to do as we continue to walk together in a spirit of goodwill, healing and reconciliation. The elders of the circle have asked me - they would like to take this document "An Apology for Spiritual Harm" and for the elders to spend prayerful time reflecting on this moving document and to offer their response prior to the adjournment of this General Synod." He asked the Primate's consent to do this. It was agreed.

Bishop Mark MacDonald thanked members of General Synod for standing and recognizing this important moment. He acknowledged that for some of them it is very moving, what they have heard, what they have witnessed. "These are words that have been longed for and in some places, hard to imagine that they would ever come. Thank you."

The work of the day concluded with Evening Prayer

FRIDAY, JULY 12, 2019

The session began with Morning Prayer and Bible study.

Morning Session

Orders of the Day

The Very Rev. Peter Wall, Chair of the General Synod Agenda Committee, reviewed the Orders of the Day.

Anglican Council of Indigenous Peoples & Vision Keepers

Aaron Sault, drummer, led the members of the Anglican Council of Indigenous Peoples (ACIP) to the presentation stage. Joining the members was Bishop Kito Pikaahu, Maori bishop of Te Tai Tokerau in the Anglican Church in Aotearoa, New Zealand and Polynesia and general secretary of the Anglican Indigenous Network.

Following prayer in both Indigenous and English languages Bishop Mark MacDonald addressed Synod. He began by saying that "one thing that was robbed from Indigenous people was the chance to see the Living Word of God become Flesh in their communities and their culture and in their way of life. One of the things we saw last night is that we are free to become what God meant us to be."

The Bishop introduced a video, "History Highlights for the National Indigenous Ministry," that traced the conversation around self-determination from a time following the apology for residential schools by Archbishop Michael Peers in 1993.

Synod heard from Dixie Bird, Yolanda Bird, Aaron Sault and Jeffrey Stanley about their respective work with Indigenous youth.

Aaron Sault, a Mohawk from Six Nations Indian Reserve, in Southern Ontario reflected on the Sacred Circle that took place in Northern British Columbia in 2018 and how the youth that attended were looking for an Indigenous prayer, Indigenous ceremony, Indigenous tradition; something they could make a connection with. They continually heard about the revitalization of culture and language, and it will help them to grow and know who they are meant to be.

He continued by emphasizing the importance of the sacred fire at gatherings. The youth spend much of their time around the fire sharing stories, learning from one another. Elders would join them around the fire and mentor the young people. He affirmed that this would help them (youth) in finding their place in the church, giving them a base from which they can continue to grow.

Dixie Bird from the Montreal Lake Cree Nation of Saskatchewan spoke about how their youth are lost, they do not know where to go.

Jeffrey gave a short history of Indigenous people in Canada. Before the arrival of the settlers there were three societies within the Indigenous peoples. First, the women, tasked with raising the children, preserving the hunt and the fish, preserving gathered foods such as berries and the making of clothing; Second, the masculine society, the men who hunted, fished, cut down trees; the men protected the elderly, the women and the children. There were then those that were deemed as two spirited, these are the people who were highly respected for their knowledge of knowing two worlds, the masculine and the feminine. They were highly respected as Shamans, they had the power to see into two worlds. It was not shameful to be a member of this society, the church taught them that it was shameful to be a member of that society. We know these people today as the LGBTQ2 community.

He continued by referring to the rural communities and the three things that give way to suicidal ideation. First is the abuse of alcohol and drugs, second is physical sexual, emotional and spiritual abuse, and lastly fear of coming out to family due to ancient church history and the teachings it has left Indigenous peoples with. How do we care for these souls? We nurture them with the Word of God, we include them in our daily prayer cycles, we build successful community programs where programs hardly exist. A good example of such a program is the Indigenous Ministries Music Program.

Yolanda Bird spoke of her work in the field of suicide prevention with Indigenous youth. Much of what she sees deals with bullying and she says that the youth are hurting each other in their communities. They understand the effects of the residential schools and how it has impacted on them, their parents and grandparents. We need to change what colonization has done. In her work she finds a common thread, that people want to reconcile, to be resilient as they always have been and to continue growing their seeds and blossom.

Bishop Mark introduced a presentation entitled "A brief outline towards a strategy for our work ahead: A plan for ministry"

In the teaching of elders, God is making a new people. In the Gospel of Jesus, God is making a new people. In the hope of New Life, God is making a new people. In the Life, Death and Resurrection, God is making a new people.

The four critical areas of work we look towards our next Sacred Circle: Becoming a prophetic pastoral presence in our communities; Prophetic Pastoral Care is holistic pastoral care. It brings wholeness and healing, freedom and joy to Indigenous communities. It is contrasted with Colonial Pastoral Care that was designed to incorporate individuals into the colonial way of life and thinking.

I.) The development and formation of disciples - *For where two or three are gathered in my name, I am there among them* (Matthew 18:20); *The Lord your God in the midst of you is mighty* (Zephaniah 3:17)

A. Practice Gospel Based Discipleship

1. Spread the practice of at least two or three gathered with the Gospel in the centre in more and more communities, wherever Indigenous People are found. These will provide a prophetic pastoral presence in their communities.
2. Out of Gospel Based Discipleship we look to God to raise up leaders for our growing communities.
 - a. Support leadership circles of at least two or three meeting to engage the Gospel together in all communities that have churches and wherever people request or help in establishing spiritual communities.
 - b. In these circles, ordained ministers, elders, lay readers, and others identified, will provide mutual support and accountability, and will provide Prophetic Pastoral Care to the broader community.

B. Work with existing resources and institutions to provide leadership and training that will support God's work among us and through us.

1. Foster communication, mutual work, and community between our various training programmes and institutions,
2. Communicate the Statement on Self-Determination, this outline, and other materials of importance (e.g., the Covenant)
3. In our representation in other areas of Church leadership and partnership, communicate our statements, Covenant, and goals.

C. Work to make the Gospel living and real in Indigenous life.

1. Respect the elders and traditional teachings and practice as part of the model of a Gospel based ministry and life-style.
2. Respect and cooperate with all parts of our communities in promoting a healthy and vibrant Indigenous life.

II.) Governance and Pastoral Leadership of the Emerging Indigenous Churches - *I myself will be the shepherd of my sheep...I will seek the lost, and I will bring back the strayed and I will bind up the injured, and I will strengthen the weak* (Ezekiel 34:15-16)

- A. The work of the Focus Group continues to inform the Anglican Council of Indigenous People (ACIP), the office of the National Indigenous Anglican Bishop (NIAB), and the Leadership Circle.

- B. Preparation and planning of a Constitutional Gathering to prepare work for the Next Sacred Circle.
- C. Through ACIP, the Office of the NIAB, the Focus Group, and the Leadership Circle identify a group or body to develop the final form of "Becoming What God Intends Us to Be" and further development of this outline.
- D. Establish goals and norms for Indigenous Ministry across the Land.
 - 1. De-colonize and indigenize the structures that our ministries are modeled on, dealing with that pastoral ministry is structured in the colonial church.
 - 2. Establish Gospel Based Discipleship as a foundational element of how ministry is structured.
 - 3. Do not allow non-stipendiary ministers to suffer on their own without stipend and support.

III.) Living in the Faithful Abundance of God: Stewardship and Resources - *"Put me to the test, says the Lord of hosts; see if I will not open the windows of heaven for you and pour down for you an overflowing blessing" (Malachi 3:10)*

- A. The Jubilee Commission will do its work on the issue of a just proportion of the wealth of the Church for a Prophetic Pastoral Presence across the Land.
- B. Engage and empower the generosity and stewardship of our communities.
- C. Partner with the Anglican Church of Canada in providing resources for ministry.
- D. Identify, through ACIP, the Office of the NIAB, the Focus Group, and the Leadership Circle a group to develop a strategy for sustainable and repeatable ways to support our various ministries. This strategy should be compatible and reference the rest of this outline.
- E. Continue to work to provide urgent support for our already developed ministries (e.g., Indigenous Spiritual Ministry of Mishamikoweesh (ISSM), Northern Manitoba, and Northern Saskatchewan).

IV.) The Encouragement and Support of an Emerging Youth Movement among the People of the Land - *"I will pour out my spirit on all flesh; your sons and daughters shall prophecy" (Joel 2:28).*

End of presentation

Bishop Mark MacDonald introduced Bishop Kito, a great friend. He was asked to give a response to the "...Plan for Ministry."

Bishop Kito Pikaahu, Maori bishop of Te Tai Tokerau in the Anglican Church in Aotearoa, New Zealand and Polynesia and chair of the Anglican Indigenous Network in the Anglican Communion offered words of encouragement to General Synod.

The Bishop brought a message of support and encouragement to this General Synod. He dedicated his words to the late Rev. Canon Dr. Malcolm Naea Chun. Indigenous Anglicans owe a great deal of gratitude for his contributions to the Church. These contributions by and large focused on issues of justice around the Anglican Communion that set about clear theologically strategic approaches on the ways and means of empowering Indigenous Peoples in their own lands.

Commenting on the video "Doctrine of Discovery, Stolen Land Strong Hearts," [an apt subtitle], the bishop stated that it is the same storytelling all Indigenous peoples must have to begin to set themselves free from the bondage and trauma of colonization. He continued by stating that he was equally moved when he listened to the apology given by Archbishop Hiltz, his confession of sin, and his call for repentance. He commented that the Primate represents the authority of the Church and he is the right person at the right time to make the apology to the right people. He made that comment because he has known the power of forgiveness and the power to forgive and that transforms peoples and it transforms institutions.

He asked "We know what self-determination means technically but what does Anglican Indigenous self-determination mean? When Indigenous Peoples talk about self-determination after being subjected to the impact of colonization, it always describes it in language that speaks in the future tense of what it means to be 'precious, honoured and loved'. What does it mean as an Indigenous person in the church that you love, that you belong to, to know that you are precious, that you are honoured and that you are loved." It is his experience that Indigenous Peoples must be heard in the right way, that is to say what form of listening, what form of knowledge is required to hear Indigenous voices speak in their own voice; to feel Indigenous spirits leap for joy. He quoted Martin Brokenleg when he said, "Indigenous wisdom, shaped by values, traditions, language, and culture of the ancestors transmitted to us through the elders." He (Bishop Kito) believes what we see today is an emerging Anglican wisdom does require a depth of honesty, a depth of grace and a depth of love. He finds Indigenous Peoples are extremely patient, honourable and respectful when describing their reality in their communities, in their villages, and in the world. This is especially true in the Christian church.

There are four basic shapes in the pathway to the future he continued:

1. Forming disciples, strengthening communities especially the laity,
2. Governance - revision of the Constitution as in New Zealand empowering the Indigenous Peoples. It transformed the structures into just structures.
3. Stewardship of resources - church empowering the changes made e.g. sharing of resources. What are the financial responsibilities that are needed?
4. Valuing of youth as an important resource for the future.

Bishop Kito concluded in his own tongue translated as "May peace be widespread, may the sea glisten like the green stone and may the shimmer of light dance before your path."

Vision Keepers Presentation - Ms. Judith Moses

Judith was joined by The Rt. Rev. Sydney Black and Mr. Aaron Sault for the presentation.

The Council of Elders and Youth was first created in 2016 as an advisory role on the Church's implementation of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). It was renamed the Vision Keepers Council. Along with the three aforementioned, the Council also includes the Rev. Canon Laverne Jacobs, Ms. Danielle Black and the Rev. Leigh Kern.

The mandate of the Council is to monitor the Anglican Church of Canada's progress on the UNDRIP and to help the Church live into the fourth Mark of Mission.

UNDRIP is comprised of 46 articles aimed at the level of states (i.e. Canada), and principles/provisions in it are relevant to institutional reform. The articles in UNDRIP constitute the "minimum standards for the survival, dignity and well-being of the Indigenous Peoples of the world." They include provisions for the rights to:

- Self-determination
- Economic, social cultural development
- Spiritual and cultural traditions and ceremonies

As such, the document is aspirational in nature; it is something they commit to striving towards.

The Council's Vision Statement: "To enable Settlers and Indigenous people to become all that the Creator has called us to be in harmony with each other and the land."

The Council's Mission: As arms-length advisors to the Church, we will:

1. Assess and report on the Church's progress in its internal transformation to comply with UNDRIP provisions
2. Assess and report on the Church's external advocacy efforts in support of Indigenous Nations
3. Advise on the progress on the fourth Mark of Mission as it relates to reconciliation within UNDRIP

A description was given regarding how they operate as a Council:

Organization: they use the circle model with fire and Gospel at the centre

Principles: Gierawasee (new way of doing things); Walking together; Speak only for ourselves in advisory role

Meetings: Judith is the Kahentinetha (she who makes the grass wave); Rev. Leigh Kern is the Asinakii (the one who writes - secretary/recorder); Decision making is a consensus model

Reporting: A reporting framework was developed whereby the Council would give periodic update letters to the Primate, National Anglican Indigenous Bishop and ACIP chairs.

The Council's priorities in implementing UNDRIP include reporting on:

- Self-determination within the Church
- Community level reconciliation projects and initiatives
- Public advocacy efforts on key Indigenous issues

In their findings there are several recommendations:

1. The Vision Keepers Council be established and resourced as a permanent committee of the Anglican Church of Canada
2. The Whole Church must be accountable for progress: That the Vision Keepers' relationship to the Church be arms-length and advisory in nature (similar to an internal

auditor) and that it report periodically on progress to ACIP through the National Indigenous Anglican Bishop, and to CoGS through the Primate.

3. Information on parish level reconciliation efforts is too ad hoc: That a national, living reconciliation 'project inventory' be created on-line to identify local actions - to share learning across the Church, better assess overall progress and build/sustain new networks; and that dioceses be held accountable for reporting on parish level projects and initiatives relating to Calls to Action and UNDRIP provisions.
4. Vision Keepers need assessment tools to do the job - they have produced a draft project inventory framework and template "The Good Life Wheel" to assist in its work. New tools needed to support local ministry: That priority be given to developing missing tools to help Indigenous and non-Indigenous Anglicans accelerate the pace of progress in reconciliation.
5. Priority must be given to engaging youth in reconciliation: That stronger emphasis be placed on youth community-level engagement and reconciliation initiatives.
6. Church needs to play a broader advocacy role on key issues: That the Church play a stronger public advocacy role on key issues identified by Indigenous peoples.
7. That a national 'change champions' group be established to both help build the Indigenous Church and extend the reach of reconciliation at diocesan and community levels across the country.
8. That resources to support the Indigenous ministry be identified on an urgent basis so that essential planning can proceed:
 - That pay equity be implemented
 - That establishment of a new national Anglican land-based healing centre be considered to support healing across the nations
 - That local Indigenous leadership and decision-making affecting Indigenous communities be honoured, including relating to clergy appointments and physical infrastructure decisions

Vision Keepers Motion (A220)

Moved By: Ms. Judith A. Moses
Seconded By: The Rt. Rev. Dr. Lynne McNaughton

Be it resolved that this General Synod:

Establish the Vision Keepers as a permanent forum to oversee the work of the Church in implementing the spirit of United Nations Declaration on the Rights of Indigenous Peoples through transformed church structures, governance systems, processes and practices including a strengthened external Anglican advocacy voice on social justice and reconciliation and on active implementation of the Fourth Mark of Mission.

CARRIED
Act 14

A question from the floor regarding translation of this motion into Inuktitut was put forward. Ms. Moses assured members of Synod that the Vision Keepers would work on a translation of said motion.

Bishop MacDonald acknowledged the involvement of the Inuit People on ACIP and stated that the present group included the largest number of Inuit since it was established. The Bishop then introduced the three co-chairs of ACIP; Ms. Sheba McKay, the Rev. Canon Murray Still, and the Rev. Norm Wesley.

Amendments to Canon XXII (National Indigenous Ministry) (A050-R1)

The Chancellor, David P. Jones spoke to Resolution AO50-R1, Amendments to Canon XXII.

Moved By: Chancellor David P. Jones
Seconded By: Canon Dr. Randall Fairey

Be it resolved that this General Synod:

Amend:

1. Canon XXII to read as shown below (proposed changes shown in *italics*);
2. Section 33 of the Constitution (Council of General Synod) to add the following:

33 a) x) the National Indigenous Anglican Bishop.

3. Section 5 of Canon III (The Primate) to add the following:

xi) always be an invited guest at Sacred Circle, with voice but not vote.

Canon XXII The National Indigenous Ministry (Changes in Italics)

The origin of this Canon is the Covenant made by the participants at the 1994 Journey of Spiritual Renewal sponsored by the Anglican Council of Indigenous Peoples:

“...We acknowledge that God is calling us to a prayerful dialogue towards self-determination for us, the Indigenous Peoples, 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....

“We, representatives of the Indigenous people of the Anglican Church of Canada, meeting in Winnipeg from the 23 to 26 April 1994, pledge ourselves to this covenant for the sake of our people and in trust of our Lord and Saviour, Jesus Christ:

“Under the guidance of God’s spirit we agree to do all that we can to call our people into unity in a new, self-determining community within the Anglican Church of Canada.

“To this end we extend the hand of partnership to all those who will help us build a truly Anglican Indigenous Church in Canada. “May God bless this vision and give us grace to accomplish it.”

The purpose of this Canon is to provide canonical recognition of structures through which the National Indigenous Ministry may be a self-determining community within the Anglican Church of Canada.

1. The National Indigenous Anglican Bishop

The National Indigenous Anglican Bishop (NIAB) has a pastoral episcopal relationship with all Indigenous *people* in the Anglican Church of Canada. This *role may be exercised in partnership with diocesan bishops*.

The NIAB is a member of the Sacred Circle, the Anglican Council of Indigenous Peoples, the House of Bishops, General Synod and the Council of the North.

The NIAB has the style and title of an archbishop, and ranks with the Metropolitans of the Ecclesiastical Provinces.

A person is eligible for selection as the NIAB if that person

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

When a vacancy occurs (or is about to occur) in the office of NIAB, ACIP will create a search committee (which must include an elder) to determine the specific qualities and additional qualifications that might be required or desirable with respect to the person to fill the vacancy; identify potential candidates; assemble information from the persons who are prepared to become candidates; and prepare a short list of candidates for ACIP.

ACIP will elect a person from the short list submitted by the selection committee, and will send the name of the NIAB-elect to the Primate for concurrence by the Primate and the four Provincial Metropolitans.

Following concurrence, the Primate will consecrate the NIAB-elect (if not already a bishop) and install the NIAB in office.

At the first opportunity following the NIAB's installation in office, the Sacred Circle will receive the NIAB as its presiding elder.

Term of Office for the NIAB

The NIAB must retire on reaching the age of 70.

Vacancy in the Office of the NIAB

If the NIAB dies, resigns, retires, or for any other reason the office of the NIAB is vacant, or the NIAB is unable to act by reason of absence or illness, the Primate in consultation with the chair or co-chairs of ACIP will designate the senior Indigenous bishop in The Anglican Church of Canada willing to undertake the task as the Acting NIAB.

2. The Anglican Council of Indigenous Peoples

The Anglican Council of Indigenous Peoples (ACIP) consists of representatives from dioceses where significant Indigenous ministry is taking place, the National Indigenous Anglican Bishop (who is the ACIP liaison with the Council of the North and the House of Bishops), and additional members as determined by ACIP.

The members of ACIP must be *indigenous* members of The Anglican Church of Canada, and active in their parish or diocese.

Until otherwise determined by ACIP, ACIP will consist of the following persons:

- a) The NIAB;
- b) *Ten persons elected by Provincial Caucus at the Sacred Circle. The number for each Provincial Caucus shall be determined by ACIP at their meeting before the Sacred Circle; and*
- c) One youth, one elder and one member-at-large appointed by the NIAB.

Until otherwise determined by ACIP, the terms of the persons *selected under (b) or (c) above* will end at the conclusion of the second Sacred Circle after their election, with the terms of half of the members expiring at the end of each Sacred Circle.

Where a vacancy occurs prior to the end of a member's term, ACIP may appoint a replacement for a person who was elected by the Sacred Circle, and the NIAB may appointment a replacement for a person whom the NIAB had appointed. The replacement's term will be for the

remainder of the term of the person being replaced. A person who has served on ACIP is eligible for re-election.

ACIP will select its chair or co-chairs.

ACIP maintains relationships with the House of Bishops, General Synod, the Council of General Synod, the Council of the North, and the International Anglican Indigenous Network.

ACIP organizes the Sacred Circles.

3. The Sacred Circle

The Sacred Circles have met approximately every three years since 1988. The Sacred Circles are organized by ACIP.

The Sacred Circle will consist of the following voting members:

a) The NIAB, who is the presiding elder at its meetings;

and until otherwise determined by ACIP:

b) Up to ten Indigenous members from each Indigenous diocese or area mission identified by ACIP;

c) Other members from urban and other areas with significant Indigenous ministry as determined by ACIP at their meeting before Sacred Circle;

d) Up to three Indigenous members from the Anglican Military Ordinariate; and

e) The Indigenous bishops of The Anglican Church of Canada, as identified by ACIP.

The Primate is always an invited guest at the Sacred Circle, and has voice but not vote. Invitations are also generally sent to the bishops from the Council of the North dioceses and the diocese in which the Sacred Circle is being held (if not otherwise included). In addition, ACIP may invite up to twelve partners to attend the Sacred Circle. These invited persons may be granted voice but shall not vote.

The date and location of the meeting of the Sacred Circle are determined by ACIP.

The Sacred Circle performs many of the functions of a “Synod” for the Indigenous ministries: it provides an opportunity for representatives of the Indigenous communities to come together to worship, to discuss, and to communicate with the broader Church.

4. Organization of Indigenous Ministries

ACIP may adopt and from time to time amend a constitution to regulate the affairs of the National Indigenous Ministry which are not otherwise specified in this Canon.

Developments in the organization of the Indigenous ministries will take place over time, and can be accommodated by changes to the existing constitutional and canonical structures.

CARRIED
Act 15

This motion required a two-thirds majority vote in each order.

Following the vote the Primate called all Indigenous members along with the Prolocutor, Deputy Prolocutor and the General Secretary to the stage to witness the installation of Mark MacDonald as Archbishop. The Primate presented him with the metropolitanical cross, which was decorated by Saskia Rowley, graphic designer at the national office of General Synod. Archbishop Hiltz said "So you see on the cross there are the four colours for the four peoples of the world. You see she's (Saskia Rowley) drawn the colour in the middle, blue of course being the colour of hope for the Indigenous peoples a colour of harmony, a colour of good weather to come and the colour of water."

The Primate continued by pointing out the eagle feather that hung from the cross, "reminding us of the great text that is so dear to Indigenous peoples, the text from Isaiah: "Those who wait for the Lord renew their strength; they mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint."

The Primate anointed Archbishop MacDonald "my dear brother Mark, by this holy anointing may you be inwardly strengthened for every good work to which the Lord continues to call you and the birthing of the self-determining Indigenous Church within the Anglican Church of Canada. Amen"

Afternoon Session

Introduction of Nominees for Prolocutor

The Very Rev. Peter Wall introduced the rules governing the voting and announced the names of the nominees.

The Chancellor reviewed the role and responsibility of the Prolocutor.

The Constitution of the General Synod

14. The Prolocutor

- a) The Prolocutor shall be elected by ballot after open nomination and this election shall take place prior to the election of members of the Council of the General Synod.
- b) The Prolocutor shall be a member of either the clerical or lay Order.

- c) The Prolocutor shall be an associate of, and assistant to, the Primate in the affairs of the General Synod and the Council of the General Synod.
- d) In the absence of the President, or at the President's request, the Prolocutor shall be chairperson of the General Synod.
- e) The Prolocutor shall be ex-officio a member of all committees, councils, boards and commissions, standing and special, appointed under any provision of the Constitution, or of any Canon enacted by the General Synod or under any resolution of the General Synod or of the Council of the General Synod.
- f) The Prolocutor shall continue in office until immediately prior to the prorogation of the General Synod at which his or her successor is elected.
- g) The Prolocutor who removes from the diocese he or she represented on election shall continue in office as an ex-officio member of the General Synod until such term expires as provided in subsection f), but shall not be entitled to vote during the succeeding session of the synod or to be elected to office by virtue merely of continuing in office under this subsection. In that case, the diocese may elect a representative to succeed him or her as a member of the General Synod until the convening of the next session of the synod, as provided in subsection 8 m).

Nominees:

The Rev. Dr. Karen L. Egan	Diocese of Montreal
The Rev. Canon David Harrison	Diocese of Toronto
Ms. Haroldine Neil-Burchert	Diocese of Ontario
The Ven. Alan T. Perry	Diocese of Edmonton
The Ven. Tanya Phibbs	Diocese of Huron
Ms. Laura Walton	Diocese of Toronto

Election of the Prolocutor – Results of the First Ballot

	No. of votes	Percentage
The Rev. Dr. Karen L. Egan	74	32
The Rev. Canon David Harrison	21	9
Ms. Haroldine Neil-Burchert	10	4
The Ven. Alan T. Perry	62	27
The Ven. Tanya Phibbs	33	14
Ms. Laura Walton	32	14

Candidates receiving fewer than 10% of the votes cast were removed from the list.

Election of the Prolocutor – Results of the Second Ballot

	No. of votes	Percentage
The Rev. Dr. Karen L. Egan	91	40
The Ven. Alan T. Perry	71	31
The Ven. Tanya Phibbs	29	13
Ms. Laura Walton	38	17

All four names remained on the ballot after the second round of voting.

Election of the Prolocutor – Results of the Third Ballot

	No. of votes	Percentage
The Rev. Dr. Karen L. Egan	117	50
The Ven. Alan T. Perry	77	33
The Ven. Tanya Phibbs	13	6
Ms. Laura Walton	26	11

The Primate declared that The Rev. Dr. Karen Egan was elected Prolocutor.

Act 16

Canon XXI Considerations

The Primate noted that the majority of Synod had agreed to proceed with the considerations following the Respectful Communication Guidelines outlined on page 8. He emphasized that should a member disregard those norms then they would be asked to stop speaking. All agreed.

Martin Brokenleg addressed Synod. We know that every community will have conflicts to resolve, however Jesus is concerned about division and St. Paul deals with disagreement in the early church community over many issues, and yet the Church persists in unity despite remaining disagreements and conflicts and absence of agreement does not mean disunity. Conflict can be a gift that may move us in the direction that God intends.

Synod members were told to remember that they are not just a member of a diocese, but rather a member of this one Synod. "You all together comprise one body, which has been given the responsibility of making decisions and you have been given authority to make decisions on behalf of the entire Anglican Church of Canada. I hope you will remember that you are in the presence of the spirit of God and that this holy spirit will guide you in discerning how you are to make your decisions...some people will welcome the outcome and that same outcome will deeply wound and offend someone else... The presence of the Holy Spirit will be your strength and your guide so listening to the Holy Spirit is of course important. If you have your mind firmly made up already can you be listening to the Holy Spirit? If your main concern is to win no matter what can you be listening to the Holy Spirit of God?...No matter the outcome of this conflicting vote if you are an Anglican you will find some way to stay in loving relationship with other Anglicans including those who voted differently from you... Whether we are united after this vote will

demonstrate whether we are members of the one body of Christ to those who are watching us from the outside... While this vote matters a lot to many people, tomorrow I will still be who I am, you will still be who you are. We will be members of the Anglican Church of Canada into the future and while I am used to being an outsider I am more used to be an Anglican and just like you a beloved child of God."

The Rt. Rev. Dr. Lynne McNaughton outlined the document 'A Word to the Church' and the process involved in bringing us to today. At each of the six meetings of the Council of General Synod (CoGS) time was spent for in-depth conversations on the Marriage Canon and at the first meeting during the fall of 2016 the Council formed a working group from among its members with representation from the four ecclesiastical provinces. They worked prayerfully on building trust, on creating space for honest conversation, on hearing the concerns expressed about the tone of the debate in General Synod 2016, and about the limits of their decision making process. They practiced active listening with one another using the careful process such as the respect guidelines, practicing what our Primate has called Holy Manners; careful speech and active listening.

Cogs had the responsibility of gathering the responses from the dioceses and from all four provincial synods. The reports submitted are in the Convening Circular as the group did not want to lose the importance of the submissions.

Summarized:

- People are tired of talking about this – it won't change their minds and will not change the diversity of our understanding across the church.
- People wanted to spend more time in their synods and were in fact spending more time looking at the question; how do we live well afterwards no matter what the outcome of the vote?
- CoGS looked at the nature of communion - can communion contain conflict so that conflict ceases to divide?
- Council heard at length from the NAIB reporting from Sacred Circle and ACIP for the need for recognition for the complex reality for Indigenous Anglicans; the diversity within the different nations and communities and the need for Indigenous Anglicans to have their own time.
- Council also received and pondered deeply a detailed letter from the House of Bishops' meeting earlier this year; a special meeting the bishops had to consider the Marriage Canon. This meeting was described as embodying a currency of grace, the emphasis being on how we live well together in our diversity whatever the vote is and no matter the outcome.

'A Word to the Church' is a statement with a brief history of the Church's conversations and decisions made regarding sexuality in General Synod's past. It's a description of the reality in the Church at this moment and it's explicit on what should happen after the vote no matter the outcome of that vote. How do we live together well afterwards? After fourteen revisions this document is a unanimous statement from the Council to Synod.

Cynthia Haines Turner presented the affirmations that came out of the report. The hope was that these affirmations be accepted by Synod.

Affirmation #1 Indigenous Spiritual Self-determination

Whatever the action of the church at this General Synod, we affirm the right of Indigenous persons and communities to spiritual self-determination in their discernment and decisions regarding same-sex marriage.

Affirmation #2 Diverse Understandings of the Existing Canon

We affirm that, while there are different understandings of the existing Marriage Canon, those bishops and synods who have authorized liturgies for the celebration and blessing of a marriage between two people of the same sex understand that the existing Canon does not prohibit same-sex marriage.

Affirmation #3 Diverse Understanding and Teachings

We acknowledge the ongoing reality that there is a diversity of understandings and teachings about marriage in the Anglican Church of Canada, and we affirm the prayerful integrity with which those understandings and teachings are held.

Affirmation #4 Our commitment to Presume Good Faith

We affirm our commitment to presume good faith among those who hold diverse understandings and teachings, and hold dear their continued presence in this church.

Affirmation #5 Our Commitment to Stand Together

We affirm our commitment to walk together and to preserve communion, one with another, in Christ, within this church, within our Anglican Communion, and with our ecumenical partners.

Prior to the vote on the following resolution the Prolocutor emphasized that this was not the Marriage Canon that was being voted on but rather it was the way of saying "as the Council of General Synod and hopefully as a General Synod, this is how we believe we can walk together once we have made a decision at the end of this General Synod."

Prior to the vote being taken the Rev. Canon David Harrison from the diocese of Toronto rose on a point of order. He asked for an affirmation that a request had been made under Rule 18 of the Rules of Order and Procedure that this be a recorded vote.

The Chancellor responded that a requisition had been made that a vote on this resolution be recorded in the minutes. The outcome, who voted for, who voted against, will be recorded in the minutes when they are published. That was in accordance with the Rules of Order and Procedure and the requisition for that was properly made.

Prior to the vote the Primate offered a prayer. He also asked that Synod follow the meeting guidelines (norms) that were agreed on and he asked that members refrain from applause and simply acknowledge the results.

A Word to the Church Concerning the Proposed Amendment to the Marriage Canon (A101-R1)

Moved by: Ms. Cynthia Haines Turner
Seconded by: The Very Rev. Peter Wall

Be it resolved that this General Synod:

Adopt the affirmations in the document entitled *A Word to the Church* concerning the proposed amendment of Canon XXI (On Marriage in the Church).

CARRIED
Act 17

This motion required a simple majority vote.

Yes 196 - 84.85%
No 35 - 15.15%
Abstention 2

Detailed results of the vote - *Appendix B*

The Primate thanked those who presented the background to the document from CoGS, those who spoke during the debate and for the respectful way in which members addressed Synod.

A note of clarification: What is the difference between a recorded vote and a public record of the vote?

The Chancellor: "In the normal course we don't record people's votes; our clickers have the capacity to do that. If we were voting by voice, we wouldn't record names, for or against. Rules of Order and Procedure #18 e) The names of those who vote for or against a motion shall be recorded in the minutes, if required by three members. We had a requisition that three resolutions have their vote recorded in the minutes; A101-R1 (A Word to the Church Concerning Proposed Amendment to the Marriage Canon, A052-R1 (Motion for Second Reading of Amendment to Canon XXI (On Marriage in the Church)), and A053-R1 (Amendment to A052). We would have to suspend the rules in order to publish those results prior to them being published in the minutes. That would require a two-thirds vote in order to do that."

Introduction of the Nominees for Deputy Prolocutor

Ms. Cynthia Haines Turner outlined the duties of the Deputy Prolocutor.

Nominees: in the Order of Laity

Canon (Lay) Ian Alexander	Diocese of British Columbia
Ms. Siobhan Bennett	Diocese of Niagara
Ms. Judith Moses	Diocese of Niagara
Ms. Haroldine Neil-Burchert	Diocese of Ontario
Mr. Scott Potter	Diocese of Quebec
Ms. Laura Walton	Diocese of Toronto

Election of the Deputy Prolocutor – Results of the First Ballot

	No. of votes	Percentage
Canon (Lay) Ian D. Alexander	34	15
Ms. Siobhan Bennett	21	9
Ms. Judith A. Moses	80	35
Ms. Haroldine Neil-Burchert	7	3
Mr. Scott Potter	34	15
Ms. Laura Walton	54	23

Election of the Deputy Prolocutor – Results of the Second Ballot

	No. of votes	Percentage
Canon (Lay) Ian D. Alexander	27	12
Ms. Judith A. Moses	110	47
Mr. Scott Potter	41	18
Ms. Laura Walton	54	23

Laura Walton and Scott Potter asked for their names to be removed from the ballot.

Election of the Deputy Prolocutor – Results of the Third Ballot

	No. of votes	Percentage
Canon (Lay) Ian Alexander	51	22
Ms. Judith A. Moses	181	78

The Primate declared that Ms. Judith A. Moses was elected Deputy Prolocutor.

Act 18

Motion for Second Reading of Amendment to Canon XXI (On Marriage in the Church) from GS 2016 A051-R2 (A052-R2)

Moved by: Ms. Cynthia Haines Turner
Seconded by: The Very Rev. Peter Wall

Be it resolved that this General Synod:

Give Second Reading to GS 2016 Resolution A051-R2, which reads as follows:

1. Declare that Canon XXI (On Marriage in the Church) applies to all persons who are duly qualified by civil law to enter into marriage.
2. Make the following consequential amendments to Canon XXI:
 - a) in paragraph 2 of the Preface, delete the words "of the union of man and woman in";
 - b) in paragraph 4 of the Preface, substitute the words "the parties to the marriage" for the "husband and wife";
 - c) in section 16a) of the Regulations, substitute "the parties to the marriage" for "a man and a woman";
 - d) in section 17b) of the Regulations, substitute "the parties to the marriage" for husband and wife".
3. Add the following to section 11 of the regulations
 - e) a minister may only solemnize a marriage between persons of the same sex if authorized by the diocesan bishop.
4. Declare that this resolution shall come into effect on the first day of January after being passed by General Synod at Second Reading.

Amendment: A053-R1

Moved by: Chancellor, David P. Jones
Seconded by: The Very Rev. Peter Wall

Be it resolved that this General Synod:

Amend Resolution A052 as follows:

Renumber paragraphs 2, 3 and 4 as paragraphs 3, 4 and 5, and add as paragraph 2:

2. Add the following at the end of the Preface to Canon XXI:

9. Faithful members of the Anglican Church of Canada have different understandings and teachings about the nature of marriage. Some accept that the essence of marriage is between a man and a woman; others accept same sex marriage. Members are entitled to

hold, teach and exercise either view provided they recognize and respect that others may with integrity hold, teach and exercise a different view. All Anglicans accept that marriage is a sign of God's redeeming purpose to unite all things in Christ. We are committed to graceful walking together in a spirit of generosity as part of the same Christian community.

10. General Synod recognizes that Indigenous communities have particular understandings about the nature of marriage as well as their own ways of making decisions—both of which are protected in the UN Declaration on the Rights of Indigenous Peoples—and will continue to discern whether same sex marriage would be acceptable in their communities.

The Chancellor explained: "This is an amendment that comes through the Council of General Synod with their authorization, and after hearing from dioceses and provinces and individuals and hearing, listening, and addressing concerns that were raised The adding of paragraph 9 and paragraph 10 to the preface of Canon XXI is in those two paragraphs."

Procedural Motion: (Non-Debatable)

Prior to the vote being taken on the above amendment a procedural motion was made:

Motion to divide items #9 & 10 in the amendment to the Marriage Canon XXI

Moved by: The Rev. Gerald Laskey
Seconded by: The Rt. Rev. David Parsons

To divide paragraphs 9 & 10 in the amendment to the Marriage Canon XXI and deal with each one separately.

DEFEATED

This motion required a simple majority vote.

Voting continued with the original amendment.

ADOPTED

Evening Session

The Primate opened the evening session with prayer.

The evening session continued the discussion on the Marriage Canon. The amended motion A052-R2 read:

Be it resolved that this General Synod:

Give Second Reading to GS 2016 Resolution A051-R2, which reads as follows:

1. Declare that Canon XXI (On Marriage in the Church) applies to all persons who are duly qualified by civil law to enter into marriage.

2. Add the following at the end of the Preface to the Canon XXI:

9. Faithful members of the Anglican Church of Canada have different understandings and teachings about the nature of marriage. Some accept that the essence of marriage is between a man and a woman; others accept same sex marriage. Members are entitled to hold, teach and exercise either view provided they recognize and respect that others may with integrity hold, teach and exercise a different view. All Anglicans accept that marriage is a sign of God's redeeming purpose to unite all things in Christ. We are committed to graceful walking together in a spirit of generosity as part of the same Christian community.

10. General Synod recognizes that Indigenous communities have particular understandings about the nature of marriage as well as their own ways of making decisions—both of which are protected in the UN Declaration on the Rights of Indigenous Peoples—and will continue to discern whether same sex marriage would be acceptable in their communities.

3. Make the following consequential amendments to Canon XXI:

- a) in paragraph 2 of the Preface, delete the words "of the union of man and woman in";
- b) in paragraph 4 of the Preface, substitute the words "the parties to the marriage" for the "husband and wife";
- c) in section 16a) of the Regulations substitute "the parties to the marriage" for "husband and wife".

4. Add the following to section 11 of the Regulations:

- e) a minister may only solemnize a marriage between persons of the same sex if authorized by the diocesan bishop.

5. Declare that this resolution shall come into effect on the first day of January after being passed by General Synod at Second Reading.

Motion to put the question A052-R2

Moved by: Mr. Connor Blaikie
Seconded by: Mx. Sydney Brouillard-Coyle

That the debate on A052-R2 be closed.

CARRIED

This motion required a two-thirds majority vote of all three Orders voting together.

Vote on the motion A052-R2

A = Yes
B = No
C = Abstain

	Laity		Clergy		Bishops	
	#	%	#	%	#	%
A	89	80.9	60	73.2	23	62.2
B	21	19.1	22	26.8	14	37.8
C	1	-	2	-	2	-

DEFEATED

Detailed results of the vote - *Appendix C*

Following the vote questions were posed regarding revisiting the matter. The Primate consulted with the Chancellor and in doing so he informed Synod that provisions are made in the Rules of Order and Procedure that allow for said, however, at that time it was important that the evening session of Synod come to a close allowing people to gather in support of one another.

"Reconsideration of the matter needs to be at another moment in this Synod." said the Primate.

The business of the day concluded with Evening Prayer.

SATURDAY, JULY 13, 2019

Primal Election

Synod Members gathered at Christ Church Cathedral and were welcomed by The Very Rev. Peter Elliott, Dean of the Cathedral.

The Primate addressed Synod prior to the Eucharist.

After welcoming Synod members and guests Archbishop Hiltz continued "We enter into our third full day of work in Synod and I want to acknowledge that yesterday was a very long day for us and it was a very hard day. I realize that last evening as we left plenary hall that many people were in deep distress, a lot of pain, some anger, some disillusionment. And I recognize for you that for many it was a sleepless night for a variety of reasons. I just want to acknowledge that because we are carrying some of that even into this morning. However, God has given us this day. God has given us new breath for this day, for this new day. For this day in which we do a very important piece of work for our Church. We are about the work of calling with the guidance of the Holy Spirit a new Primate to lead our Church in God's mission. So I am asking that we acknowledge this day as a gift from God."

The Holy Eucharist was celebrated with Archbishop Fred Hiltz presiding and Bishop Lynne McNaughton preaching.

Following the communion, the retiring Primate entrusted the Primatial Cross to the Prolocutor of General Synod, who received it for safekeeping on behalf of the People until the installation of the new Primate.

Following the service, General Synod reconvened with the Prolocutor, Ms. Cynthia Haines Turner, in the Chair. The Prolocutor was joined at the table by The Very Rev. Peter Wall, Deputy Prolocutor and Canon David P. Jones, Chancellor.

The Order of Bishops withdrew. The Order of Clergy was seated on the left and the Order of Laity was seated on the right. Ballot books were distributed to clergy and lay members.

The Deputy Prolocutor reported that in the Order of Clergy 84 members were registered and in the Order of Laity 110 members were registered. A quorum was declared.

The Prolocutor appointed the following and gave instructions on the balloting procedure:

First Ballot

Names on the first ballot:

The Rt. Rev. Jane Alexander	Diocese of Edmonton
The Most Rev. Ron Cutler	Diocese of Nova Scotia and Prince Edward Island, Metropolitan of the Ecclesiastical Province of Canada
The Most Rev. Gregory Kerr-Wilson	Diocese of Calgary, Metropolitan of the Ecclesiastical Province of Rupert's Land
The Rt. Rev. Linda Nicholls	Diocese of Huron
The Rt. Rev. Michael Oulton	Diocese of Ontario

Election of the Primate— Results of the First Ballot

	Order of Laity		Order of Clergy	
	No. of votes	Percentage	No. of votes	Percentage
The Rt. Rev. Jane Alexander	34	30.9	20	23.8
The Most Rev. Ron Cutler	9	8.2	0	0
The Most Rev. Gregory Kerr-Wilson	20	18.2	22	26.2
The Rt. Rev. Linda Nicholls	35	31.8	33	39.3
The Rt. Rev. Michael Oulton	12	10.9	9	10.7

Election of the Primate— Results of the Second Ballot

	Order of Laity		Order of Clergy	
	No. of votes	Percentage	No. of votes	Percentage
The Rt. Rev. Jane Alexander	36	33	21	25
The Most Rev. Ron Cutler	6	5.5	0	0
The Most Rev. Gregory Kerr-Wilson	19	17.4	21	25
The Rt. Rev. Linda Nicholls	43	39.5	38	45.2
The Rt. Rev. Michael Oulton	5	4.6	4	4

The names of those receiving less than 10% of the vote were removed from the third ballot. Those names were The Most Rev. Ron Cutler and the Rt. Rev. Michael Oulton.

Election of the Primate— Results of the Third Ballot

	Order of Laity		Order of Clergy	
	No. of votes	Percentage	No. of votes	Percentage
The Rt. Rev. Jane Alexander	40	36.4	16	19.1
The Most Rev. Gregory Kerr-Wilson	17	15.5	19	22.6
The Rt. Rev. Linda Nicholls	53	48.1	49	53.8

After the third ballot, a motion by the Order of Laity to ask for more nominees from the Order of Bishops was made.

Moved by: Ms. Siobhan Bennett
Seconded by: Ms. Pat Davis

The motion failed in the Order of Laity.

The Most Rev. Gregory Kerr-Wilson's name was removed for the fourth ballot.

Election of the Primate— Results of the Fourth and Final Ballot

	Order of Laity		Order of Clergy	
	No. of votes	Percentage	No. of votes	Percentage
The Rt. Rev. Jane Alexander	39	35.8	24	28.9
The Rt. Rev. Linda Nicholls	70	64.2	59	71.1

The Prolocutor notified the secretary of the Order of Bishops that the election had concluded.

Primate-elect Linda Nicholls entered the cathedral with Archbishop Fred Hiltz and joined the Prolocutor, Deputy Prolocutor, and Chancellor. The Prolocutor announced "Dear people of God,

I present to you Linda Nicholls, elected to be the fourteenth Primate of the Anglican Church of Canada."

The Primate-elect addressed the Synod. "You have bestowed on me an honour that I can hardly imagine, and it is terrifying, but it is also a gift. To be able to walk with the whole of the Anglican Church of Canada from coast to coast to coast. To see what God is doing in our land and to share the stories coast to coast to coast and together to set a vision for what God is calling us now to do. There is much work ahead of us. We have begun some remarkable things already in this Synod and I know there will be more. We have reconciliation to do and we have deep healing to work at, and I know that this Church can do it. I have seen this Church rise to the challenge of its diversity. I've seen this Church act in remarkable ways that the rest of the world does watch. And even though we at times can cause each other deep hurt and pain I've also seen us rise to the challenge of that healing work of coming together around God's table where our first calling is in Christ.

"And so I look forward to celebrating with you, to sharing in the Eucharist, to hearing your stories to proclaiming God's good news together that will look different in different parts of this land and yet carries the thread of God's love, grace, justice, mercy and forgiveness at its heart.

...I ask your very special prayers for the Diocese of Huron, a diocese that welcomed me only a few years ago and made me home. So pray for them as together we now say farewell and they move and will elect a new bishop for their diocese.

Thank you. Pray for me as I will pray for each of you; pray for us as a Church; pray for us as the General Synod and pray that at the heart of everything we do we seek the glory of God, the proclamation of the good news, the care of God's creation and loving one another as Christ has loved us."

The Primate-elect closed the event by asking everyone to join her in the Doxology.

Evening Session

The Primate opened the evening session with prayer followed by a reflection on the business of the previous day. There were some moments of great celebration and hope looking forward and there were some moments of great pain and many people carried this great pain arising from the outcome of the deliberations (Marriage Canon vote). He acknowledged that he was conscious of that pain, that a number of people are still hurting very deeply, that a number of people are feeling disheartened and disillusioned, and a number of people are struggling; struggling with whether or not they can stay for the duration of the Synod. "Anyone that speaks to me in that manner I am encouraging them to stay and I will encourage others to surround them so they are able to stay and be the member of the Synod that God intends them to be." He continued by noting that he was aware of people's desire to revisit the matter of the Marriage Canon or to introduce new resolutions and he was also aware that there were some who wished to place motions of a procedural nature before Synod. In consultation with the Chancellor and others he instructed Synod that resolutions coming out of last evening's session need to be presented to the chair of the resolutions committee, The Ven. Alan T. Perry.

On a second matter the Primate noted that the House of Bishops, in consultation with one another, wanted to inform Synod that they were working on a message from the House to the General Synod.

A third matter arose. Bishop David Parsons has asked permission to offer an apology to General Synod. That request was made through the Primate, Archbishop Mark MacDonald and the Metropolitans. It was considered and felt that it would be both helpful and timely.

The Rt. Rev. David Parsons Address to Synod

Bishop David Parsons addressed Synod. "Your Grace, I'm David Parsons, diocese of the Arctic and I thank you. I asked to do this, nobody asked me to do this. I am deeply ashamed of my reactions last evening and I am sorry for disrespecting General Synod by the way I acted and the words that I said. I apologized to my diocesan representatives last night, immediately after I sat down, and I apologize for bringing disrespect to the diocese of the Arctic. And I ask for this opportunity to publically apologize - I was wrong. Archbishop Fred, I'm sorry for not obeying you when you asked me to step back. I should have stepped back in silence. I apologize to you, the members of General Synod. I apologize for being disrespectful to you and to those who are listening. I am deeply ashamed. I went home and told my wife I'm sorry, I did wrong. I am thankful for this opportunity Archbishop. I apologize to you and to God for the way I have carried myself. Thank you for this opportunity."

Anglican Foundation of Canada - The Rev. Canon Dr. Judy Rois

The Rev. Canon Dr. Judy Rois, Executive Director of the Anglican Foundation of Canada, visionary sponsor of General Synod addressed Synod. Canon Rois presented a video about the organization's work and the projects it funds.

In her address Canon Rois noted that the Anglican Foundation of Canada was established by the General Synod over sixty years ago as a place for Anglicans to make donations that would then be invested and disbursed to dioceses and parishes wherever there was a financial need. During that time the Foundation has been able to give over \$34 million to support ministry in Canada.

Highlights of how contributions are being used:

- ESL classes for refugees and immigrants
- After school homework clubs for refugees and immigrant children
- Children's hospice care
- Indigenous self-determination and language preservation
- Sacred church music
- Cornerstone Housing for Women
- Theological training
- Community gardens and solar panels
- Kitchen and washroom renovations at centers for the homeless

She stated that more than \$800,000.00 was distributed by the Foundation in 2018 to support Anglican churches across the country. She continued " The Foundation will be giving twenty gifts of \$2,500.00 for those who are addressing the crisis of climate change...we want to help you with some seed money to begin or continue this process."

The Primate thanked Canon Rois and her staff for their work and he emphasized the same desires as the executive director - that all bishops, all diocesan offices, all diocesan cathedrals become members of the Foundation.

Primate's World Relief and Development Fund

The Primate introduced a video "At Home with PWRDF" celebrating the 60th anniversary of the Primate's Fund. It depicted a story of compassion, commitment, connection; a story of shepherding faith. The focus of the video is on the lives of Ms. Dorothy Marshall and her daughter Ms. Leah Marshall and their participation in the work of PWRDF.

Following the video, Executive Director, Will Postma addressed Synod. He introduced members to the history of PWRDF. The Primate's World Relief Fund was established at General Synod in 1959 following a coal mine disaster in Springhill, Nova Scotia, the previous year. In 1969 the 'D' was added to the title as sustainable development work was added to the name.

He spoke about the organization's 2019-2024 strategic plan; a plan that was shaped by consultation with partners. These partners include both developing partners overseas and Anglicans across the country all who support and share in the work of PWRDF. Postma stated "It is also shaped by national and global commitments to development and relief, in particular, The United Nations Sustainable Development Goals for 2015-2030."

There are 5 sustainable goals that are shaping the future:

1. A Sustainable Future
2. Strong Partnerships
3. Meaningful Results
4. Collaborative Approach
5. Mutual Reconciliation

Council of the North - The Rt. Rev. William Cliff

The Rt. Rev. William Cliff, Chair of the Council of the North, presented members with a brief description of the work of the Council. He emphasized that the General Synod supports the work of the Council of the North through an annual block grant.

The Council of the North dioceses represent 85% of Canada's land mass and are home to 15% of the country's population. They represent staggeringly diverse ministries, opinions and understandings of church. Some of the dioceses have thriving urban centers while others are more decentralized with populations spread out thinly across the land.

Bishop Cliff highlighted The Ministry in Training Fund and the grant monies that have been distributed since the last Synod. Each year the Council spends 15% of the principal plus accrued interest from unspent funds from the previous grant cycle. These funds are specific and set aside for projects that will further the training and education or support programs of the Dioceses of the Council of the North.

The Bishop closed by thanking all those who have supported the Council financially, for showing their trust and willingness to work with them and to support them as they proclaim the Gospel across this vast and great land. "...One thing this ministry has taught me is the vastness of the country is nothing compared to the vastness of God's grace, God's generosity, God's love for us..."

Public Witness for Social and Ecological Justice Resolutions

These were no debate resolutions therefore the mover was permitted to speak to the resolution for three minutes.

Public Witness for Social and Ecological Justice Coordinating Committee (A200)

Moved by: The Rt. Rev. Jane Alexander
Seconded by: The Rev. Canon Bill Mous

Be it resolved that this General Synod:

Confirm the updated Terms of Reference for the Public Witness for Social and Ecological Justice Coordinating Committee, as adopted by the Council of General Synod at its June 2018 meeting.

CARRIED WITH NO DEBATE
Act 19

Single Use Plastics (A201)

Moved by: The Most Rev. Ron Cutler
Seconded by: Mx. Sydney Brouillard-Coyle

Be it resolved that this General Synod:

1. Encourage dioceses and parishes to curtail their purchase of single-use plastic products with the intention to end their use by 2023, taking into consideration the accessibility needs of their communities;
2. Encourage individual Anglicans to reduce their reliance on single-use plastic products;
3. Encourage the Anglican Church of Canada to develop and promote resources aimed at supporting local efforts toward plastics reduction.

CARRIED WITH NO DEBATE
Act 20

The Season of Creation (A202)

Moved by: The Very Rev. Kenneth Gray
Seconded by: The Rt. Rev. Dr. Lynne McNaughton

Be it resolved that this General Synod:

1. Adopt The Season of Creation in the Anglican Church of Canada as an annual time of prayer, education and action from September 1 - October 4;
2. Encourage dioceses to engage with the Season of Creation, and to develop initiatives, resources and suitably authorized liturgies for use during the season; and
3. Direct the Creation Matters Working Group to monitor, network and share Season of Creation initiatives through the General Synod website and in other ways.

CARRIED WITH NO DEBATE

Act 21

The business of the day concluded with Evening Prayer.

SUNDAY, JULY 14, 2019

Morning Session

General Synod members spent the morning worshipping at local parishes.

Afternoon Session

The Primate opened the afternoon session with prayer.

Orders of the Day

The Very Rev. Peter Wall, Chair of the General Synod Agenda Committee, reviewed the Orders of the Day.

Pension Committee Resolutions

Prior to presenting the resolutions of the Pension Committee the Rt. Rev. Philip Poole thanked the Church for having a pension plan. He noted that only 40% of Canadian employees have a company pension plan and the vast majority of those come from the public sector.

At General Synod 2016 a motion was passed inviting the pension committee to enter into dialogue with other Anglican Church of Canada entities around what might be broadly referred to as ethical investing. A variety of measures have been implemented ensuring environmental, social and governance issues are on the agenda at each and every meeting of the committee.

Actuary Cameron Hunter outlined the proposed pension changes. He explained the strength of the General Synod Pension Plan (GSPP) and emphasized that expanding the plan to include others would be in the best interest of the current plan members.

Mr. Hunter affirmed that expanding the plan could have several positive outcomes such as providing access to a well-governed plan to other non-profit organizations, giving the opportunity to bring Lay Retirement Plan (LRP) members into the GSPP. The GSPP could provide the LRP members:

- Greater security and stability in retirement incomes
- Better value for the amount being invested
- Experts making investment decisions for the plan
- Pooled longevity
- Strong governance structure

This new approach could also allow groups outside of the Anglican Community:

- Other religious organizations
- Other groups that align with Anglican values
- Groups with favourable demographics

The GSPP could provide:

- A quality plan
- Strong infrastructure
- Proven track record of performance

The trustees continue to analyze design provisions such as:

- Allowing new groups flexibility in contribution rate
- Benefits could be earned in proportion to contribution level

Continuing Education (A170)

Moved by: The Ven. Alan T. Perry
Seconded by: The Ven. David Selzer

Be it resolved that this General Synod:

Confirm the amendments to Regulation 1(a) of Canon XII - Continuing Education Plan adopted by the Council of General Synod in June 2018.

CARRIED WITH NO DEBATE
Act22

See Appendix D for the complete resolution.

General Synod Pension and Benefits Plan (A171)

Moved by: The Ven. Alan T. Perry
Seconded by: The Ven. David Selzer

Be it resolved that this General Synod:

Confirm the amendments to the General Synod Pension and Benefits plans approved by the Council of General Synod.

CARRIED WITH NO DEBATE
Act 23

See Appendix E for the complete resolution

Lay Retirement Plan (A172)

Moved by: The Ven. Alan T. Perry
Seconded by: The Ven. David Selzer

Be it resolved that this General Synod:

Confirm the amendments to the Lay Retirement Plan approved by the Council of General Synod.

CARRIED WITH NO DEBATE
Act 24

See Appendix F for the complete resolution

Long Term Disability Plan (A173)

Moved by: The Ven. Alan T. Perry
Seconded by: The Ven. David Selzer

Be it resolved that this General Synod:

Confirm the amendments to the Long Term Disability Plan approved by the Council of General Synod.

CARRIED WITH NO DEBATE
Act 25

See Appendix G for the complete resolution

Provincial Caucuses

Members met in provincial caucuses to elect representatives to the Council of General Synod for the next triennium

THE COUNCIL OF GENERAL SYNOD 2019-2022

Primate	The Most Rev. Linda Nicholls
Prolocutor	The Rev. Dr. Karen Evans
Deputy Prolocutor	Ms. Judith Moses
Chancellor	Canon David P. Jones
General Secretary	The Ven. Dr. Michael Thompson

Elected Members:

Province of British Columbia and Yukon

Mr. Ian Alexander	Laity	British Columbia
Ms. Dale Drozda	Youth	Territory of the People
The Rt. Rev. Dr. Lynne McNaughton	Bishop	Kootenay
The Rev. Marnie Peterson	Clergy	New Westminster
Ms. Joanne (Jody) Walker	Laity	Yukon

Province of Rupert's Land

Mr. Luke Gobbett	Youth	Qu'Appelle
The Most Rev. Greg Kerr-Wilson	Bishop	Calgary
Ms. Freda Lepine	Laity	Brandon
The Rt. Rev. Joseph (Joey) Royal	Bishop	Arctic
Mr. Michael Siebert	Laity	New Westminster
The Rev. Amos Winter	Clergy	Mishamikoweesh
Mr. Chris Wood	Laity	Saskatoon

Province of Ontario

The Rt. Rev. Andrew Asbil	Bishop	Toronto
Ms. Kim Chadsey	Laity	Ottawa
Mx. Lyds (Finn) Keesmaat-Walsh	Youth	Toronto
The Rev. Valerie Kerr	Clergy	Niagraa
Mr. Hugh Mackenzie	Laity	Algoma

Province of Canada

The Rev. Paulette Bugden	Clergy	Western Newfoundland
Ms. Ann Cumyn	Laity	Montreal
The Rt. Rev. David Edwards	Bishop	Fredericton
Ms. Margaret Jenniex	Laity	Central Newfoundland
Mr. Scott Potter	Youth	Quebec

Anglican Council of Indigenous People

The Rev. Canon Dr. Murray Still
Ms. Sheba McKay

Anglican Military Ordinariate

Major the Rev. Dennis F.G. Newhook

Evangelical Lutheran Church in Canada

TBD

Moved by: Chancellor, David P. Jones
Seconded by: Mr. Gilles Tessier

That this General Synod elect the members selected by provincial caucuses, the Anglican Council of Indigenous People and the Anglican Military Ordinariate as members of the Council of General Synod, 2019-2022.

CARRIED
Act 26

The Process to Re-Examine the Mission of General Synod (A102)

Moved by: Ms. Cynthia Haines Turner
Seconded by: The Very Rev. Peter Wall

Be it resolved that this General Synod:

Direct the Council of General Synod to develop and initiate a process to re-examine the mission of General Synod in relation to the dioceses and provinces, including the self-determining Indigenous Church, with a goal to allow the structure of General Synod to best enable and serve God's mission.

CARRIED WITH NO DEBATE
Act 27

Strategic Planning Process for 2022 (A103)

Moved by: Ms. Cynthia Haines Turner
Seconded by: The Very Rev. Peter Wall

Be it resolved that this General Synod:

Direct the Council of General Synod in partnership with the entire church, prayerfully to undertake a strategic planning process that will lead to the presentation of a proposal to the 2022

meeting of the General Synod for our ministry and mission with the General Synod.

CARRIED WITH NO DEBATE

Act 28

MONDAY, JULY 15, 2019

The morning session began with Morning Prayer and Bible study.

Morning Session

Orders of the Day

The Very Rev. Peter Wall, Chair of the General Synod Agenda Committee, reviewed the Orders of the Day.

Anglican Church of Canada Joint Working Group on Print Publications

The Rt. Rev. William Cliff, chair of the Anglican Journal Coordinating Committee addressed Synod by first introducing the Rev. Dr. Karen Egan, chair of the Communications Coordinating Committee, and Mr. Ian Alexander, chair of the Joint Working Group on Print Publications.

Bishop Cliff stated "This work has been an enormous task, and we have been assisted over the last three years by members of General Synod, by members of CoGS, by the bishops, by interested parties, by editors, by people from all across the church as we have been asking some very difficult questions."

Mr. Ian Alexander began his presentation by addressing concerns that the committee had been developing a plan to eliminate print production of the *Anglican Journal* "I think for a while, some people thought that our working group was set up to take the Anglican Church out of the print production business. I hope they don't think that anymore" he stated. "As a matter of fact, we were set up because there had been a request from a diocese that the *Anglican Journal* no longer be distributed in print within that part of the country. That was, as they say, the presenting issue, but it quickly became apparent that there were a lot of bigger issues at stake." *See Report 004.*

Alexander ended his presentation by emphasizing that the resolution before Synod would implement the recommended changes to organizational structure that was first published in 2013, reviewing the format and frequency of the Journal, creating a "single news channel" and removing the "silo barriers" currently in the communications department. The resolution would combine the Anglican Journal and Communications and Information Resources Coordinating Committees. Together they will have the strategic and advisory responsibility for the entire communications portfolio of the Anglican Church of Canada.

Prior to the presentation of the resolutions, The Rev. Dr. Karen Egan, Chair of the Communications and Information Resources Coordinating Committee gave time for Synod members to ask questions for clarification as the resolutions were on the no debate list.

Communications Coordinating Committee (A090)

Moved by: Chancellor, David P. Jones
Seconded by: The Ven. Peter Wall

Be it resolved by this General Synod:
Confirm:

1. The amalgamation by the Council of General Synod of the existing Communication and Information Resources Coordinating Committee and the existing *Anglican Journal* Coordinating Committee to form the new Communications Coordinating Committee.
2. The terms of reference for the new Communications Coordinating Committee adopted by the Council of General Synod, and
3. The provisions adopted by Council of General Synod with respect to the mandate, governance, editorial policy and editorial board for the *Anglican Journal*.

CARRIED WITH NO DEBATE
ACT 29

This motion was on the no debate list therefore the mover was permitted to speak to the resolution for three minutes. In doing so the Chancellor noted " the threshold in passing it (this resolution) is 2/3 majority in each order voting at one session of General Synod. The reason it's 2/3 is because the existence of the new committee will be put into the Constitution and amendments to the Constitution require 2/3 approval by each order and the Terms of Reference would have just been received but because all of this is being done it needs to be 2/3."

The Anglican Church of Canada, the Land, and the People of the Land (A080)

The Most Rev. Mark MacDonald introduced the resolution by stating that there is a living relationship between Indigenous people and the land. It is more than an appreciation of the land's importance and beauty; it means that there is an existential connection between land and the people. There is a process that will be followed and it is their hope that this process that is recognized by the UNDRIP will be recognized and affirmed by this Synod.

The Rev. Canon Norm Wesley, mover of the resolution, followed Archbishop MacDonald in speaking to the resolution. Canon Wesley gave an example of going onto the land in the spring to participate in the spring harvest. He taught his grandson that this is not regarded as sport but

rather it is sustainable harvest putting food on our table. Many of their people live that way. He continued by saying that we have not been good stewards of the land. There are threats to the people who live off the land and we need to stand in solidarity with them. That is the call that was made at Sacred Circle which comes to Synod. This is very consistent with the UNDRIP that we have upheld and adopted and also a large part of the Marks of Mission - to safeguard the integrity of the earth and also our baptismal vows.

Moved by: The Rev. Canon Norm Wesley
Seconded by: Canon Donna Bomberry

Be it resolved that this General Synod:

Encourage its members and organizations to live a life that declares, embodies, and promotes the following:

1) All creatures have a responsibility and a duty to live in respect the dignity and life of all other creatures and that the interdependent and living relationship between all things is to be revered by human beings through a moral, sustainable, and respectful way of life.

2) The People of the Land, the Indigenous Peoples of our Land and Nation, stand in a unique place of witness to the living relationship between life and Land. Indigenous Peoples, in their teaching, way of life, and vulnerability to climate disruption and other consequences of a global society enmeshed in the culture of money and consumption, are a special model and concern for the Church and its work.

3) The living relationship of Indigenous Peoples to the Land is honoured and protected in, among other things, the UN Declaration on the Rights of Indigenous Peoples. In particular, the principle of free, prior, and informed consent is a minimum commitment of societies and nations to the well-being of the People of the Land and the importance and right of their way of life in global society. The Anglican Church supports and upholds UNDRIP and, in particular, the principle of free, prior, and informed consent in its own dealing with Indigenous Peoples and in its public witness and advocacy.

4) The Anglican Church of Canada will seek to stand in solidarity with Indigenous Peoples, such as the Gwich'in, who are threatened by actual and/or threatened violations of their relationship to the Land. The Church will do this by, among other ways, their public witness and advocacy and by the adoption of a way of life, individually and together, that honours and respects the interdependent and living relationship of all of the elements and Creatures of creation.

CARRIED WITH NO DEBATE
Act 30

Resolution to Memorialize the Apology of 1993 and the Covenant of 1984 (A081)

The Rev. Canon Dr. Murray Still introduced the resolution. He read the originally resolution along with the names of those that signed the Covenant and thanked them all.

Canon Still recognized the work of Archbishop Michael Peers, Archbishop Fred Hiltz, and for all those that have partnered with them over the years in reaching the point where they now have their own Archbishop (Mark MacDonald) and a self-determining church within the Anglican Church of Canada.

Moved by: Ms. Judith Moses
Seconded by: The Rev. Iola Metuq

Be it resolved that this General Synod:

Authorize the memorializations of the Apology of August 6, 1993 and the Covenant of April 5, 1994, to be observed on separate days.

CARRIED WITH NO DEBATE
Act 31

The Prolocutor welcomed the Bishop of Jerusalem and the Middle East, Bishop Suheil Duwani and Dr. Andrea Mann, Director of Global Relations.

Global Relations and the Canadian Companions of Jerusalem

Dr. Andrea Mann, Director of Global Relations presented background information on the work in Jerusalem and the Middle East. In 2009 Archbishop Fred Hiltz took up an invitation by Bishop Suheil Dawani "to come and see." It was August and temperatures in Jerusalem, the West Bank and in Gaza were in the middle 40s Celsius. "We were warmly received." "In addition to the friendship that has resulted between Archbishop Suheil and Archbishop Fred an idea took shape that there could be a collective of Canadian Anglicans drawn together of common concern and support for the wellbeing of the Church in the land of the Holy One in its ministries of health care, education, hospitality and reconciliation." A national companionship such as this would accompany and learn from, connect and extend many existing local and historic relationships between us through St. George's College. In 2010 Vision 2019 called us to receive the Anglican Communion's Marks of Mission; to be leaders in the Anglican Communion and in ecumenical action, to build bridges and not fences. A resolution was brought forward to the Council of General Synod in November 2011 requesting the establishment of the Canadian Companions of the Episcopal Diocese of Jerusalem; a voluntary body of members of the Anglican Church of Canada drawn together in common concern.

Since 2012 the Canadian Companions of Jerusalem has been made up of 150+ individuals, parishes, dioceses and church organizations. The new organization is intended to be a group

"drawn together in common concern and support for the well being of the church" in the Holy Land, Archbishop Fred said in his 2012 Lenten pastoral letter.

Jerusalem Sunday, the 7th Sunday after Easter has been recognized by many parishes across the country. Through fees, donations and offerings from Jerusalem Sunday \$130,000 has been raised to support three medical ministries of the diocese; the Penman Medical Clinic, the Jerusalem Princess Basma Centre for Disabled Children and the Al Ahli Arab Hospital.

The Advisory Council of the Companions is made up of The Primate (ex-officio), the Rev. Professor Patricia Kirkpatrick (chair) Rev. Dr. Martin Brokenleg, The Rt. Rev. John Chapman, The Rt. Rev. Michael Ingham, The Rev. Dr. Richard LeSueur, Ms. Deborah Neal and Dr. Andrea Mann (staff).

Following a short video outlining the various ministries in the Diocese of Jerusalem, Dr. Mann asked the chair of the Canadian Companions of Jerusalem, the Rev. Professor Patricia Kirkpatrick from the diocese of Montreal and McGill University to introduce Archbishop Dawani.

The Most Rev. Suheil Dawani, Primate of the Episcopal Church in Jerusalem and the Middle East

In her introduction, Dr. Kirkpatrick noted that the diocese of Jerusalem, made up of over thirty parishes as well as over thirty educational and health institutions, and which includes some of the most violent parts of the Middle East. "...the Archbishop is an example to us all in terms of his joyous embrace of what would deter perhaps many of us. I give you a man of God, a man of faith, who has spent his life finding ways forward to promote peace and reconciliation amongst an array of political and religious ideologies that have only served to fracture God's shalom. A man whose hospitality is an abundant witness to the grace of God working his reconciling love over a piece of bread and a cup of wine. A man whose love will not allow him to remain silent in the face of injustice and has been the voice of so many who felt themselves silenced by the pharaohs of our days."

Archbishop Suheil Dawani addressed Synod. He brought a message of peace, love and hope from the city of Jerusalem and acknowledged Archbishop Fred's visit in November of 2018 when he addressed the Synod in Amman, Jordan. Archbishop Fred also preached at the cathedral of St. George's in Jerusalem and he is considered a great friend not only to Archbishop Suheil but also to the people of Jerusalem and the whole of the Middle East.

"Today the church in the Middle East is facing one of the greatest challenges to its existence. One hundred years ago a quarter of the population in the Holy Land were Christians. Now we are less than 2%. There are many pressures working against us as we seek to continue our witness to the love of Christ as revealed through his life, death and resurrection. Some of these pressures are economic, political and social." He continued to state that the situation in the Holy Land is becoming more complicated as reconciliation and a lasting peace between the Palestinians and Israelis seems far from being achieved. Nevertheless the Episcopal Diocese of Jerusalem

continues to be determined to support all efforts to reaching a resolution where both sides "live in dignity, justice and peace in the Land of the Holy One." We are bridge builders across the region as Christians and more specifically as Anglicans, he continued.

Afternoon Session

A Message from the House of Bishops of the Anglican Church of Canada to General Synod 2019

We, members of the House of Bishops of the Anglican Church of Canada, see the pain and anguish inflicted on LGBTQ2S+ people, on members of the General Synod, across the Church, and in the world, as a result of the work and the vote on the matter of Canon 21, concerning marriage. We see your tears, we hear your cries, and we weep with you. We have caused deep hurt. We are profoundly sorry.

Although the bishops are not of one mind, we look with hope to the "Word to the Church" and its affirmations which General Synod 2019 overwhelmingly approved on Friday, July 12.

We are walking together in a way which leaves room for individual dioceses and jurisdictions of our church to proceed with same-sex marriage according to their contexts and convictions, sometimes described as "local option."

Together, we affirm the inherent right of Indigenous peoples and communities to spiritual self-determination in their discernment and decisions in all matters.

Although we as bishops are not able to agree, in the name of Jesus Christ, we commit to conduct ourselves "with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace" (Ephesians 4:2-3).

Engage Freedom! Human Trafficking and Modern Slavery in Canada Today

Dr. Andrea Mann, Director of Global Relations and Dr. Ryan Weston, Lead Animator for Public Witness for Social and Ecological Justice gave a brief history on the work around human trafficking. They were accompanied by the Rt. Rev. Riscylla Shaw and Ms. Taanis Ryan.

The General Synod began work in this important new area of ministry in part in a response to the call of the Anglican Communion through the Anglican Consultative Council meeting in Jamaica in 2012. At that time they urged the provinces of the Communion to learn about trafficking in our home countries, about resources already available and about activities already being undertaken to eliminate trafficking. Provinces were urged to share that information widely within their respective national church bodies, wider communities and civil territories and to develop and disseminate liturgical resources for use in local parishes.

By definition human trafficking 'is the recruitment, transportation, harbouring and or exercising control, direction or influence over the movements of a person in order to exploit that person.' Today, Canada is a source, transfer and destination country in the trafficking of girls, boys, women, men, transgendered persons, where the two main forms of trafficking are for sexual exploitation and enforced labour; modern slavery in domestic services, agriculture, fishing and construction. The Anglican Church of Canada needed to become more aware and much more involved.

In response to the 2012 Consultative Council resolution the Global Relations and Public Witness ministries of the Anglican Church of Canada began a collaboration to mobilize across the church actions to fight these egregious human rights violations. A twenty-minute video was produced in 2017 to help increase the understanding of trafficking and modern day slavery across our church and in our communities.

The Council of General Synod passed a resolution at its June 2017 meeting that endorsed the earlier resolution of the Anglican Consultative Council and committed us as a church to raise awareness of and develop resources and initiatives to combat these forms of exploitation not only in Canada but around the world.

In September 2017 a nationally comprised reference group comprised of Lutherans and Anglicans, Indigenous elders, members of the LGBTQ2 Spirited community, ecumenical partners met to discuss how to begin to discern the realities within the Canadian context, non-negotiable values and best practices and to make recommendations to staff responsible for beginning to animate this new ministry.

One of the recommendations that emerged from this reference group was a series of regional events, one in each ecclesiastical province. Local leaders interested in learning more about the issues of human trafficking and modern slavery participated. Financial support was received from the General Synod and a grant from the Anglican Foundation of Canada. These Engage Freedom gatherings brought together nearly sixty Anglicans from nearly every diocese across the country. They heard from "survivors, government officials, service providers and advocates to pray for an end to these brutal times and to strategize on local initiatives to lift these issues up in their own communities."

Dr. Weston noted that with all of the gatherings they have worked very hard in ensuring that the perspectives of survivors and people with lived experiences is included in those gatherings. He continued by introducing Taanis Ryan, from Treaty 8 Cree Nation in northern Alberta. "She is a woman who walks beyond her past of being trafficked and sexually exploited. Now an advocate, speaker, educator and leader, Taanis volunteers with CEASE the Centre to End All Sexual Exploitation (Edmonton) and educates men at the sex trade offender program. She also regularly educates people in the faith communities and was one of the speakers at the Engage Freedom gathering in Edmonton last year. As a leader with lived experience Taanis has participated in national and international consultations; as a woman passionately committed to walking with others she is part of a grass roots initiative called The Journey, a healing retreat offered to marginalized women several times a year. ..."

Taanis came before Synod and while she spoke, she was upheld by Ryan Weston, Andrea Mann and Riscylla Walsh who stood with her.

She began by giving a history of her upbringing with ten sisters and three brothers. When she was two and a half years old, she and three of her sisters were found in an abandoned house tied to chairs. They were rescued from this house by the Kokum (Cree for grandmother) and eventually they were put up for adoption. Taanis ended up with a woman in Calgary but part of the adoption agreement stipulated that she would know her biological family so they would make trips back every year.

Taanis' adoptive mother, Joan Ryan, was a social advocate, a leader who fought for the rights of Indigenous people. She was so engaged in saving others that she didn't see that Taanis and her adopted sister were getting lost with all the others. According to Taanis her adopted mother Joan was always travelling and along with the fact that she didn't have any mothering skills she (Joan) left their upbringing to nannies.

Growing up in Calgary was very difficult because there was so much hatred and discrimination. Experiencing this daily from her schoolmates was the beginning of her belief that she wasn't lovable, she was unworthy, that there was something wrong with her and that was based on the colour of her skin. She began to hate being brown. Because of all of this and the decisions Taanis made growing up; living on the streets, selling her body and taking every drug imaginable she found herself on a road to destruction.

After many unsuccessful attempts at sobriety and recovery, Taanis was accepted into Hope Mission's recovery program for women and this faith-based program proved to be a game-changer for her. One of the requirements of the program was attending Bible study every morning. Taanis found herself outside one day praying because she was too embarrassed to pray in front of the other members of the program "God, if you're so powerful take this obsession away from me."

While she was in the one-year program, she began to volunteer with the Salvation Army ministry: "their van used to pick me up on my stroll." she said. "People from all these places that I used to take from are now my peers. Anything I took from the system I have given back with my whole heart." After 25 years on the street, struggling to survive; struggling to have dignity, Taanis Ryan is now an advocate for other victims desperate to be seen and heard.

Taanis concluded by saying that she has lost so much over the years but she is grateful for the fact that she has gotten to know her family. She has lost seven sisters and most recently a brother. She is saddened by the loss and it breaks her heart but she is so grateful for the time she had with them, to meet them, and she knows that they are "setting things up there for her." She knows they are in a good place. We are talking about change. "Let's have uncomfortable conversations, let's be creative, let's be the hands and feet, because without you there wouldn't be me. Thank you."

Synod members rose their feet and displayed their appreciation for Taanis' very powerful presentation.

Dr. Weston thanked Taanis, "Thank you Taanis for your courage today in standing with us and in sharing your experience and for your wisdom and your grace and your humour and I think we are all so thankful for the miracle of your life today. We will hold you in our prayers and hope that you will hold us in yours. Thank you."

Human Trafficking and Modern Slavery (A024)

Moved by: The Most Rev. Anne Germond
Seconded by: The Ven. Robert Camara

Be it resolved that this General Synod:

1. Condemn the ongoing practices of human trafficking and modern slavery and commit to working for their elimination in Canada and globally;
2. Urge the Anglican Church of Canada to constructively engage all levels of government on relevant policy areas to combat human trafficking, slavery and enforced migration;
3. Urge the Anglican Church of Canada to develop, promote and disseminate liturgical, theological and educational materials related to combating human trafficking, slavery and enforced migration;
4. Urge dioceses and Ecclesiastical Provinces to continue building relationships with local and regional networks combating human trafficking, slavery and exploitation;
5. Urge the Anglican Church of Canada to maintain and support a national network of Canadian Anglicans engaged in this work and to liaise with relevant ecumenical, interfaith and Communion bodies.

CARRIED
Act 32

Auditor's Report and Financial Statements

2018 Audited Financial Statements – General Synod (A130)

Moved By: The Rt. Rev. Fraser Lawton
Seconded By: Canon Paul Rathbone

Be it resolved that this General Synod:

Approve the audited Consolidated Financial Statements of The General Synod of the Anglican Church of Canada (including net transfers of \$160,118 from Internally Designated Net Assets to Unrestricted Net Assets) for the fiscal year ended December 31st, 2018.

CARRIED
Act 33

2018 Audited Financial Statements – Consolidated Trust Fund (A131)

Moved By: The Rt. Rev. Fraser Lawton
Seconded By: Canon Paul Rathbone

Be it resolved that this General Synod:

Approve the audited Financial Statements of The Anglican Church of Canada Consolidated Trust Fund for the fiscal year ended December 31st, 2018.

CARRIED
Act 34

2018 Financial Statements – Resolution Corporation (A132)

Moved By: The Rt. Rev. Fraser Lawton
Seconded By: Canon Paul Rathbone

Be it resolved that this General Synod:

Approve the audited Financial Statements of The Anglican Church of Canada Resolution Corporation for the fiscal year ended December 31st, 2018.

CARRIED
Act 34

Appointment of Auditor Fiscal 2019 (A133)

Moved By: The Rt. Rev. Fraser Lawton
Seconded By: Canon Paul Rathbone

Be it resolved that this General Synod:

Approve the appointment of the chartered accounting firm of Grant Thornton LLP as Auditor for The General Synod of the Anglican Church of Canada and The Anglican Church of Canada Consolidated Trust Fund for fiscal year 2019 at a fee to be determined by Audit Committee.

CARRIED
Act 35

A message from the Prolocutor and Deputy Prolocutor

As Prolocutor and Deputy Prolocutor we address this Synod.

On behalf of the orders of laity and clergy, we express our appreciation to the order of bishops for their message to us.

We have heard and felt and acknowledge the pain, hurt and anguish of many people in this General Synod and beyond, particularly in the LGBTQ2S+ community, their families, and friends.

We celebrate the strong support of the affirmations that we adopted at this Synod, affirmations which commit this Church to inclusivity and mutual respect. We recall that the affirmations are entitled:

Indigenous Spiritual Self-determination; Diverse Understandings of the Existing Canon; Diverse Understandings and Teachings; Our Commitment to Presume Good Faith; Our Commitment to Stand Together.

We also strongly endorse the proposed actions of this Synod calling for work, in the next triennium, on our governance structures, size and composition of Synod, and planning for the future. We acknowledge that it is not only ‘what’ we do at Synod but, equally important, ‘how’ we do our work, and we confess and lament that some of the ways in which we deliberated in this session of Synod caused alienation and hurt. We look forward, therefore, to reviewing these matters before our 43rd General Synod.

We pray for God’s grace and the guidance of God’s Holy Spirit as we move forward, as we work toward living fully into these commitments.

Report of the Nominating Committee (A009)

* Member of Council of General Synod

STANDING COMMITTEES

Financial Management Committee

The Ven. Trevor Freeman	Clergy	BC & Yukon
The Rev. Canon Leo Martin	Clergy	Canada
Ms. Cynthia Haines Turner	Laity	Canada
Mr. Andrew Clinkard	Laity	Ontario

Pensions Committee

Ms. Joyce Badley	Laity	Ontario
Mr. Robert Dickson	Laity	BC & Yukon
The Ven. Alan T. Perry	Clergy	Rupert’s Land
The Ven. David Selzer	Clergy	Ontario
The Rt. Rev. Geoffrey Woodcroft	Bishop	Rupert's Land
The Rt. Rev. Mary Irwin-Gibson	Bishop	Canada

COORDINATING COMMITTEES

Communications

Canon Ian Alexander*	Laity	BC & Yukon
Canon Donna Bomberry	Laity	Ontario
The Rt. Rev. William Cliff	Bishop	Rupert's Land
The Very Rev. James McShane	Clergy	Ontario

Faith Worship and Ministry

The Ven. Douglas Fenton	Clergy	BC & Yukon
The Very Rev. Paul Williams	Clergy	BC & Yukon
Mx. Lyds (Finn) Keesmaat-Walsh*	Laity	Ontario

Partners in Mission

Mr. Benjamin Stuchberry	Laity	Canada
The Ven. Charlene Taylor	Clergy	Canada
The Rt. Rev. Michael Pollesel	Bishop	Ontario

Public Witness for Social and Ecological Witness

Mx. Sydney Brouillard-Coyle	Laity	Ontario
Ms. Jane Cox	Laity	Ontario
The Rev. David Burrows	Clergy	Canada

Resources for Mission

Canon Dr. Gary Russell	Laity	Rupert's Land
The Rev. Canon Paulette Bugden*	Clergy	Canada
The Ven. Jane Humphries	Clergy	Ontario

Moved by: The Rev. Dr. Karen Egan

Seconded by: Mr. Larry Renouf

That this General Synod adopt the Report of the Nominating Committee for membership on Standing and Coordinating Committees 2019-2022.

CARRIED
Act 36

Faith, Worship and Ministry

Arusha Call to Discipleship (A129)

The Rev. Dr. Eileen Scully, Director of Faith, Worship and Ministry introduced the work relating to Faith, Worship and Ministry. Dr. Scully emphasized The World Council of Churches' Conference on World Mission and Evangelism that met in Arusha, Tanzania in 2018 and its focus on Christian renewal. The Conference's "Arusha Call to Discipleship" is a call for the churches to return to the faithfulness of the early church's discipleship.

It is the intention of Faith, Worship and Ministry (in the upcoming triennium) to develop a process for the creation of resources to encourage and assist groups across the country to reflect on the commitments of Arusha, to pray with those commitments and to move those commitments into action.

A video was presented "*Evangelism in Context, Arusha, Tanzania - World Council of Churches partners speak to the realities in the communities they serve.*"

Following the video National Indigenous Anglican Archbishop Mark MacDonald, currently North American president of the World Council of Churches, offered reflections on the motion. Speaking in favour of the "Arusha Call to Discipleship," Archbishop MacDonald said, "What 'Arusha' is calling us to be is calling us back to our original love and dedication to God, and following Jesus Christ as disciples to reject the spiritual formation that is happening in the worldwide metastasizing culture of money, and begin to be shaped once again by the values of our Christian faith," MacDonald said.

Moved By: Canon Marilyn Malton

Seconded By: Ms. Dale Drozda

Be it resolved that this General Synod:

1. Affirm the *Arusha Call to Discipleship* which emerged from the World Council of Churches' Conference on World Mission and Evangelism sponsored by the WCC Commission on Witness and Evangelism (March 2018);
2. Encourage programmatic bodies within the General Synod to integrate the *Arusha Call to Discipleship* into the guiding principles of baptismal living for the shaping of national ministries; and
3. Commend the *Arusha Call to Discipleship* to dioceses for study and inclusion in their considerations of evangelism, witness and discipleship.

CARRIED WITH NO DEBATE

Act 37

Anglican Communion Safe Church Charter and Protocols (A128)

Speaking on the following resolution Dr. Scully emphasized the work of all commissioners on the Anglican Communion Safe Church Commission, in particular that of Mary Wells from the diocese of Toronto. Ms. Wells had established her reputation through a long history in social work. "One of the many things I've learned from Mary, and that she brings to these international conversations, is a firm and stubborn commitment that we not settle for a risk management approach. Rather, the charter prioritizes a victim-centred approach and the creation of a culture of safety.... It encourages us and shows us how we can do more in the perennial work" of safe church policy.

Moved By: The Ven. Robert Camara

Seconded By: The Ven. Tanya Phibbs

Be it resolved that this General Synod:

1. Adopt *The Anglican Communion Charter for the Safety of People* and the *Protocol for the Disclosure of Ministry Suitability Information between the Churches of the Anglican Communion*;
2. Commend the *Charter* to dioceses and other bodies of The Anglican Church of Canada for use in the revision and creation of policies and training materials for safeguarding and right conduct;
3. Direct Council of General Synod to review the policy base of the General Synod in light of the *Charter*, reporting back to the General Synod of 2022 on developments and with revised policies;
4. Offer its gratitude to the Anglican Communion Safe Church Commission for its work in creating the *Charter for the Safety of Persons* and its *Protocols*; and
5. Direct the Council of General Synod to include discussion of safe church policy and practice in the agenda of each triennium.

CARRIED WITH NO DEBATE

Act 38

The Liturgical Work of Faith, Worship & Ministry

The Rt. Rev. Andrew Asbil and the Ven. Dr. Richard Leggett gave background information on the liturgical work of Faith, Worship and Ministry. Bishop Asbil was chair of both the Liturgy Task Force and the Faith, Worship and Ministry committee from 2010-2016 and The Ven. Dr. Richard Leggett was a member of the task force at that same time. Both gentlemen spoke on the work of the task force as an introduction to the following resolutions.

The resolutions that followed were put over to the following day's business.

Evening Session

Prior to the return to business for the evening, the Primate thanked all those that "stepped back from making further resolutions for the Synod regarding the Marriage Canon. Thank you for your graciousness in hearing the anguish in the Synod and not bring forward resolutions that would deepen that even more." He also thanked the Rev. Donna Ball and the team of chaplains for their work in the Synod.

A Message from Bishop Griselda Delgado del Carpio of Cuba

Dr. Andrea Mann, Director of Global Relations delivered a message from the Bishop of Cuba.

"Sisters and Brothers in Jesus Christ. May the grace and peace of God fill your hearts as you are gathered in your General Synod. On behalf of the Episcopal Church of Cuba and myself, we would like to express our deep gratitude for the love you have given us all these years. Likewise, we trust that God's grace and goodness will guide us to find new and creative ways of mutual fellowship in the years to come.

With deep truth it has always been said that the history of the Episcopal Church of Cuba cannot be written without giving a place of honour to the Anglican Church of Canada.

We pay tribute of sincere recognition for your care and fidelity to our Cuban Church through many years and generations of leaders. Since the glorious beginning of the missionary work in 1871, Bishop Whipple had the support from the bishops of Huron and Ontario, who signed an historic appeal to their Episcopal friends calling for determined cooperation to establish a strong chaplaincy and discrete missionary work in Havana.

In 1966 and 1967, due to historical sanctions imposed on the Episcopal Church of the United States by their national government, the Anglican Church of Canada assumed without hesitation and with great prophetic and pastoral value the presidency of the Metropolitan Council for Cuba. We say this because many countries and people feared Cuba and Cuban people because of the rule of the Communist Party. But there he was in the front line, Primate Edward (Ted) Scott, a true father and teacher, talking with the Cuban bishop and young clergy living precariously and

serving in the times great social and political changes. That man of God so active in solidarity for justice in Angola and South Africa had time, conviction and care for us.

The leadership of the Primate, Michael Peers, was so very creative because of the passion with which he attended and accompanied Cuba through the whole of the special period in the 1990s, committed to the ministry of laity reaching the most vulnerable. He worked so that the Anglican Church of Canada could share its resources with our diocese. Support that has continued to this day.

In this creative and fraternal line is your Primate, Archbishop Fred Hiltz also respectful of our personality as a Cuban and Ecumenical church embodied in the culture and history of our nation. Over the past twelve years he with his team of the Venerable Dr. Michael Thompson and Dr. Andrea Mann has, along with other valuable people, are recognized and remembered with gratitude and affection. He has accompanied the journey of the Cuban church in different ways especially through his pastoral presence in all our Synods as well as in other areas of our missionary work and theological formation through the Evangelical Theological Seminary. We have felt deeply that nobility and tenderness of Primate Fred Hiltz during the process of the reincorporation of the diocese into the Episcopal Church (USA). With profound wisdom, patience, timely advice, respectful vision and prophetic clarity he has accompanied and guided our episcopacy, clergy and laity. We all have felt his sincere love for this Cuban land.

We convey with heartfelt appreciation in this letter, our eternal gratitude to our sister Canadian Church and its leaders.

We ask in our prayers that God be with you during General Synod and fill you with blessings to continue joyfully the path of the mission.

To Him be given Glory, now and forever.

Bishop Maria Delgado Del Carpio

A Common Word

The Rev. Canon Dr. Scott Sharman began his presentation by telling Synod that his work as the Animator for Ecumenical and Interfaith Relations does not mean he draws cartoons but rather that his ministry is about bringing life and energy to the church's relationships and partnerships with other Christian communities and to our conversations and interactions with people of other faiths.

He focused initially on the interfaith side of his portfolio as it relates to Christian-Muslim dialogue in Canada. Dr. Sharman asked Synod a poignant question; Think, what you might imagine is the first word that people would associate the word Muslim? "This was not to mean what you would say personally but what comes to mind for many people in our popular culture. There have been studies done on this question and have suggested quite heartbreakingly that for many people, even as many as 40 even 50 percent of people, the words that come to mind are words like extremism, extremist, even terrorist, and that's shocking." he said. "And that is sad

and indeed a fearful reality for our Muslim neighbours. “We have a responsibility to respond to this.

Christians and Muslims account for over one half of the population of the world. How these two faiths relate to one another will have a huge impact on the world. This offers our church an opportunity and a responsibility to foster a relationship with our Muslim neighbours.

The phrase "A Common Word" comes from a line in the Qur'an "O People of the Book come to a common word between us and you." It is in a way an invitation to Christians to dialogue.

From the explanatory notes to the resolution:

"In 2007/8, at the initiative of 138 Muslim scholars, clerics, and leaders, a letter entitled “A Common Word Between Us and You” was written. Since its initial drafting, the list of Muslim signatories has expanded to over 400 names from different parts of the world and from various denominational branches of the Islamic community. The letter extends an invitation from Muslims to Christians to come together in search of peace and understanding based upon the shared foundational scriptural principles of “love of God and love of neighbour.” It proposes that these two convictions might serve as a basis for a new kind of relationship between Muslims and Christians than the one that has characterized so much of our history to this point. To quote: “Whilst Islam and Christianity are obviously different religions – and whilst there is no minimising some of their formal differences – it is clear that the Two Greatest Commandments are an area of common ground and a link between the Qur’an, the Torah, and the New Testament. [...] So let this common ground be the basis of all future interfaith dialogue between us.” "

The letter extends “an invitation to look at two foundational principles present within both of our respective scriptures: the call to love God above all things, and the call that follows from that, to love our neighbours. Love of God and love of neighbour is the starting ground.” “It does not look for agreement, but it seeks to find common ground that could make for peace.” Since 2008, the letter has received 70 responses and nearly 200 sign-on endorsements by churches and Christian leaders.

A Common Word Alberta was formed in 2012, after an invitation by friends in the Sunni, Shi’a and Ismaili communities. The group, a mix of Muslims, Anglicans, Lutherans, Mennonites, Roman Catholics and others, gather on several occasions throughout the year discussing their scriptures, getting to know one another, sharing meals, sharing what their faith means to them, and visiting one another’s places of prayer.

Dr. Sharman highlighted three reasons why he views this particular initiative as a valuable model of interfaith dialogue:

1. “A Common Word” is “not lowest common denominator” - meaning it does not require either faith to water down its beliefs or minimize differences in order to get along. That is not an authentic Anglican view of inter-religious dialogue.

2. It is an ecumenical initiative
3. It is a “holistic effort.”

Dr. Sharman introduced Imam Mohammad Shujaath Ali, an imam from the Vancouver area who works in connection with the BC Muslim Association.

The Imam began by saying that he was very "humbled and honoured to share his reflections working as a member with the Muslim community trying to bridge the gap between these two great faiths and to unite our community with your community on some common ideals and goals, to be able to represent the great values of our faith in this global community."

The call for a common word between Christians and Muslims, Ali says, "It is not a human initiative for us as Muslims it is a divine obligation. Muslims have taken the initiative of a common word; it is suffice to say it is important for us as Muslims who share this planet and this place with our fellow Christians and brethren."

We share two common teachings with each other on spiritual ground. One of God and the other the love of neighbour. These are not the only commonalities that we have they are among many that we share with each other. He feels "that the commonalities we share are so strong and powerful to unite us than the differences we have to divide us."

The past Christian and Muslim history in many ways, despite the differences, reflect on the concept of dialogue, mutual respect, cooperation and intellectual exchanges.

He concluded with three points. "We as faith leaders need to internalize these two great spiritual and social teachings of our faith in our social and personal life be the embodiment of that and advocate of that to a practical example. Secondly, we need to "open the doors of our congregation and our centres and churches and mosques to welcome each other." Finally, we need to "form groups both locally and nationally to work together, “addressing the common challenges that serve as a threat to both of the faiths in this age of secularism and liberalism.”

Seeking a Common Word (A123)

Moved By: The Rt. Rev. Jane Alexander
Seconded By: The Ven. Alan T. Perry

Be it resolved that this General Synod:

1. Express its gratitude for, and accept the gift of, *A Common Word Between Us and You*, offered by Muslim leaders via the Royal Aal al-Bayt Institute for Islamic Thought, Jordan;
2. Join other signatories to *A Common Word Between Us and You* via the signature of our Primate; and

3. Under the direction of the Faith, Worship and Ministry Committee, and in partnership with the Evangelical Lutheran Church in Canada, jointly support a program of ecumenical Christian-Muslim engagement in receptive communities across Canada, based on the model of the *A Common Word* initiative in its various local expressions.

CARRIED WITH NO DEBATE

Act 39

A Prayer for Reconciliation with the Jewish People (A051-R2)

The Rt. Rev. Bruce Myers, bishop of the diocese of Quebec began his presentation by emphasizing the need to amend the Book of Common Prayer (BCP) canon. He put the prayer for reconciliation with the Jews in the context of the history of persecution against Jews from forced conversion to pogroms (violent riots aimed at the massacre or persecution of an ethnic or religious group), deportations and the genocide of the Holocaust. He also made note of the sharp increase more recently in anti-Semitism around the world, including Canada and the United States.

“Persecution of the Jews is not a thing of the past, nor is it restricted to other parts of the world,” Bishop Myers continued. A “bloody reminder” of this fact came in 2017 with the mass shooting at the Tree of Life synagogue in Pittsburgh, which left 11 people dead and several others injured. The killer reportedly screamed “All Jews must die” in the midst of his rampage. Another act of lethal violence against Jews took place at Passover earlier this year, when a Jewish worshipper was murdered at a synagogue in California.

In Canada, 2018 alone saw 2,041 reported incidents of anti-Semitism, a 16.5% increase from the previous year. These included swastikas being spray-painted on a Jewish person’s home, death threats against Jews on social media and teenagers throwing lit fireworks at a group of Hasidic Jews. In Myers’ home province of Quebec, the provincial government recently passed a law affecting individuals who wear religious distinctive clothing, including the Jewish kippah.

While concern over anti-Semitism is part of the motivation behind the prayer for reconciliation with the Jews, Myers also highlighted the rich, shared faith tradition of Judaism and Christianity.

The Hebrew Scriptures make up a large part of the Bible, with the Psalms constituting the ancient hymn book of the Jewish people. Eucharistic prayers and the story of salvation turn on God’s covenant with the Israelites. Jesus himself was a Jewish rabbi born to Jewish parents, who came not to “abolish the law or the prophets,” but to “fulfill” them.”

For much of Christian history, Myers said, the common view was that “fulfill” meant “replace,” and that “Christianity trumps Judaism”—a belief known as supersessionism, which was reflected in Anglican liturgies.

In 1992, the Anglican Church of Canada amended Canon XIV to delete the Third Collect for Good Friday from use and future printings of the BCP. That collect asked for God’s mercy on Jews for wilfully rejecting and denying Jesus.

“That prayer’s removal nearly 30 years ago was a recognition that the collect represented an obstacle in Jewish-Christian dialogue,” Myers said. “Its continued presence in our liturgies also did not reflect the church’s renewed understanding, especially in the shadow of the Holocaust, of Christians being joint heirs with the Jewish people of God’s covenantal promises.”

A similar prayer, “For the Conversion of the Jews,” remains in the BCP, “even though it reflects the same attitudes toward the Jewish people as the collect that our church removed from use in 1992.”

Rather than simply expunging that prayer from the BCP, an effort was made to replace it with one that would reflect contemporary Anglican engagement with the Jewish people, expressing sentiments similar to the Good Friday liturgy in the *Book of Alternative Services* but in a literary style consistent with the BCP.

The new prayer “For Reconciliation with the Jews” has been approved by the Prayer Book Society of Canada (PBSC), whose president, Gordon Maitland, crafted the prayer along with Anglican priest and PBSC member Chris Dow. That process was undertaken in consultation with the Canadian Rabbinic Caucus, a representative body of ordained Jewish leaders from across the country.

Bishop Myers welcomed Rabbi Adam Stein, Associate Rabbi of the Congregation Beth Israel in Vancouver.

Rabbi Stein began by thanking Synod for inviting him but also for thinking 'them' as we plan on making the change to the BCP and to be part of the process. We value our positive relationship with the Anglican Church of Canada. By 'we' he referred to CIJA, the Centre for Israel and Jewish Affairs, an advocacy agent of the Jewish Federations of Canada. Each large Jewish population across Canada has a federation that raises money to fund Jewish organizations in the area and to establish programming and to help provide for Jews in need. CIJA is the advocacy arm of all of the federations and in an official way it tries to convey the views of 150,000 Jews who are affiliated with these federations. There is a Rabbinic Caucus that can also represent Canadian Jews.

Rabbi Stein acknowledged the global rise in anti-Semitism. "Given that all of this is going on in the world...all the more so this change is significant and we value it. It is so heartening to see the positive proposed change such as this one. Changes like this are huge, they've been huge for decades and they are huge when they happen now but if you take a moment to think about the fact that changing a prayer like this or thinking about changing a prayer like this or even having dialogue between our two faiths or between our faith and the Muslim faith or between Anglicans and Muslims, any of these combinations, so many of these dialogues or even thoughts of dialogue didn't happen until only very recently in history."

The Rabbi concluded, “It’s clear to me that the Anglican community is seeing its prayer book partially through the eyes of the Jewish community, and understanding how these words can impact us. I think it can only strengthen your own understanding and commitment to your faith, as well as strengthen the relations between our two communities.”

Bishop Myers thanked Rabbi Adam for his presentation. "To conclude friends, changing this prayer does not ask us to surrender our convictions about the uniqueness of Jesus Christ. Three other prayers in the same section of the BCP speak unreservedly and unapologetically about seeking to make Christ known and preaching the Gospel to every creature but without naming a particular group of people. Changing this prayer does ask us to acknowledge and repent of the Church's participation in anti-Semitism, to stop singling out Jews as a target for our evangelistic efforts, and to assume a humble and reconciliatory stance with our Jewish elders in the faith. For our story and our future is inextricably bound up with theirs."

Prior to the vote on Resolution A051-R2 the Chancellor noted that this motion is to give first reading to Canon IV, this canon incorporates the Prayer Book and because this is an amendment to the Prayer Book and because the canon deals with Doctrine, Worship or Discipline it must have two readings at two successive General Synods. It requires a 2/3 majority in each order.

Moved By: The Rt. Rev. Bruce Myers
Seconded By: The Rt. Rev. Linda Nicholls

Be it resolved that this General Synod:

Give first reading to the addition of the following section to Canon XIV:

5. Prayer number four in "Prayers and Thanksgivings upon Several Occasions" is to be deleted from use and from future printings of the Book of Common Prayer and replaced with a prayer entitled "For Reconciliation with the Jews" as follows:

O GOD, who didst choose Israel to be thine inheritance: Have mercy upon us and forgive us for violence and wickedness against our brother Jacob; the arrogance of our hearts and minds hath deceived us, and shame hath covered our face. Take away all pride and prejudice in us, and grant that we, together with the people whom thou didst first make thine own, may attain to the fullness of redemption which thou hast promised; to the honour and glory of thy most holy Name.

CARRIED

Following the vote Archbishop Hiltz and Primate-elect Linda Nicholls signed the resolution and presented it to Rabbi Stein.

Joint Anglican Lutheran Commission

The Very Rev. Peter Wall, co-chair of the Joint Anglican Lutheran Commission, gave an overview of the relationship of the four churches north and south of the border. At the time that the Anglican Church of Canada and the Evangelical Lutheran Church in Canada (ELCIC) were becoming full communion partners, our brothers and sisters in the United States were entering into an agreement between The Episcopal Church (TEC) and the Evangelical Lutheran Church in America (ELCA). In the years since, that relationship has been strengthened and it has been

deepened and made profound. It is a relationship that involves committees or commissions on both sides of the border, the Joint Anglican Lutheran Commission in Canada and the Lutheran Episcopal Coordinating Committee in the United States. Approximately every two or three years those groups meet together.

Dean Wall introduced the resolution by reading excerpts from the *Memorandum of Mutual Recognition of Relations of Full Communion*, which was drafted at a meeting of the Joint Anglican Lutheran Commission and the Lutheran Episcopal Coordinating Committee in September 2018.

Among the four churches, “each church is in full communion with two of the others—but not with the third (not with the church from the other tradition and in the other country),” the memorandum notes. “Increasingly, this is experienced as theologically unnecessary, missionally costly, and jarring. It is time for these churches explicitly to recognize one another’s full communion agreements, and on that basis to extend to one another the implications of being in communion.” Dean Wall then proceeded to highlight three paragraphs from the memorandum as it emphasized the historic moment before Synod.

As full communion partners, Lutherans and Episcopalians/Anglicans in each country have walked with one another in times of joy and celebration and in times of sorrow and trial. They have collaborated in a wide range of ministries, been enriched when consulting one another’s wisdom, joined together in worship and advocacy, exchanged ordained leadership and established friendships at all levels. There is strong affirmation for the already existing relationships across national borders between TEC and ACC and between ELCIC and ELCA, including the welcoming of each other church’s clergy, and the equally strong relationship between ELCA/TEC and ELCIC/ACC with the sharing of ordained/rostered clergy between Episcopalians and Lutherans in the USA and between Lutherans and Anglicans in Canada.

Furthermore, these four churches are increasingly mindful of the wisdom of Indigenous Peoples who have continually inhabited the land that many call Turtle Island, also now known as North America. These First Peoples are not and have not been divided by national borders established by colonialist power; many hold to the Indigenous principle that “on this land we are all related” – an invitation for all to work toward more responsible, reciprocal, and loving relationships.

While the shape of shared life is distinctive in each country and embraces great local diversity, both CCM and Waterloo extended invitations which have borne significant fruits, both expected and unanticipated. As the times of Interim Eucharistic Sharing, practiced in both countries, helped strengthen the hope for full communion, so also the experiences of full communion have strengthened the desire not to remain fixed in what has already been realized.

This full communion relationship was approved at the recent convention of the ELCIC and will be discussed by the ELCA at its meeting in August and by TEC at its general convention in 2021.

Preceding the vote on the two resolutions, each of the four heads of churches spoke to General Synod. Archbishop Fred Hiltz welcomed The Most Rev. Michael Curry, Presiding Bishop and Primate of TEC, The Rev. Elizabeth Eaton, Presiding Bishop of the ELCA, and The Rev. Susan Johnson, National Bishop of the ELCIC.

He began by reflecting on the importance of Anglican-Lutheran dialogue and relations to his ministry, both during his time as primate, as bishop of the diocese of Nova Scotia and Prince Edward Island and as a rector in Lunenburg, Nova Scotia where the relationship goes back to 1753. "It's part of my DNA, it's part of my heartbeat that we should be in conversation and in a good, productive, full-communion relationship with one another," he said.

Archbishop Hiltz stated that he was glad that we have arrived at this moment in our journey together and that he "would be remiss if he did not mention that Canadian Anglicans globally have been at the lead in seeking creative steps in this regard. And with the utmost of respect I mention our own The Rev. Canon Dr. Alison Barnett Cowan former director of Unity, Faith and Order for the Anglican Communion and the Rev. Canon John Gibault her successor, both globally respected ecumenists in their own right. They have been at the forefront of these conversations around the world."

National Bishop Susan Johnson of the ELCIC reflected on "the ways that our full communion relationship" between the ACC and ELCIC "has deepened since 2001," "In the last 12 years we have instituted joint staff meetings twice a year. We've continued with the practice of joint meetings of the Conference of Bishops and the House of Bishops. We've had the first two joint meetings of the Council of General Synod and the National Church Council. We had joint assembly in 2013, an historic moment, as we gathered together for the love of the world."

"The Joint Commission continues to oversee our relationship in ways... that we can move deeper and deeper into this relationship. ..Perhaps the most exciting thing is the over 80 expressions of full communion relationships that are taking place across the country," she said.

Presiding Bishop of the ELCA Elizabeth Eaton acknowledged that they have had a similar relationship with TEC for twenty years. Bishop Eaton stated that she "hoped that this is a foretaste of our increased relationship and even deeper fellowship between our churches."

In the United States the two churches share witness and advocacy when they work in Washington, DC in sites of common ministry, notably campus ministry. As new church missions were started they realized that they were showing up at the same time, in the same town, at the same place and that perhaps they should work together when starting new congregations. They have been successful at doing just that. They have also been able to exchange priests and pastors.

"They look forward to extending this relationship throughout the continent and it will be a witness to the rest of the world how it's possible that these agreements that happen within national borders can also be trans-border." She also noted that the U.S.-based churches "have so much to learn" from the ACC's Indigenous ministries and the emerging self-determining Indigenous church.

Presiding Bishop of TEC, Michael Curry, also brought greetings from our brother and sisters in the Episcopal Church. "This relationship of ours reflects the fact that the love we know in Jesus Christ, the way of love which is from the heart of God's self does not know borders. Love does not know borders or divisions. Love transcends all of that and has the power and capacity to bring us together and make of this old world a new world. That's what this is about. It is about a witness to a society, to our societies, and to our world where fragmentation and division and animosity, for reasons of race, reasons or religions, reasons of political ideology, reasons of social class, reasons of sexual orientation...sometimes seem far more powerful, far more important, than the simple fact that we are all children of the one God and Creator of us all, and therefore brothers, sisters and siblings."

"The ties that bind us are deep and real, and we thank God for that," he said.

Mutual Recognition of Full Communion (A151)

Moved By: The Very Rev. Peter Wall
Seconded By: The Rt. Rev. Bruce Myers

Be it resolved that this General Synod:

Recognize full communion among The Anglican Church of Canada, The Episcopal Church, the Evangelical Lutheran Church in Canada, and the Evangelical Lutheran Church of America.

CARRIED WITH NO DEBATE
Act 40

Joint Anglican Lutheran Commission (A150)

Moved By: Ms. Cynthia Haines Turner
Seconded By: Canon David P. Jones

Be it resolved that this General Synod:

Affirm its support for the ongoing work of the Joint Anglican Lutheran Commission for the 2019-2022 triennium, with the Primate and General Secretary to consult on its membership through the Nominating Committee.

CARRIED WITH NO DEBATE
Act 41

The Chancellor spoke to the late receipt of 5 resolutions:

- C001 - Resources to welcome newcomers into the Anglican Church of Canada
- C002 - National plan to support and plant churches ESL
- C003 - Climate change
- C004 - Climate change
- C005 - Constitutional review

As these resolutions arrived after the deadline published in the Convening Circular and established by the guidelines for them to be considered by Synod, consent by 2/3 of the House must be given. The Chancellor asked if the House would give consent to the consideration of these resolutions in one omnibus motion.

Moved by: Canon David P. Jones
Seconded by: The Very Rev. Peter Wall

Be it resolved that this General Synod give consent to the consideration of the following resolutions:

1. C001 - Resources to welcome newcomers into the Anglican Church of Canada
2. C002 - National plan to support and plant churches ESL
3. C003 - Climate change
4. C004 - Climate change
5. C005 - Constitutional review

CARRIED

The business of the day concluded with Evening Prayer.

TUESDAY, JULY 16, 2019

The session began with Morning Prayer and Bible study.

Morning Session

The Youth members of Synod made a presentation to the Primate-elect Linda Nicholls. Several members spoke.

"During our interview with the Primatial candidates you described the role of Primate as a diplomat and from what I have seen and heard at this Synod you continually strive to embody that. Linda, with this prayer shawl we hope you know that you're always wrapped in God's unbinding love and our prayers." (Annalise Wall)

"We know that you will be a Primate who will uphold the voice of the youth of the Church and uphold the voice of the marginalized in the Church. We are very much grateful and looking forward to the next number of years with you." (Lyds (Finn) Keesmaat-Walsh)

"It has been a privilege to be part of the diocese of Huron and that you have been our bishop for the last number of years and while we are sad to see you go we know that you will do great work as Primate." (Sydney Brouillard-Coyle)

Orders of the Day

The Very Rev. Peter Wall, Chair of the General Synod Agenda Committee, reviewed the Orders of the Day.

Synod members were asked to discuss the following questions in their table groups:

1. What will be different in the life of the Church because of this Synod?
2. How am I feeling about the Marriage Canon?
3. What do you think are the key messages coming out of this Synod about Marriage in the church?

70th Anniversary of the Canadian Church Historical Society

Ms. Laurel Parson, General Synod Archivist addressed Synod and gave a background to the Canadian Church Historical Society.

In 1927, at the suggestion of some concerned church historians, General Synod created an Archives committee. The mandate of the committee was to locate, collect and conserve all records and historical material relative to the Church of England in Canada. The committee collected national and diocesan synod records, standing committee records and all published Anglican materials. The Missionary Society of the Church of England in Canada (MSCC) purchased houses at 604 and 606 Jarvis Street in Toronto and those houses became the location of the national office.

In 1943, the Archives committee had collected so much material that it was decided that a centralized Archives was not practical for many reasons. The process began to encourage the dioceses to start their own Archives committees.

In its report to General Synod, the Archives committee reported that the Episcopal Church of the USA has an historical society to encourage the writing of church history and it suggested that the Anglican Church of Canada should do the same. A draft constitution was drawn up and presented to General Synod in 1946. The constitution was passed; however, the agenda was full at that synod so the official inauguration of the Canadian Church Historical Society (CCHS) did not occur until 1949 when General Synod met in Halifax.

Membership in the CCHS was open to anyone interested in church history. To this date the Historical Society continues to promote the scholarly study of history of the Church in Canada with a special interest in the Anglican Church.

At the 1949 Synod the Archives Committee reported that more than twelve dioceses had appointed an archives committee. There was so much material that had been collected that a permanent repository was needed to house all the documents etc. Church House in Toronto was eventually chosen as the location of the permanent collection.

The first General Synod Archivist, The Rev. Dr. Thomas Millman, a professor of Church history at Wycliffe College, was appointed in 1955. At the time of his appointment the Archives had 4 rooms in the newly built Church House that replaced the two old structures and was renumbered 600 Jarvis Street. The Archives along with the Church House offices remained at that site until 2004 when they relocated to the present site at 80 Hayden Street.

Records in the Archives come in many formats; textual, audio visual, graphic, and digital. The official records of the Synods, their committees, the administrative records, as well as the records of related organizations and individuals are all housed in the Archives. There is also an extensive historical library and a large periodical collection including diocesan newspapers. The diocesan archives collect parish registers, parish property records and other records related to the parishes.

The Primate thanked Laurel personally for her work and noted the great value the collection has been to the ministry of his office.

Alternative Collects for the Revised Common Lectionary (A124)

Moved By: The Ven. Dr. Edward Simonton
Seconded By: The Rt. Rev. Susan Bell

Be it resolved that this General Synod:

Authorize for use *Alternative Collects for the Revised Common Lectionary*.

CARRIED
Act 42

Gathering Rites for the Paschal Season (A125)

Moved By: The Ven. Douglas Fenton
Seconded By: The Very Rev. Peter Wall

Be it resolved that this General Synod:

Authorize for use *Gathering Rites for Paschaltide*.

CARRIED
Act 43

Thanksgivings over the Water (A126)

Moved By: The Ven. Douglas Fenton
Seconded By: The Very Rev. Peter Wall

Be it resolved that this General Synod:

Authorize for use *Thanksgivings over the Water*.

CARRIED
Act 44

Seasonal Forms for Daily Office and Daily Prayer for Ordinary Time (A127)

Moved By: The Ven. Dr. Edward Simonton
Seconded By: The Rt. Rev. Dr. Lynne McNaughton

Be it resolved that this General Synod:

Authorize for use *Seasonal Forms for Daily Office and Daily Prayer for Ordinary Time*.

CARRIED
Act 45

Canadian Council of Churches

The Rev. Dr. Eileen Scully, director of Faith, Worship and Ministry, gave a short introduction to guest speakers, The Rev. Peter Noteboom, General Secretary of the Canadian Council of Churches (CCC) and Ms. Pat Lovell, vice-president of the Council and our partner from the Evangelical Lutheran Church in Canada.

Ms. Lovell began by noting that the CCC represents twenty-six Christian denominations working together to be a collective voice on common social justice issues. This includes the Truth and Reconciliation Commissions recommendations and Project Ploughshares which focuses on the reduction of nuclear weapons of war around the world. Working ecumenically, they are also seeking ways of working to build stronger interfaith relations.

Rev. Noteboom continued the presentation by giving a history and overview of the work of the Council. Established in 1944 the founding of the Council coincided with preparations for the Normandy landings on D-Day during the Second World War. In Canada, church leaders were calling for the establishment of a council of churches that would prevent a war like WWII from ever happening again. "So the pursuit of peace is built into our DNA, from the very time that we were founded, and that shows up in our history."

The Anglican Church of Canada has been a member church from the very beginning and the number of churches continues to grow. Member churches come from the Anglican, Eastern and Roman Catholic, Evangelical, Free Church, Eastern and Oriental Orthodox, and Historic Protestant Christian traditions. For forty years Project Ploughshares has been Canada's leading peace and disarmament agency and they are part of the Council.

The mission of the Council states, "The Canadian Council of Churches responds to Christ's call for unity and peace, seeks Christ's truth with an affection for diversity, and acts together through prayer, dialogue and witness to the gospel." From the beginning the work of the Council has always included peace and disarmament. More recently that focus has included justice issues such as Indigenous rights, poverty, equal access to resources and fighting human trafficking.

"The focus of the work at the Canadian Council of Churches is Christian unity, that's been in our DNA too from the beginning but that really takes the shapes of the first ecumenical principle which is friendship...getting to know one another and being committed to one another.

In closing "The World Council of Churches is planning their next General Assembly in 2021 and given the theme, the things that you've been working on, also what other Canadian churches have been working on...the World Council of Churches people are looking to Canada for leadership in how this theme takes shape. And the theme is *Christ's love moves the world to reconciliation and unity*. So love is going to show up in the ecumenical conversations in the coming years and the themes of reconciliation and unity will continue." He knows that "Anglicans, as a community will be participating in that, leading that conversation and joining with other in that work."

Canadian Council of Churches Anniversary (A120)

Moved By: The Rt. Rev. Michael Oulton
Seconded By: The Ven. Valerie Kerr

Be it resolved that this General Synod:

In a spirit of gratitude for the Seventy-Fifth Anniversary of the formation of the Canadian Council of Churches, offer congratulations to the President and Executive of the Canadian Council of Churches, and recommit the Anglican Church of Canada to our membership and full participation in the life and witness of the Council.

CARRIED
Act 46

United Church of Canada - The Rt. Rev. Dr. Richard Bott

The Rt. Rev. Dr. Lynne McNaughton introduced The Rt. Rev. Dr. Richard Bott, Moderator for the United Church of Canada.

Moderator Bott reflected on his time spent at Synod and how he felt privileged "to listen and to experience and to be with you holding you in prayer in your discussions." He expressed great joy when he told Synod members that the Anglican Church of Canada and the United Church of Canada share in forty-seven ministries across the country in not only rural communities but in urban settings as well. "Places where we have come to negotiation in each of these forty-seven different places about how we are going to do ministry together ... On behalf of all of your siblings of the United Church of Canada the Grace of Jesus Christ, the Love of the Creator and the Communion of the Holy Spirit be with you. May we all be blessed in the calls that we've been given as disciples of Jesus."

Ecumenical Relations: Anglican United Church Affirmations and Commitments (A121)

Moved By: The Rt. Rev. Dr. Lynne McNaughton
Seconded By: The Rt. Rev. Nigel Shaw

Be it resolved that this General Synod:

Receive and affirm the *Statement of Mutual Affirmations and Commitments* produced by the Anglican Church of Canada-United Church of Canada Dialogue.

CARRIED
Act 47

Afternoon Session

Jubilee Commission - Progress Report

Ms. Judith Moses, The Rt. Rev. Riscylla Shaw, and the Rt. Rev. Isaiah Beardy presented a progress report on the work of the Jubilee Commission.

Ms. Moses listed the other members on the Commission: The Rev. Pamela Rayment, The Ven. Jim Boyles, and the Rev. Canon Laverne Jacobs. Together they are a group of Indigenous and non-Indigenous people.

Bishop Beardy quoted The Jubilee Commission mandate: "Reporting to the Council of General Synod, the Jubilee Commission is charged to: Propose a just, sustainable and equitable funding base for the self-determining Indigenous Anglican Church."

Bishop Shaw reviewed the focus of the work of the Jubilee Commission. The Commission has been asked to examine historic and current funds being made available for Indigenous ministries at various levels of the Church's structure, assess current funds for Indigenous programming and address broader property questions. The Commission has been asked to consider "current salary levels of Indigenous clergy, and strategies to try to move towards parity, recognizing that many are non-stipendiary; possible redistribution of portions of property sales on a principled basis; and increasing alignment between funds for Indigenous ministry and Indigenous oversight of these funds." The evolving work plan proposes a three-year time horizon.

In outlining the guiding principles for working together Ms. Moses stated "We are an Indigenous and non-Indigenous partnership within the Anglican church, and we're working on a shared mission to sustain the Indigenous ministry. After the events here in the last few days, we are even more cognizant of the importance of our mission and to move our work forward as rapidly as we can." She emphasized that they "intend to let Indigenous ways of doing things emerge by setting aside pre-colonial approaches and that is not easy to do." They will also recommend options for a just proportion of the wealth of the Church.

The commission would like to identify "systemic solutions" to the identified needs of already developed ministries such as the Indigenous Spiritual Ministry of Mishamikoweesh, northern Manitoba and northern Saskatchewan. Their intention is to recommend new structures, models and processes, to identify nimble models of funding that can adjust to the inevitable changes to this body and the life of the Anglican Church, and bring credible business cases for moving forward.

Ms. Moses outlined the commission's next steps, including: to refine the draft work plan that will include its consultation strategy, expanding the use of the Jubilee Commission website, establishing a network of people across the country to do the work as it cannot all be done by the Commission members, and identifying research assistants from dioceses to assemble the data and information. The immediate top priority is to look at a framework for divestiture of church properties.

Appointment of Jubilee Commission (A181)

Moved By: Ms. Judith Moses
Seconded By: The Rt. Rev. Bruce Myers

Be it resolved that this General Synod:

Affirm the creation of the Jubilee Commission by Council of General Synod, as adopted by the Council at its June 2018 meeting.

CARRIED WITH NO DEBATE
Act 48

First Reading to an Amendment to the Declaration of Principles (A030)

The Chancellor spoke to the following motion before Synod. This is provision before you is a very common one in diocesan and provincial constitutions. We do not have this provision at the national level.

Moved By: Canon David P. Jones
Seconded By: Canon Dr. Randall Fairey

Be it resolved that this General Synod:

Give First Reading to amend section 11 of the Declaration of Principles to add paragraph f) as follows:

11 f) The Handbook Committee may make such corrections and alterations to the Declaration of Principles, Constitution, and Canons as it considers necessary, provided that such corrections and changes relate only to matters of form and not to matters of substance and provided that any such correction or alteration shall be reported to the next following meeting of General Synod and may be set aside by a majority of those members present and voting.

CARRIED WITH NO DEBATE

As this was an amendment to the Declaration of Principles the motion required a two-thirds majority vote in each order.

Motion to Amend the Rules of Order and Procedure A(070)

Moved By: Canon David P. Jones
Seconded By: Canon Dr. Randall Fairey

Be it resolved that this General Synod:

1. Amend the Rules of Order and Procedure as follows:

A. In Rule 6, amend the first sentence in paragraph a) to read as follows:

a) *Agenda Committee*—consisting of the chair of the General Synod Planning Committee and not more than seven members to be drawn from the members of the General Synod

B. In Rule 9, change “second edition” to “most recent edition”.

C. In Rule 16 k) viii), change “to divide upon it” to “to close debate”.

D. At the end of Rule 16k), put a period after “named” and delete the rest of the sentence.

E. After Rule 16 k) ii), add “iii) to divide a compound motion” and re-letter the following sub-paragraphs.

F. In Rule 16 m), change “put the question” to “close debate”.

G. At the end of Rule 18 d) add “The sequence of voting shall be laity, clergy, Bishops.”

2. This resolution shall come into effect upon prorogation of General Synod.

CARRIED WITH NO DEBATE
Act 49

This motion required a two-thirds majority vote.

Amendment to Resources for Mission Coordinating Committee Terms of Reference (A210)

Moved By: The Rt. Rev. Geoffrey Woodcroft
Seconded By: The Rt. Rev. Dr. Lynne McNaughton

Be it resolved that this General Synod:

Confirm the Terms of Reference for the Resources for Mission Coordinating Committee, as adopted by the Council of General Synod at its November 2018 meeting.

CARRIED WITH NO DEBATE
Act 50

Constitutional Review (C005)

Moved By: The Rev. Monique Stone
Seconded By: The Rev. Canon Beth Bretzlaff

Be it resolved that this General Synod:

Direct the Council of General Synod to review the composition of the membership of General Synod and bring forward any recommended changes for consideration at the 2022 General Synod.

Amendment to the Motion C005

Moved by: The Rev. Canon David Harrison
Seconded by: Canon Ian Alexander

To add the following after the word membership; *and the Rules of Order and Procedure governing the operation*

CARRIED

The motion as amended:

Be it resolved that this General Synod:

Direct the Council of General Synod to review the composition of the membership and the Rules of Order and Procedure of General Synod and bring forward any recommended changes for consideration at the 2022 General Synod.

CARRIED
Act 51

Climate Change (C003)

Moved by: Ms. Brynne Blaikie
Seconded by: Ms. Alexa Wallace

Be it resolved that this General Synod:

1. Recognizes, on behalf of the Anglican Church of Canada, that there is a global climate emergency.
2. Encourage dioceses, parishes and all members of the Anglican Church of Canada to make the Baptismal Covenant and the fifth Mark of Mission a priority in our faith.
3. Seek to collaborate with other Canadian faith communities to strengthen our voice on climate change.
4. Urge the Public Witness for Social and Ecological Justice Committee to help organize more sustainable future meetings of the Anglican Church of Canada (such as General Synod and the Council of General Synod), including the possibility of a carbon offset.

CARRIED
Act 52

Anglican Consultative Council

Ms. Ann Bourke, lay member of the Anglican Consultative Council from Canada and The Rt. Rev. Jane Alexander, Episcopal member addressed Synod. The Rev. Canon David Burrows, clergy member to the Council did not attend Synod.

Ms. Bourke gave an overview of the ACC-17 meeting in Hong Kong, China April 28 to May 5, 2019. The theme was "Equipping God's People - Going Deeper in International Discipleship" and included 110 Consultative Council members along with guests from around the world. This was the first year that youth were included in the meeting, Ms. Bourke noted, and they added a refreshing element to the proceedings "and their passion for their roles in the Church is infectious."

She continued, "For me, it was an extraordinary experience to be at the Anglican Consultative Council. The ACC is the only instrument of communion with lay members and to realize that we were all there with equal voice was quite powerful."

The Rt. Rev. Jane Alexander, asked Synod members to "educate themselves on the work of the Anglican Communion; the networks, the Consultative Council and please hold the Consultative Council in as much regard, and with as much respect as the Lambeth Conference, the Archbishop of Canterbury and the Primates' meeting because it is an instrument of unity and it is usually the one that is ignored...and the resolutions that are passed are not known among the Church as a whole. And that is a shame. It is a shame for so many reasons not the least of which is that out of all the instruments it is the only one that has lay and clerical non-bishop people present." The bishop urged members to visit the ACC website and look at the resolutions that were passed and the great work that was achieved in a short amount of time. She continued to describe all the good work that came out of the meeting but unfortunately it was not all good.

"A motion came that asked for the full implementation of something from Lambeth 1998, which is a very long time ago, which called for a listening process across the Communion with those that had felt marginalized because of their sexuality. The original motion that came asked for the Consultative Council, according to our own code of conduct, to respect the dignity of everybody as children of God and that they should be fully included in the life of the Church. If you can believe it, we debated the word 'fully' and then we debated the word 'included' and then it came back as 'fully welcomed' and we debated the word 'fully' and we debated the word 'welcomed'. At that point my heart broke as I saw our baptismal covenant crumble in front of my eyes. If that is something that you would disagree with, I encourage you to write to the standing committee. If you would like that to be affirmed, I encourage you to write. I'll give you a stamp. But it's something that when we gather as an instrument of unity, we have to proclaim that all people are God's children, welcome and loved in the Church of God. So we did wonderful things, and we were tightly controlled, and we didn't have much time to talk and so it meant when we did get time to talk we didn't have time to resolve things as best as we

could...In the world people need to hear that they are loved and made in the image of God irrespective of where you live, how you live out your faith and what your sexual orientation is."

The Rev. Canon John Kafwanka, Director of Mission, Anglican Communion Office addressed Synod and brought greetings from the Secretary General and the staff of the Anglican Communion Office.

The theme of ACC-17 was "Equipping God's People - Going Deeper in Intentional Discipleship." He noted that this was a carryover of the theme, "Intentional Discipleship in a World of Difference" from the previous meeting, which took place in 2016 in Lusaka, Zambia. Canon Kafwanka presented a video from ACC-17 "The Season of Intentional Discipleship - A Jesus Shaped Life."

Following the video Canon Kafwanka quoted Presiding Bishop Michael Curry..."Jesus began the most revolutionary movement in all of human history. A movement grounded in the unconditional love of God for the World. And a movement mandating people to live that love. And in so doing, to change not only their lives, but the very life of the world itself." He continued by giving examples of areas that the Anglican Communion Leadership needed to focus its attention and where there are gaps:

- The difference in professed faith and lived experience
- Deficiency in Christian life and practice
- Division in the lack of confidence
- Too much emphasis on clericalism
- Decline - Nominalism

We need to ask ourselves if these are symptoms or challenges of what we are actually facing and what is it that we are grappling with?

The Archbishop of Canterbury, Justin Welby, said at the ACC meeting "The absence of any real emphasis upon discipleship in England in the 1930s, 40s, and 50s had a profound impact on the decline we are experiencing today." He (Kafwanka) explained that the Archbishop was basically stating the fact and that there will be many other reasons that such a decline has occurred. Church attendance has in the last few years hit an all time low. Not only are the numbers decreasing in the number of people who would normally attend church but the numbers of those who subscribe to no faith at all are increasing. We need to address the underlying symptoms of such a decline.

What exactly is intentional discipleship then? Kafwanka asks. The Anglican Communion website states - Discipleship is about equipping Christians to live their everyday lives as followers of Jesus Christ, following his example and his teaching. It is about putting faith into practice and training other believers to do the same. It is about mentoring and encouraging believers so that their faith has an impact on the world around them.

Canon Kafwanka concluded by saying that this journey is ongoing.

A report written by Canon Kafwanka "Intentional Discipleship and Disciple-Making for ACC-16 can be found on the Anglican Communion website.

<http://www.anglicancommunion.org/mission/intentional-discipleship.aspx>

A Statement by the Indigenous Elders of General Synod 2019 On the Occasion of the Primate's Apology for Spiritual Harm

We the Indigenous Elders of General Synod 2019, humbly receive the *Apology for Spiritual Harm* containing the Church's commitments for spiritual healing. We commit to conveying Your Grace's loving and thoughtful words to the Anglican Council of Indigenous Peoples (ACIP) for its consideration and sharing with our communities.

Let us say first of all, that we know the Church understands that healing and forgiveness is so deeply personal, and is usually a journey, a process, not a single act. We cannot speak for those who were spiritually harmed by the Church's approach to colonization. Each individual and each community across this vast land has had different experiences and is at different stages in the healing process.

But we the Elders of General Synod 2019 believe that your words of apology will support this healing process. We understand and respect the deep meaning of this Apology and the commitment and honour with which it was made. Those of us, who have had the pleasure to work with and to know Your Grace, appreciate beyond what words can convey that you have heard and understood us. We are touched to the depths of our souls by your words and commitments.

We must clarify, however, that no single statement of 'acceptance' is possible on behalf of Indigenous peoples in this land. We respect the right for each individual to ponder your words and we hope that those who are at the stage of their healing to accept and forgive will do so in the privacy of their homes and communities. Trauma can easily be reignited by simple cues in day-to-day life. Anger, despair, hurt and humiliation can easily reappear, often without warning, even when one has embraced forgiveness. But we sincerely hope that your words will provide comfort and help convey God's grace and love to those affected by spiritual harm and by the Church's role in creating this harm.

For its part, we are sure that ACIP will want to share this good news document that embraces what God created us to be. ACIP can be a bridge in disseminating this document within our Indigenous Nations and sharing the love with which it was delivered.

This is an historic week in the life and future of our Church. We did it together! We are partners in change. It was our finest moment as a Church. As a fully recognized self-determining people within the Anglican Church of Canada, the Apology is timely in reinforcing that the Church is walking side-by-side with us as we continue our spiritual journey for healing.

We now ask that the Council of General Synod and the House of Bishops continue in your commitment to our journey of spiritual renewal, and to being “champions of change”. We need you to strengthen your partnership with our Indigenous Archbishop. We must move forward together to demonstrate that restoration of our spiritual practices to their rightful and proper place in the Church can only strengthen Anglican discipleship across Canada.

We want to share a reflection by Grace Delaney, one of our Elders, on the personal depth and the meaning of your words of Apology:

“First, I just wanted to crawl into bed and cry myself to sleep. I wanted to cry for those who have passed on who have not had the opportunity to hear the Primate’s beautiful words of Apology for spiritual harm. I wish that they had known that their pain was not in vain. Though they rest in peace and are in perpetual Light, I can’t help but rejoice for them too.

There have been many, including Indigenous people, who have responded to the call to carry the Word of our Creator, and have worked hard to spread the Gospel among our people. There are those among our people who, though Christian, completely reject their own values and systems of their traditional heritage. And there are those with courage who have stood and are standing up openly in the face of criticism and anger. They have beheld the yearning of our Saviour’s heart: our previous Primate, Michael Peers, our current Primate, Fred Hiltz, and many others across this temporary earthly home of ours, defend their belief in justice and reconciliation. Across this land many have felt remorse and even shame, and have chosen to change the tides of the former norms of our Church. Now our Primate takes a step, to reiterate in word, the thoughts of hearts – an apology that can help build bridges and help us be the way our Creator has intended for each of His diverse people. Each Nation can now be true to the way Creator/God intended and fulfill their true destiny. They do not have to choose between their God and their culture. I feel such strength and release in the words of our Primate’s Apology. It couldn’t have come at a better time. Many of our people, young and old, have not found their identity and are caught in a chaotic state, not being able to figure out the real “me”. I truly believe that if our Creator made us different in colour, in customs and cultures, then there really is a purpose and reason for each one of us both diverse and collective, to see one another in the image of our Triune Creator.

*This is a moment to recognize that the courage that has been displayed in this apology has come from One greater, stronger and more powerful than our Primate. There have been great Orators throughout the history of humanity, and we were given Fred Hiltz. In part of our Gospel reading for July seventh, Luke 10:17-21a, the seventy-two returned with joy, and said, “Lord even the demons submit to us in your name”. Our Lord responds, “I saw Satan fall like lightning from heaven”. “I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy; nothing will harm you. However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven.” At that time Jesus, full of joy through the Holy Spirit, said “I praise you, Father, Lord of heaven and earth...”
Luke 10:17-21a*

It is in that same Holy Spirit that I thank you Your Grace. Thank for listening...all my relations.

We thank you for your courage, for your eloquent Apology and for truly listening to the compassion of our Lord's heart to accept us as your brothers and sisters with love. In our Creator's love, and peace we welcome your words of Apology. Thank you. May our Creator/God be always with us."

Primate-elect Linda Nicholls

The Primate-elect addressed Synod. "I hate roller coasters, but I'm on one right now. Thank you for the trust that you have placed in me by your election. I have been called by name and my most important name and one that I often refer to is that of being baptized. Because it is out of that that each one of us serves. But I will have to grow into one of the many versions of that name which is that of Primate. I do that with great thanksgiving for those that have been my mentors over the years. I would like to say a very special thanks to two dioceses here, first is the diocese of Toronto, the diocese where I served as a lay person, as a deacon as a priest and as a suffragan bishop; formed me in so many ways in ministry, in the parishes of St. Paul's L'Amoreaux, the parish of Georgina, the parish of Holy Trinity, Thornhill. And my new home diocese in Huron who in three years have made me incredibly at home, and for their love and care for someone who didn't come from there and who have been teaching me.

I am also deeply aware that I am the first woman to hold this office in this country and I stand on the shoulders of many, many women who served as deaconesses, as lay readers, as members of the women's auxiliary and the ACW, as rector's wardens and people's wardens and eventually, when permitted, as deacons and priests. And I rejoiced at being at the election of the first woman bishop in Canada. And so I stand very much in honour and debt to them.

...I do want to point out a couple of things that stood out to me - one was that wonderful Coast Salish welcome we had that pronounced 'ice', peace be upon this Synod. And I hope and pray that we will leave with that word in our hearts. That in spite of the roller coaster of both pain and joy we've experienced, as we've walked with one another, that we will go renewed in our commitment to serve this beloved Church.

I have to say a thank you of course to Fred who I promise you is taking those shoes with him because there is no way anyone could fill them. I just ask Fred if you'll let me be on speed dial.

There will be other opportunities to talk about the things that we have decided here and that with the Council of General Synod I will work with. I am deeply grateful to our Indigenous peoples who welcomed me last night in their midst to begin conversation to get to know one another and I look forward to the work on self-determination, the work of the Jubilee Commission and the living out of the work that we have begun over many years and have seen the fruits of today and in this Synod.

There are so many other motions that will require us to look deep into discipleship, into climate change, into our relationships with others, and that's for another day.

Each morning when I wake up, I open my phone and look at what has been sent by the Society of St. John the Evangelist, they have the daily short prayer or comment to send to those who know them and I thought today's was particularly apropos, not only for me but for all of us so let me conclude by reading it. Brother David Ryhoff writes "Give your strength to God and let God's strength be joined with yours to accomplish God's work in the world. Ask for God's help every day. Apart from me, Jesus said to his disciples, you can do nothing."

Therefore, may we go in the strength of God. May we go to carry out all the work that has been laid before us in this Synod. May we go with the strength of God into what faces us at home. Some will face pain, some will face joy, some will face uncertainty, but we go with God and with the care and strength and guidance of the Holy Spirit. We will be able to do what God has called us to do.

Thank you. Know your name as one called by God.

Thank you. Mìkwêc."

Archbishop Fred Hiltz

The Primate began by telling Synod of his visit that day with Archbishop Melissa Skelton. She is in good form and has been following all the proceedings of General Synod.

"Time, at this stage in the Synod does not afford us the luxury of thanking all those people who have supported the life and work of the 42nd Synod." He did thank our Prolocutor, Cynthia Haines Turner, our General Secretary, the Ven. Dr. Michael Thompson, our Chancellor, David Jones, Peter Wall and all the work of the planning team for this Synod, Michael's staff - Shannon Cottrell, Josie De Lucia and Michelle Frost, Heidi Wilker from Blessed Events, our worship team lead by Peter Elliott and a host of magnificent musicians, our chaplains team lead by Donna Ball, our Anglican Video crew - Lisa Barry, Ben Davies, Patrick Wall and Carl Fraser.

"Thank you members of Synod, you have worked hard and together we have made some momentous decisions that impact the life of our church. Our challenge now is to take the story of this Synod back home. The last word for this Synod, cannot and must not be mine, it must be Jesus' word."

The Primate moved to the floor of Synod and stood with the members and he read "the words of Jesus as he spoke to his disciples in the Upper Room on the eve of his Passion, his death and glorious resurrection. Hear what he said to them and hear afresh what he says to us."

This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you. I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father. You did not choose me but I chose you. And I appointed you to go

and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name. I am giving you these commands so that you may love one another. (John 15: 12-17)

The Primate then asked members to join hands and together they said the Doxology.

The Primate declared the 42nd Session of the Anglican Church of Canada prorogued.

Draft

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The Presidential Address
for
The 42nd Session of The General Synod
Vancouver, British Columbia
July 11, 2019

Dear friends in Christ, it is a great joy to welcome you to The 42nd Session of The General Synod of our beloved Church. It is wonderful to be in Vancouver and hosted by The Diocese of New Westminster. On behalf of all of us, let me say thank you to Archbishop Melissa Skelton, Dean Peter Elliott, the Local Arrangements Committee chaired by Suzanne Stockdill and Charlotte French, and the vast company of volunteers who have welcomed us with such open arms and big hearts. On Sunday, we shall have opportunity to be worshipping with congregations throughout the city and lower mainland and we can be sure of wonderful hospitality wherever we go. Thank you New Westminster!

Let me also at the very outset of Synod give a big shout of thanks to the General Synod Planning Committee, chaired by Peter Wall, General Secretary Michael Thompson and his staff, Shannon Cottrell, Josie De Lucia and Michelle Frost, and Heidi Wilker of Blessed Events, all of whom have worked so competently and cheerfully to bring us together in Synod. They have worked very hard to ensure that we are able to manage the work that is before us, and to do so at a reasonable pace, with opportunities for worship and fellowship throughout our time together. Please join me in expressing our gratitude for their labours on our behalf.

Being a member of Synod of course for some of you is an adventure you have experienced many times. And while there are many things that give shape and focus to our work in every Synod, we know too that every Synod has a distinct life and character of its own for moments which it is forever remembered in the annals of history. For some others, membership in this Synod is a first-time venture and we are delighted in your interest and your commitment to be here and we look forward to your voice and mind and heart in the deliberations of our Synod. Would you all first timers please stand so we can warmly welcome you.

While we are meeting formally in Synod, the entire Church is gathering with us. A great many people, across Canada and throughout our Communion will be watching Synod as it is live streamed via Anglican Video. We are grateful for their interest and faithful accompaniment. We are grateful to know as well, that we are being upheld through the Anglican Fellowship of Prayer all the Religious Communities in our Church and a number of dioceses and parishes that have organized prayer vigils throughout our time. How blessed we are by the good intentions of all their prayers.

We are delighted to welcome to Synod a number of Full Communion Partners, National Ecumenical Partners, and International guests who will be formally introduced throughout the course of the Synod. Graced by their presence in our midst, we indeed look forward to their greetings. For now, I would especially like to welcome The Rev. Canon John Kafwanka who is the Director of Mission for the Anglican Communion worldwide. John Kafwanka is a good friend of The Anglican Church of Canada and has been for many years and through his teaching,

has inspired many of us throughout the Communion to embrace a holistic view of the work to which we are called in serving God's mission in these times. John will have opportunity to bring greetings and he will be the preacher at the closing service at which our new Primate is installed. Welcome dear friend!

The theme of Synod is drawn from Chapter 43 in The Book of The Prophet Isaiah, "I have called you by name," says the Lord, "You are mine". The Lord speaks of gathering his people from the North and the South and the East and the West. They hear him speak of them as "precious in his sight, honoured, and loved". Their hearts are lifted, and their heads are raised as they anticipate return from exile. They walk with renewed strength in one another's company and renewed trust in the Lord's promise. They recall afresh his praiseworthy deeds of old and the wonderful works he has done. They begin to anticipate the new thing the Lord intends to do. They begin to feel hope. Their future is not bleak but blessed. Their songs have a new note of joyful expectation.

"I have called you by name," says the Lord, "You are mine". Each of us is known by a name given us at birth. Given to us in love and with great joy, it gives us identity, dignity, and a cherished place within our families, among our friends, and in society. In God's sight, each and every one is "precious, honoured and loved". By name God calls each of us to particular ministries and by name we are upheld in prayer for the grace to fulfill those ministries.

We are also named as peoples of the world with distinct histories, cultures, traditions each one of them "precious, honoured and loved" in God's sight. God calls us to embrace the diversity of being many peoples bound together within our common humanity and within our care for our common home, the earth itself.

Through our vows in baptism, we are a people known by many names - disciples, friends, servants, repairers of the breach, restorers of the streets, ministers of reconciliation, and advocates for justice and stewards of God's creation. With each of these namings comes great blessing and also great responsibility, much grace and much accountability.

"I have called you by name," says the Lord. "You are mine."
I call you disciples.

Throughout our Anglican Communion there is a renewed focus on "intentional discipleship". It views our following of Christ as impacting every aspect of our being from how we worship to what we read, from the company we keep in breaking bread to the company we keep in tending the poor, from the political stances we take, to our addressing of environmental concerns. Intentional Discipleship has in fact been the theme of the last two meetings of the Anglican Consultative Council. The most recent meeting in Hong Kong welcomed the fresh language of "Living and Sharing a Jesus Shaped Life".

This renewed focus on discipleship is in fact a priority among all the member Churches of the World Council of Churches. Out of a gathering of some 1000 participants in a Conference on World Mission and Evangelism in Tanzania last year, came The Arusha Call to Discipleship. It speaks of discipleship as "both gift and calling to be active collaborators with God for the transforming of the world".

Here are a few statements from within that Call:

“We are called to proclaim the good news of Jesus Christ – the fullness of life, the repentance and forgiveness of sin, and the promise of eternal life – in word and deed, in a violent world where many are sacrificed to the idols of death (Jeremiah 32:35) and where many have not yet heard the gospel.

We are called to be formed as servant leaders who demonstrate the way of Christ in a world that so often privileges power, wealth, and the culture of money (Luke 22:25-27).

We are called as disciples to belong together in just and inclusive communities, in our quest for unity and on our ecumenical journey, in a world that is based on marginalization and exclusion.

We are called to break down walls and seek justice with people who are dispossessed and displaced from their lands – including migrants, refugees, and asylum seekers – and to resist new frontiers and borders that separate and kill people (Isaiah 58:6-8)

We are called to be faithful witnesses of God’s transforming love in dialogue with people of other faiths in a world where the politicization of religious identities often causes conflict.

We are called to care for God’s creation, and to be in solidarity with nations severely affected by climate change in the face of ruthless human-centred exploitation of the of the environment for our own consumerism and greed.”

I am pleased to know that this Synod will consider a Resolution commending this Arusha Call as a primary resource for dioceses and parishes wanting to uphold an expression of discipleship that is holistic, robust and relevant for our time.

“I have called you by name”, says the Lord. “You are mine.”
I call you to be ambassadors of reconciliation.

In marking the 25th anniversary of The Apology offered by Archbishop Michael Peers on August 6, 1993, I raised with the Anglican Council of Indigenous Peoples, the General Secretary and the Director of Faith, Worship and Ministry the hope that The Apology be memorialized in our Church Calendar. I am very pleased to know this matter is before Synod. An annual commemoration would be a very appropriate way to honour that historic moment and call us afresh to “a long obedience” in acting on words of apology.

For some years now actually dating back to the Covenant of 1994, there has been conversation regarding the need for an apology specific to the spiritual harm inflicted on Indigenous Peoples through the era of colonial expansion and the era of the Indian Residential Schools. Spiritual ignorance and insensitivity on the part of the churches lead to a crushing of spiritualities that had nurtured Indigenous Peoples for thousands of years. The call for an apology of this kind was a significant topic of conversation at the Indigenous Ministries Consultation known as “The Road to Warm Springs”, in September 2017 in Pinawa, Manitoba. And since that gathering, it has been

discussed in successive meetings of the Anglican Council of Indigenous Peoples. The March 2019 meeting expressed real hope that our Church move ahead with making such an Apology. The very last act of the Council of General Synod in this triennium was adoption of a resolution requesting and authorizing me to act on that hope. I will offer an Apology this evening, praying it be received as another step in the long long journey of healing and reconciliation.

Six years ago, on the advice of the Anglican Council of Indigenous Peoples and the concurrence of Synod, I appointed a Commission on Discovery, Reconciliation and Justice, convened by the late Archbishop Terrence Finlay (RIP) and more recently Bishop Riscylla Shaw and The Rev. Canon Andrew Wesley.

And I want to acknowledge in this Synod the very fine work of this Commission. With respect to the Doctrine of Discovery, the Commission engaged Anglican Video to produce a documentary. Titled “Stolen Lands: Strong Hearts”, it is a first-class production. From beginning to end, it commands one’s attention in anticipation of what will be learned in the next moment. At its premiere screening in March, Bob Watts, Chief of Staff for the Office of the National Chief of the Assembly of First Nations, spoke of the production as “having a life that will impact the entire country”. And it is already in wide circulation through the National Centre for Truth and Reconciliation in Winnipeg, many public schools, universities and theological colleges, numerous community organizations, and the RCMP. I am very pleased that time has been given in our agenda to watch the documentary this evening.

With respect to the mandate of reconciliation, that Commission rejoiced in General Synod’s decision to create a full-time staff position dedicated to enabling our Church to respond to the Calls to Action from Canada’s Truth and Reconciliation Commission with diligence and integrity. Melanie Delva was commissioned as Animator for Reconciliation at a meeting of the Council of General Synod two years ago and she continues to do superb ministry in drawing our Church more and more deeply into understanding that reconciliation is a spiritual discipline requiring commitment for the long haul.

The Commission also called the Church to establish a national committee “to strategize and guide the ongoing work of truth, justice and reconciliation including the building and supporting of a network of Ambassadors for Reconciliation from dioceses and regions across the country”. I trust Synod will heartily support this call.

With respect to the mandate of justice, The Commission supported my initiative in appointing a Council of Elders and Youth to oversee and monitor our Church’s commitment to the United Nations Declaration on the Rights of Indigenous Peoples. In General Synod 2016 Bishop Mark MacDonald and I commissioned this Council. Now known as The Vision Keepers, their work is considered so critical that there has been a call for this body to have a more permanent status in keeping with our Church’s endorsement of the United Nations Declaration on the Rights of Indigenous Peoples at General Synod in 2010 and my pastoral statement of March 2016 “Let our Yes be Yes” in response to a Call to Action #48 from Canada’s Truth and Reconciliation Commission.

The Primate's Commission also called for the establishing of a Jubilee Commission "charged with examining historic and current funds made available for Indigenous ministries at various levels of the church's structure, assessing current funds designated for Indigenous programming, increasing alignment between funds for Indigenous ministry and Indigenous oversight of those funds." The Council of General Synod acted on that call and in 2018 appointed a Commission chaired by Judith Moses and the Commission has now begun its work.

I share all of these developments with a great sense of gratitude for the work of those appointed to The Primate's Commission. They did a lot of very good work in positioning our Church for our long-term commitment to Truth, Justice and Reconciliation. On behalf of Synod, I want to thank the Commissioners for their labour of love and the legacy of hope it bears.

This year marks the 25th Anniversary of the Indigenous Covenant – our Journey of Spiritual Renewal – signed by 21 elders on April 26, 1994 in Winnipeg. They made a covenant one with another for the sake of their people saying, "Under the guidance of God's Spirit we agree to do all we can to call our people into unity in a new, self-determining community within The Anglican Church of Canada. To this end, we extend the hand of partnership to all those who will help us build a truly Anglican Indigenous Church in Canada. May God bless this new vision and give us grace to accomplish it. Amen."

Like the Apology of 1993, this was also an historic moment in the evolving relationship of Indigenous Peoples and The Anglican Church of Canada a moment worthy also of commemoration in our Calendar. Annually we will be reminded of the vision of the elders and the action of General Synod in 1995 in accepting the hand of partnership extended by Indigenous peoples in the building of a truly Indigenous Church in Canada.

It has been an amazing journey, one marked by many milestone moments. Several Sacred Circles have been devoted to conversation about self-determination. From the Sacred Circle in 2005, came the Pinawa Declaration calling for "the election and consecration of 15 aboriginal bishops within one year". At General Synod in 2007, The Rt. Rev. Mark MacDonald was installed as the National Indigenous Anglican Bishop. The Elders gave him five charges for his ministry:

1. To speak for Indigenous Anglican People in the Councils of the Church
2. To interpret what the Councils of the Church are saying to Indigenous peoples
3. To be a spokesperson for Mother Earth
4. To act as a midwife for a self-determining Indigenous Church
5. To represent the authority of Indigenous identity within the Anglican Church of Canada

To this ministry Bishop Mark has brought much insight, wisdom, energy, and passion. His ministry continues to be a great blessing for all Indigenous Peoples across Turtle Island, a great blessing indeed to our entire Church as we support the emerging of a truly Indigenous expressions of the Church.

With a measure of satisfaction, we can note the establishment of a Canon on the National Indigenous Ministry at General Synod in 2010 with subsequent revisions in consultation with the Anglican Council of Indigenous Peoples (ACIP) in both 2013 and 2016. Several more resolutions and amendments come before this Synod including the empowering of Sacred Circle

to make necessary adjustments to the Canon, particularly with respect to membership and matters of a constitution for the Indigenous Church.

We can note with great joy the deliberations of a national consultation on Indigenous Ministries held in Pinawa in September 2017, out of which came a fresh resolve on the part of our bishops, clergy and the faithful “to stand in solidarity with Indigenous People in their quest for self-determination”.

We can rejoice in the emerging of The Indigenous Spiritual Ministry of Mishamikoweesh (ISMM) and new arrangements for Indigenous ministry spanning Northern Ontario, Manitoba, and Saskatchewan. We can rejoice in the Spirit’s call to the people of the former Diocese of Cariboo, to be for a time the Anglican Parishes of the Central Interior with a bishop serving as Suffragan to the Metropolitan of the British Columbia and Yukon. And then the Spirit’s leading in widespread consultation on the part of Bishop Barbara Andrews and a number of Indigenous Pastoral Elders working closely with her, in birthing what is now known as the Territory of the People, with the capacity to elect a bishop of their own. What an amazing journey it has been.

We can rejoice that while we do not yet have 15 Indigenous bishops as called for in 2005, we do have 13! – representative of First Nations, Inuit, and Métis!

This year the Anglican Council of Indigenous Peoples presented to the Council of General Synod a Plan for Ministry. Bishop Mark always reminds us that the plan for ministry is to address the crisis in so many Indigenous communities across the Church. The foundational pieces of the plan include:

- The Development and Formation of Disciples
- Governance and Pastoral Leadership
- Living in the Faithful Abundance of God
- The Encouragement and Support of an Emerging Youth Movement among the People of the Land

What more wonderful way for us to commemorate the 25th Anniversary of the Covenant than to see the who Church get behind and support this plan going forward.

“I have called you by name,” says the Lord. “You are mine.”
I call you to be restorers of the streets.

On too many streets of this country, too many highways and too many streets and highways around the world, one of the greatest crimes against humanity is human trafficking - women and girls, men and boys lured into the global sex trade. Time and again they are bought and sold in this insidious form of slavery. Across the world, women and girls are most vulnerable to being trafficked, especially those who are poor. In Canada that is true also. But there's another hard truth that we know too; that Indigenous women and girls are at highest risk; that is well documented in the recent Report on Missing and Murdered Indigenous Women. Many are the Highway of Tears across this country, some more notorious than others, but every single one of them a trek of tragedy for some young girl or woman, her family, and her community.

At the Anglican Consultative Council (ACC) in 2012, the ACC challenged all the Churches of the Anglican Communion to take steps in educating all members about human trafficking, in learning how to spot it and stop it, and in partnering with other agencies in society dedicated to ridding the world of this evil.

Knowing that Canada is ranked among the countries designated as origin, transfer, and destination for human trafficking; Dr. Andrea Mann and Dr. Ryan Weston hosted within the last year four Provincial Consultations focussed on this matter. I commend the Report of these Consultations and trust that Synod will endorse the Resolution calling our Church to continued partnerships with the Canadian Council of Churches Working Group on Sexual Exploitation with KAIROS and the Canadian Centre for Ending Human Trafficking.

While much of our focus with respect to human trafficking is on enslavement in the sex trade, there are other forms of enforced exploitative labour for which people are also trafficked, including domestic servitude and enforced migration for farm or factory work. Their permit to work is limited to the employer who brings them in, and if that employer is inclined to care little for their human rights or their well being those workers can be exploited to the point of exhaustion and despair. In a number of dioceses within our Church where migrant workers are farming, our Church is doing wonderful ministry among these workers, pressing for fair and reasonable working conditions, adequate housing and health care. And I want to commend all the dioceses engaged in that ministry for their efforts in the care of these people. Precious, honoured, loved by God.

“I have called you by name,” says the Lord. “You are mine.”
I call you stewards of creation.

Our generation is becoming more and more aware of the effects of climate change including unpredictable and violent weather patterns, an increase in fires that ravage the forests, and lay our mountains and valleys bare. We are more conscious than ever of the melting Arctic Ice Cap and the impact on human life and livelihood, animal life and necessary migration. While many people in Canada struggle through times of rivers rising in the spring and the damage and loss of homes and property, many other people in the world are coping with rising sea levels. In fact, in some places people speak of the islands that are their very homes drowning in the wake of climate change. In other parts of the world, deserts are expanding.

Everywhere there seems to be a struggle in holding to the commitments to the Paris Accord signed by multiple world leaders in April 2016. In Canada, there is great dissension over carbon tax measures and the reduction of the use of fossil fuels.

It is no exaggeration my friends to state that there is a “global climate emergency” and that it is a huge concern for this and future generations. It is no exaggeration to state that the number of “environmentally displaced peoples” is growing.

I am pleased to see that Synod will consider adoption of a Season of Creation as a focussed time of learning, praying and positioning ourselves, yes, politically in the interests of “safeguarding the integrity of creation and sustaining and renewing the life of the earth”. It is good too to see a

resolution calling for the curtailment of the purchase of single use plastic products, which are not biodegradable. These calls are entirely consistent with a call from Public Witness for Social and Ecological Justice to support the Sustainable Development Goals (SDG) adopted by the United Nations General Assembly world leaders in 2015. Several of those SDGs speak specifically to the Climate Crisis. In owning our call as Stewards of God's Creation, we are inspired by the wisdom of Indigenous Peoples who are teaching us the need to have a mind and heart for the seven generations to come, that they too can enjoy Mother Earth and all the good things she provides.

“I have called you by name,” says the Lord. “You are mine.”
I call you to be friends in faith.

Since its earliest days commitment to ecumenism has been a huge priority of the General Synod of our Church. Presidential address after Presidential address since 1893 have touched on ecumenism. In this Synod we give great thanks to God for our Full Communion Relationship with the Evangelical Lutheran Church in Canada now into its 18th year. Many are the expressions of this relationship from the partnership between the Primate and the National Bishop, to joint meetings of the House of Bishops (ACoC) and the Conference of Bishops (ELCIC), from Joint Meetings of Senior Staff to joint meetings of our National Councils, from the work of the Joint Commission to almost 90 expressions of shared ministries commonly known as The Waterloo Ministries. It is heartening to know that the next meeting of the General Synod will be a Joint Assembly with the Evangelical Lutheran Church in Canada in Calgary in 2022. It is exciting to see conversations moving forward with respect to Mutual Recognition of Ministries making our Full Communion Relationships in Canada and the United States fully transitive that is four-way in nature. This venture is viewed with great intrigue and hope by both the Anglican Communion and the Lutheran World Federation.

I note with thanks the 40 plus year dialogue with the Roman Catholic Church and many local partnerships now forged in the hope of bringing home the spirit and text of the internationally agreed statement, “Growing Together in Unity and Mission” which brings together all the internationally agreed statements over the last 40 years.

I am glad to see how well the Anglican United Dialogue has been rekindled and delighted to see the Anglican Mennonite Dialogue beginning to take shape.

We value our place within the Canadian Council of Churches as it celebrates its 75th anniversary and the World Council of Churches (WCC) as well. Membership in these Councils reflects our abiding commitment as a Church not only to bilateral dialogues, but also multi-lateral ones. In his capacity as North American Vice President for the WCC, Bishop Mark MacDonald has brought to our attention initiatives of the WCC, particularly in recent years with respect to the Churches' Commitment to Children, their rights, their safety and protection, their health and well-being. The World Council of Churches is vigorously addressing the crime of refusal to register the birth of children, leaving them nameless, without rights or opportunities for access to health care, education and adult employment. They are “nobody's” in their own land. Working to address this tragedy is from my perspective, one of the most powerful and transformative expressions of ecumenism in action.

By name - Jew, Christian, Muslim, we are all children of Abraham, looking to Jerusalem as The Holy City. The Wailing Wall, The Church of the Holy Sepulchre and The Temple Mount are places to which millions of people make pilgrimage. People of all three faith traditions faithfully pray for a lasting peace in the Land of the Holy One and for a spirit of being good neighbours throughout the world.

It is good that we are considering in Synod a Prayer for Reconciliation with the Jewish people. Since the last Synod when a resolution to remove the Prayer for the Conversion of the Jews in The Book of Common Prayer did not gain a majority vote much work has been done by many in revisiting the matter in a sensitive and pastoral manner. I am indebted to Bishop Bruce Myers for his wise and gentle leadership in this task, to the Prayer Book Society of Canada in composing the text for the prayer for reconciliation and to the Canadian Rabbinic Caucus for their counsel throughout. Adoption of this prayer will I pray, be a helpful step toward a path of renewal in dialogue and collaboration with our friends in the Jewish Community in Canada.

It is good too that we are considering signing “A Common Word Between Us and You” a statement from Muslim Leaders via the Royal Aal al-Bayt Institute for Islamic Thought inviting dialogue and growing respect between Muslims and Christians. This is an important dialogue given the fact that Islam is now the second largest organized religious community in Canada. Through refugee sponsorships in recent years, Christians and Muslims have been drawn into wonderful friendships in many communities across the country. It feels so right that we should take up this invitation to formal dialogue and it feels good to know we will do it in partnership with our brothers and sisters in the Evangelical Lutheran Church in Canada.

In a world where anti-Semitism and Islamophobia erupts in terrible acts of violence, desecrating places of worship and killing so many innocent people, a Prayer for Reconciliation with Jewish people and a Dialogue with Muslims are signs of great hope and solidarity as peoples of faith.

“I have called you by name,” says the Lord. “You are mine.”

You are precious, you are honoured, you are loved in my sight. If that be the Lord's mantra for us surely it must be the mantra we hold for one another. I call you to be members one of another in Christ.

Synod has the task as we know of considering Second Reading of an amendment to Canon XXI on marriage that would make provision for same sex marriage in our Church. Since approval on First Reading the matter was referred to the Dioceses and Provinces “for consideration”. All four Provincial Synods took up this opportunity and a number of dioceses did as well. Many sent memorials and reports to the Council of General Synod, some as you know from your docket, very substantial. I want to thank the bishops and diocesan leaders who worked with them who created opportunity for such conversations and to thank you for your diligence in sharing your thoughts, further questions and hopes within the wider Church. This matter was taken up at every meeting of the House of Bishops within the last triennium as well as every meeting of the Council of General Synod (COGS). From its March meeting the Council prepared “A Word to the Church”. It is the outcome of three years of intentional listening and respectful discourse among members of COGS which as a body is as theologically diverse in its perspectives on same

sex marriage as the whole Church is. “A Word to the Church” records all the acts that General Synod, everything the Synod has said on this matter in the last thirty-five years. It affirms the inherent rights of Indigenous Peoples to continue conversations in their own way in their own time. It speaks to the matter of how the current wording of the Canon may be interpreted. It speaks the diverse understanding of marriage in our Church at this time and reminds us that missional context must necessarily inform pastoral practise. It acknowledges the cost to those persons whose lives have been implicated in the consequences of the Church’s ongoing discernment. It recognizes “the pain engendered by our diversity of perspectives and our need and responsibility to care for one another in that pain”. It gives expression to the lament we must feel over any and all attitudes of speech or conduct that reflect a profound failure of charity one toward another or a public disdain that has been so deeply hurtful and unbecoming of our calling in Christ. The Word to the Church concludes with a number of affirmations in the hope of living together with our differences in a manner that reflects a good measure of grace and respect, and a renewed commitment to the communion in which Jesus Christ would have us abide.

My hope is that our consideration of the Word to the Church will set a respectful tone for the manner of our conduct in consideration of the amendment to the Canon. I plead your patience with the Prolocutor and me as we chair these sessions of Synod with the ever-thoughtful guidance of our Chancellor. And I plead your patience with one another. In listening and learning, discerning and deciding may our conversations be marked by an honouring of the norms for respectful conversation to which we will commit ourselves. Let us hold dear one another’s place in this Church. Let us work hard in making room for each other within the boundless grace of Christ. Let us hold fast to that communion in Him that transcends all our differences and compels us to behold one another as found in Him.

“I have called you by name”, says the Lord. “You are mine.”
I call you to be people of prayer.

One of the most important works we are about in this Synod is the electing of our new Primate. The one upon whom we will entrust the mantle of responsibility in

- leading our Church in the service of God’s mission
- exercising pastoral leadership throughout the Church
- visiting all of the dioceses, territories and spiritual ministry areas
- chairing the Councils of the Church
- nurturing the House of Bishops for its apostolic leadership in modern times
- speaking and writing prophetically to and on behalf of The Anglican Church of Canada
- representing our Church within the Anglican Communion
- building relationships with other Churches
- forging friendships with leaders of other faith traditions.

We come to this Synod knowing there are five nominees for this office and ministry. And we are grateful that Greg, Jane, Linda, Michael and Ron accepted the nomination of the House of Bishops. We are grateful for their love and devotion to our church, and for their willingness to serve if elected. Let us continue to hold each of them especially in these days and their families and their dioceses in our prayers. Let us pray too, for the clergy and lay members of the Synod that in their discernment they may give their minds to the leading of the Holy Spirit.

Our new Primate, the 14th, will come into this ministry at a time in the life of our Church that is both exciting and challenging.

What is most exciting is the changing culture of our Church – seeing itself as dear Archbishop Howard Clarke saw it so many years ago as “a company of disciples together following our Lord Jesus into every walk of life, serving him in his mission to the world and witnessing to his love on every continent and island”. The very thing Mark was talking about in the sermon last night, a shift from a cultural membership in an institution to a culture of discipleship in a movement of people in the service of the Gospel.

It will be exciting for the new Primate to set priorities for their ministry and the way in which they will exercise that ministry.

It will be exciting for the new Primate to discern the nature of diocesan visits and engagement with bishops and other key diocesan leaders.

It is exciting to think how the new Primate will build a partnership with the National Indigenous Anglican Bishop and be drawn by invitation into the life and work of Sacred Circles and the Anglican Council of Indigenous Peoples.

It will be exciting for the new Primate to discern with the House of Bishops some new ways of working and exercising its leadership role in the life of our Church. It will be exciting to lead the House of Bishops into the Lambeth Conference next summer in Canterbury and to be engaged with primates and bishops from around the world in conversations inspired by the Conference theme “God’s Church for God’s World”.

It will be exciting for the new Primate to take their place as a member in the meetings of the Primates and Moderators of the member churches of the worldwide Anglican Communion. One’s mind and heart and voice in those meetings is critical to the role of representing the local Church to the global and the global to the local.

It will be exciting too for the new Primate I trust, to have opportunity for an annual visit with the Archbishop of Canterbury and the staff of Lambeth Palace and with the Secretary General and the staff of the Anglican Communion office in the interests of building, maintaining, and enhancing our relationships.

Our new Primate will want I am sure, to build with the Communion an enhanced relationship with the Office of our General Secretary, a role defined in most other Churches in the Communion as the Provincial Secretary.

Our new Primate comes into office at a very challenging time in the life of our Church as well. In the first instance, I am mindful as you are, that following the outcome of deliberations on amendment to the Marriage Canon there will be a need for ongoing pastoral care for people disheartened or disillusioned by an outcome different from what they had longed and prayed and hoped for. There will be a need for steadfast leadership in efforts to preserve communion one

with another, “making as St. Paul says, “every effort to maintain the unity of the spirit and in the bond of peace.” (Ephesians 4: 3) There will be need for conversations led by the Primate in the wider circles of our Communion and with our Ecumenical Partners.

The other challenge in which our new Primate will be immediately immersed is strategic planning for the General Synod. Vision 2019 has run its course and while many of the priorities and practices of that guiding document have been very helpful in shaping our work for the last ten years and some of those will continue. It is time for fresh visioning bearing in mind the demographic and fiscal realities of these times. The overall decline in the number of people who self-identify as members of The Anglican Church of Canada and the number of identifiable givers is dramatic, in fact some of us would say it's alarming - the decline. It poses serious questions. Reduced revenues through parish allotments to dioceses has a ripple impact on the capacity of dioceses to meet the apportionment asked of them to support the ministries of the General Synod. The Council of General Synod has very responsibly called for a process to review the mission of General Synod and to do so in consultation with the ecclesiastical provinces, the dioceses, and territories, the Council of the North and the Indigenous Church. This review is to take place in the next triennium with an eye to the presentation of a new Strategic Plan at General Synod in 2022. In the role of Chief Pastor and by canon Chief Executive Officer of the General Synod, (Canon III, Section 5 a) v) our new Primate will be expected to devote a significant amount of time to this work.

Good indeed my friends, that by name the Primate is upheld in prayer by the faithful, day-by-day, week-by-week, and year-by-year. I can attest to what a great source of encouragement that is in the exercise of Primatial ministry and I thank you for your prayers for me through the last twelve years.

Thank you for welcoming me into your dioceses and territories, your synods and councils. Thank you for welcoming me into your parishes marking milestone anniversaries in your life in Christ.

In my travels, I have heard the heartbeat of this Church both in beautiful liturgy and in compassionate care for the poor and the marginalized. I have seen your hands and feet at work as a Church understanding its calling to be in and for the world. I have been moved by your passions for justice and peace among all people.

I have always loved our Church and I leave the office of Primate loving it even more. In this time of transition, I can do no better than to quote St. Paul pouring out his affection and his prayer for his beloved Church in Philippi, “I thank my God in all my remembrance of you, constantly praying with joy in every one of my prayers for all of you, because of your sharing in the gospel from the first day until now. And this is my prayer, that your love may overflow more and more with knowledge and full insight to help you determine in all things what is best, so that in the day of Christ you may be pure and blameless, having produced the harvest of righteousness that comes through Jesus Christ for the glory and praise of God.” (1:3-5, 9-11)

Session Name
A101R1

APPENDIX B

Date Created
7-12-2019 2:53:19 PM

Active Participants
233

Total Participants
235

Average Score
0.00%

Questions
1

Results Detail

Last Name	First Name	A101R1
Answer Key		-
Ahenakew	Russell	AGAINST
Alexander	Jane	FOR
Alexander	Ian	FOR
Ambidge	Chris	FOR
Anderson	Marlena	FOR
Anderson	David	FOR
Andison	Jenny	FOR
Andres	Shelley	FOR
Andrews	Barbara	FOR
Armstrong	Aidan	AGAINST
Armstrong	Larry	FOR
Asbil	Andrew	FOR
Badley	Joyce	FOR
Baker	Dave	AGAINST
Beardy	Elizabeth	AGAINST
Beardy	Dominic	AGAINST
Beardy	Isaiah	FOR

Beek	Eric	FOR
Bell	Lily	FOR
Bell	Susan	FOR
Bennett	Siobhan	FOR
Bennett	Valerie	FOR
Bird	Michael	FOR
Bird	Laura K.	FOR
Bishop	Derrick	FOR
Blaikie	Connor	FOR
Blaikie	Brynne	FOR
Bomberry	Donna	FOR
Bowen	Joan	FOR
Bretzlaff	Beth	FOR
Brock	Wendell	AGAINST
Brouillard-Coyle	Sydney	FOR
Bugden	Paulette	FOR
Burn	Julia (Julie)	FOR
Caines	Terry	FOR
Camara	Robert	FOR
Carriere	Anne Marie	FOR
Carter	Gilbert (Gil)	FOR
Chadsey	Kim	FOR
Chaplin	Ann	FOR
Chartrand	Michael	AGAINST
Christoff	Claire	FOR
Cliff	William	FOR
Clinkard	Andrew	FOR

Collens	Diane	FOR
Constant	Lydia	ABSTAIN
Corston	Thomas A.	FOR
Crenshaw	Reginald Martin	FOR
Critch	Nicole	FOR
Cumyn	Ann	FOR
Cutler	Ron	FOR
Davis	Pat	FOR
Delaney	Grace	FOR
Der	Philip	FOR
Devries	Jakob	FOR
Dickson	Robert	FOR
Dobbin	Timothy (Tim)	FOR
Donnelly	Jeff	FOR
Drozda	Dale	FOR
Edward	Gethin	FOR
Edwards	David	FOR
Egan	Karen	FOR
Elm	Rosalyn	FOR
Fairey	Randall	FOR
Falby	Alison	FOR
Fearnley	Bob	FOR
Fenton	Douglas	FOR
Finlay	Molly	FOR
Firth	Verna	AGAINST
Firth	Jasmine	FOR
Freeman	Trevor	FOR

Friesen	Jacob	FOR
Gateman	Sara	FOR
Germond	Anne	FOR
Getty	Alan	AGAINST
Gilpin	Kenneth	FOR
Gobbett	Luke	AGAINST
Godfrey	Wendy	FOR
Goetze	Benjamin	FOR
Gosse	Jennifer	FOR
Gray	Ken	FOR
Greer	Dawn-Lea	FOR
Haggstrom	Joshua	ABSTAIN
Haines Turner	Cynthia	FOR
Hajdu	Leslie	FOR
Halkett	Adam	AGAINST
Hall	Geoffrey	FOR
Hardwick	Robert	AGAINST
Harper	Christopher	FOR
Harrison	David	FOR
Hawkins	Michael	FOR
Hayes	Carol	FOR
Hearne	Margo	FOR
Hinter	Jo Ann	FOR
Hodge	Kim	FOR
Hughes	Hannah	FOR
Hutchings	Trudy	FOR
Irish	Peter	FOR

Irwin-Gibson	Mary	FOR
Ittoshat	Annie	AGAINST
Jacobs	Joan	FOR
Jenniex	Margaret (Margie)	FOR
Jennings	Paul	FOR
Johnson	Victor	AGAINST
Johnson	Roy (Ted)	FOR
Jones	David	FOR
Jones	Chelsea (Lizzy)	FOR
Jordan	Hanna	FOR
Keesmaat-Walsh	Lyds (Finn)	FOR
Kennedy	Helen	FOR
Kerr	Valerie (Val)	FOR
Kerr-Wilson	Gregory (Greg)	FOR
Kraft	Deborah	FOR
Laskey	Gerald (Gerry)	AGAINST
Lawton	Fraser	FOR
LeBlanc	Bob	FOR
Lee	Leighton	FOR
Leer	Terry	FOR
Lehmann	David	AGAINST
Lepine	Freda	FOR
Liddell	Heather	FOR
MacDonald	Mark	FOR
Mackenzie	Hugh	FOR
MacLeod	Nancy	FOR
MacMillan	Robert	FOR

Maki	Steven	FOR
Malton	Helena (Mel)	FOR
Malton	Marilyn	FOR
Mamakwa	Lydia	AGAINST
Mancor	Eden	FOR
Marshall	Dorothy	FOR
Martin	Stephen	FOR
McBride	John	FOR
McCollum	Alastair	FOR
Mclvor	Janet	AGAINST
Mckay	Sheba	AGAINST
McMenamie	Logan	FOR
McMichael	Anne	FOR
McNaughton	Lynne	FOR
Mercer	Joanne	FOR
Mercer	Gregory	FOR
Metuq	Iola	AGAINST
Mikki	Salomon	AGAINST
Minnett	Joanne	FOR
Mitchell	Glen	FOR
Moses	Judith	FOR
Mous	Bill	FOR
Myers	Bruce	FOR
Neil-Burchert	Haroldine	FOR
Netser	Lucy	AGAINST
Neufeld	Dane	FOR
Newhook	Dennis	FOR

Nicholls	Linda	FOR
Organ	John	FOR
Oulton	Michael	FOR
Pantin	Deborah (Debbie)	FOR
Parsons	David W.	AGAINST
Pate	Catherine	FOR
Patterson	Anne	FOR
Peddle	Geoffrey	FOR
Peever	Blair	FOR
Perry	Alan T.	FOR
Peterson	Marnie	FOR
Phibbs	Tanya	FOR
Pinter	Dean	AGAINST
Pittendrigh	Scott	FOR
Plamondon	Clara	FOR
Potter	Scott	FOR
Quilty	Skyeler	FOR
Ramsden	Ryan	FOR
Rathbone	Paul	FOR
Read	Desiree	FOR
Read-Hockin	Janet	FOR
Regis	Mark	FOR
Renouf	Larry	FOR
Roberts-Keats	Dale	FOR
Robertson	Kevin	FOR
Robertson	Larry	AGAINST
Robinson	James	AGAINST

Rolfe-Thomas	Elizabeth	FOR
Royal	Joseph	AGAINST
Rye	John	AGAINST
Sangoya	Caleb	AGAINST
Selzer	David	FOR
Shaw	Nigel	FOR
Shaw	Riscylla	FOR
Sheeran	Ruth	FOR
Siebert	Michael	FOR
Simonton OGS	Edward	FOR
Sinclair	Michael	FOR
Skinner	Ruth	AGAINST
Skinner	Nicola	FOR
Stephens	John	FOR
Still	Murray	FOR
Stone	Monique	FOR
Tatarnic	Martha	FOR
Taylor	Amanda	FOR
Tessier	Gilles	AGAINST
Thompson	Marion	FOR
Thompson	Michael	FOR
Townshend	Paul	FOR
Townshend	Todd	FOR
Townson	Victoria (Vicki)	FOR
Towstego	Lon	FOR
Tudor	Mark	FOR
Tweney	Greg	FOR

Urquhart	Clare	FOR
Usher	Sarah	FOR
Vanderputten	Sheila	AGAINST
Voyer	Pierre	FOR
Wagner	Kyle	FOR
Walker	Joanne (Jody)	FOR
Wall	Annalise	FOR
Wall	Peter	FOR
Wallace	Alexandra (Alexa)	FOR
Walsh	Richard	AGAINST
Walsh	Mary	AGAINST
Walters	Aldous	AGAINST
Walters	Pamela (Pam)	FOR
Walton	Laura	FOR
Warrick	Mark	FOR
Watton	John	FOR
Watts	Kenneth	FOR
Wedlake	Robert (Bob)	FOR
Wesley	Norm	FOR
Wheeler-Dame	Lesley	FOR
Whittall	Mark	FOR
Williams	Paul	FOR
Winter	Amos	FOR
Wolff	Michael	FOR
Wood	Christopher (Chris)	FOR
Woodcroft	Geoffrey	FOR
Woods	Christian (Kit)	FOR

APPENDIX C

Session Name

A052R1

Date Created

7-12-2019 7:07:02 PM

Active Participants

234

Results Detail

Order	Last Name	First Name	A052-R1
Lay	Ahenakew	Russell	AGAINST
Lay	Alexander	Ian	FOR
Lay	Ambidge	Chris	FOR
Lay	Anderson	Marlena	FOR
Lay	Andres	Shelley	AGAINST
Lay	Badley	Joyce	AGAINST
Lay	Baker	Dave	AGAINST
Lay	Beardy	Dominic	AGAINST
Lay	Beek	Eric	FOR
Lay	Bell	Freeman	FOR
Lay	Bennett	Siobhan	FOR
Lay	Bennett	Valerie	FOR
Lay	Bird	Laura K.	FOR

Lay	Blaikie	Connor	FOR
Lay	Blaikie	Brynne	FOR
Lay	Bomberry	Donna	FOR
Lay	Bowen	Joan	FOR
Lay	Brouillard-Coyle	Sydney	FOR
Lay	Carriere	Anne Marie	FOR
Lay	Carter	Gilbert (Gil)	FOR
Lay	Chadsey	Kim	FOR
Lay	Chaplin	Ann	FOR
Lay	Christoff	Claire	FOR
Lay	Clinkard	Andrew	FOR
Lay	Collens	Diane	FOR
Lay	Crenshaw	Reginald Martin	FOR
Lay	Critch	Nicole	FOR
Lay	Cumyn	Ann	FOR
Lay	Davis	Pat	FOR
Lay	Devries	Jakob	FOR
Lay	Dickson	Robert	FOR
Lay	Drozda	Dale	FOR

Lay	Fairey	Randall	FOR
Lay	Fearnley	Bob	FOR
Lay	Firth	Verna	AGAINST
Lay	Firth	Jasmine	FOR
Lay	Friesen	Jacob	FOR
Lay	Gateman	Sara	AGAINST
Lay	Gilpin	Kenneth	FOR
Lay	Gobbett	Luke	AGAINST
Lay	Godfrey	Wendy	FOR
Lay	Goetze	Benjamin	FOR
Lay	Greer	Dawn-Lea	FOR
Lay	Haggstrom	Joshua	AGAINST
Lay	Haines Turner	Cynthia	FOR
Lay	Hajdu	Leslie	FOR
Lay	Hayes	Carol	FOR
Lay	Hearne	Margo	FOR
Lay	Hodge	Kim	FOR
Lay	Hughes	Hannah	FOR
Lay	Hutchings	Trudy	FOR

Lay	Irish	Peter	FOR
Lay	Jacobs	Joan	FOR
Lay	Jenniex	Margaret (Margie)	FOR
Lay	Johnson	Roy (Ted)	FOR
Lay	Jones	David	FOR
Lay	Jones	Chelsea (Lizzy)	FOR
Lay	Jordan	Hanna	FOR
Lay	Keesmaat-Walsh	Lyds (Finn)	FOR
Lay	Lepine	Freda	FOR
Lay	Mackenzie	Hugh	FOR
Lay	MacMillan	Robert	FOR
Lay	Malton	Marilyn	FOR
Lay	Mancor	Eden	FOR
Lay	Marshall	Dorothy	FOR
Lay	Martin	Stephen	FOR
Lay	McBride	John	FOR
Lay	Mclvor	Janet	AGAINST
Lay	Mckay	Sheba	AGAINST
Lay	McMichael	Anne	FOR

Lay	Mikki	Salomon	AGAINST
Lay	Minnett	Joanne	FOR
Lay	Mitchell	Glen	FOR
Lay	Moses	Judith	FOR
Lay	Neil-Burchert	Haroldine	FOR
Lay	Pantin	Deborah (Debbie)	FOR
Lay	Pate	Catherine	FOR
Lay	Patterson	Anne	AGAINST
Lay	Potter	Scott	FOR
Lay	Quilty	Skyeler	FOR
Lay	Ramsden	Ryan	FOR
Lay	Rathbone	Paul	FOR
Lay	Read	Desiree	FOR
Lay	Renouf	Larry	FOR
Lay	Roberts-Keats	Dale	FOR
Lay	Rolfe-Thomas	Elizabeth	FOR
Lay	Rye	John	AGAINST
Lay	Sheeran	Ruth	FOR
Lay	Siebert	Michael	AGAINST

Lay	Skinner	Ruth	AGAINST
Lay	Tessier	Gilles	AGAINST
Lay	Thompson	Marion	FOR
Lay	Townshend	Paul	FOR
Lay	Townson	Victoria (Vicki)	FOR
Lay	Tudor	Mark	AGAINST
Lay	Tweney	Greg	FOR
Lay	Urquhart	Clare	FOR
Lay	Vanderputten	Sheila	AGAINST
Lay	Walker	Joanne (Jody)	FOR
Lay	Wall	Annalise	FOR
Lay	Wallace	Alexandra (Alexa)	FOR
Lay	Walsh	Richard	ABSTAIN
Lay	Walsh	Mary	AGAINST
Lay	Walters	Aldous	AGAINST
Lay	Walters	Pamela (Pam)	FOR
Lay	Walton	Laura	FOR
Lay	Warrick	Mark	FOR
Lay	Wedlake	Robert (Bob)	FOR

Lay	Wolff	Michael	FOR
Lay	Wood	Christopher (Chris)	FOR
Lay	Woods	Christian (Kit)	FOR
Clergy	Anderson	David	FOR
Clergy	Armstrong	Aidan	AGAINST
Clergy	Armstrong	Larry	FOR
Clergy	Beardy	Elizabeth	AGAINST
Clergy	Bell	Lily	FOR
Clergy	Bishop	Derrick	FOR
Clergy	Bretzlaff	Beth	FOR
Clergy	Brock	Wendell	AGAINST
Clergy	Bugden	Paulette	FOR
Clergy	Burn	Julia (Julie)	FOR
Clergy	Caines	Terry	FOR
Clergy	Camara	Robert	FOR
Clergy	Chartrand	Michael	AGAINST
Clergy	Constant	Lydia	ABSTAIN
Clergy	Delaney	Grace	FOR

Clergy	Der	Philip	AGAINST
Clergy	Dobbin	Timothy (Tim)	FOR
Clergy	Donnelly	Jeff	FOR
Clergy	Edward	Gethin	AGAINST
Clergy	Egan	Karen	FOR
Clergy	Elm	Rosalyn	FOR
Clergy	Falby	Alison	FOR
Clergy	Fenton	Douglas	FOR
Clergy	Finlay	Molly	FOR
Clergy	Freeman	Trevor	FOR
Clergy	Getty	Alan	AGAINST
Clergy	Gosse	Jennifer	FOR
Clergy	Gray	Ken	FOR
Clergy	Hall	Geoffrey	AGAINST
Clergy	Harrison	David	FOR
Clergy	Hinte	Jo Ann	FOR
Clergy	Jennings	Paul	FOR
Clergy	Johnson	Victor	AGAINST
Clergy	Kennedy	Helen	FOR

Clergy	Kerr	Valerie (Val)	FOR
Clergy	Kraft	Deborah	FOR
Clergy	Laskey	Gerald (Gerry)	AGAINST
Clergy	LeBlanc	Bob	AGAINST
Clergy	Lee	Leighton	FOR
Clergy	Leer	Terry	AGAINST
Clergy	Liddell	Heather	FOR
Clergy	MacLeod	Nancy	FOR
Clergy	Maki	Steven	FOR
Clergy	Malton	Helena (Mel)	FOR
Clergy	McCollum	Alastair	FOR
Clergy	Mercer	Joanne	FOR
Clergy	Mercer	Gregory	FOR
Clergy	Metuq	Iola	AGAINST
Clergy	Mous	Bill	FOR
Clergy	Neufeld	Dane	AGAINST
Clergy	Newhook	Dennis	FOR
Clergy	Peever	Blair	AGAINST
Clergy	Perry	Alan T.	FOR

Clergy	Peterson	Marnie	FOR
Clergy	Phibbs	Tanya	FOR
Clergy	Pinter	Dean	AGAINST
Clergy	Pittendrigh	Scott	FOR
Clergy	Plamondon	Clara	FOR
Clergy	Read-Hockin	Janet	FOR
Clergy	Regis	Mark	AGAINST
Clergy	Robinson	James	AGAINST
Clergy	Sangoya	Caleb	AGAINST
Clergy	Selzer	David	FOR
Clergy	Simonton OGS	Edward	FOR
Clergy	Sinclair	Michael	FOR
Clergy	Skinner	Nicola	FOR
Clergy	Stephens	John	FOR
Clergy	Still	Murray	AGAINST
Clergy	Stone	Monique	FOR
Clergy	Tatarnic	Martha	FOR
Clergy	Taylor	Amanda	FOR
Clergy	Thompson	Michael	FOR

Clergy	Townshend	Todd	FOR
Clergy	Towstego	Lon	FOR
Clergy	Usher	Sarah	FOR
Clergy	Voyer	Pierre	FOR
Clergy	Wagner	Kyle	FOR
Clergy	Wall	Peter	FOR
Clergy	Watts	Kenneth	FOR
Clergy	Wesley	Norm	ABSTAIN
Clergy	Wheeler-Dame	Lesley	FOR
Clergy	Whittall	Mark	FOR
Clergy	Williams	Paul	AGAINST
Clergy	Winter	Amos	AGAINST
Bishop	Alexander	Jane	FOR
Bishop	Andison	Jenny	AGAINST
Bishop	Andrews	Barbara	FOR
Bishop	Asbil	Andrew	FOR
Bishop	Beardy	Isaiah	AGAINST
Bishop	Bell	Susan	FOR

Bishop	Bird	Michael	FOR
Bishop	Cliff	William	FOR
Bishop	Corston	Thomas A.	FOR
Bishop	Cutler	Ron	FOR
Bishop	Edwards	David	AGAINST
Bishop	Germond	Anne	FOR
Bishop	Halkett	Adam	AGAINST
Bishop	Hardwick	Robert	ABSTAIN
Bishop	Harper	Christopher	FOR
Bishop	Hawkins	Michael	AGAINST
Bishop	Irwin-Gibson	Mary	FOR
Bishop	Ittoshat	Annie	AGAINST
Bishop	Kerr-Wilson	Gregory (Greg)	AGAINST
Bishop	Lawton	Fraser	AGAINST
Bishop	Lehmann	David	AGAINST
Bishop	MacDonald	Mark	ABSTAIN
Bishop	Mamakwa	Lydia	AGAINST
Bishop	McMenamie	Logan	FOR
Bishop	McNaughton	Lynne	FOR

Bishop	Myers	Bruce	FOR
Bishop	Netser	Lucy	AGAINST
Bishop	Nicholls	Linda	FOR
Bishop	Organ	John	FOR
Bishop	Oulton	Michael	FOR
Bishop	Parsons	David W.	AGAINST
Bishop	Peddle	Geoffrey	FOR
Bishop	Robertson	Kevin	FOR
Bishop	Robertson	Larry	AGAINST
Bishop	Royal	Joseph	AGAINST
Bishop	Shaw	Nigel	FOR
Bishop	Shaw	Riscylla	FOR
Bishop	Watton	John	FOR
Bishop	Woodcroft	Geoffrey	FOR

Continuing Education Plan Resolution
Approved by the Council of General Synod during the triennium (2016 – 2019)

Resolution – Regulations of Canon XII – Continuing Education Plan June 2018

Moved by: Canon David P. Jones
 Seconded by: Ms. Cynthia Haines-Turner

Be it resolved that The Council of General Synod approves the recommendation of the Pension Committee to a 3 year plan to double the CEP contribution to \$900 per year beginning at:

- \$600 (effective January 1, 2019)
- \$750 (effective January 1, 2020)
- \$900 (effective January 1, 2021)

and also make the following amendment to Regulation 1 of the Regulations of Canon XII effective January 1, 2019, January 1, 2020 and January 1, 2021 respectively.

(Bold indicates addition, Strikethrough indicates deletion)

Rationale: \$450 is inadequate to the task of supporting “lifelong learners” among its clergy.

1. Assessments

a) The assessments to sustain the fund shall be ~~\$450~~ **\$600** (effective January 1, 2019) **\$750** (effective January 1, 2020) **\$ 900** (effective January 1, 2021) per year from each member in respect of each of the Member’s account holders.

ADOPTED #CoGS 005-18-06

GENERAL SYNOD PENSION PLAN RESOLUTIONS

APPROVED BY THE COUNCIL OF GENERAL SYNOD DURING THE TRIENNIUM (2016 – 2019)

Resolution – Regulations of the General Synod PlansNovember 2016

Moved by: Ms. Cynthia Haines-Turner

Seconded by: Canon David P. Jones

Be it resolved that the Council of General Synod approve the recommendation of the Pension Committee to make the following amendments to Section 3, 1, 4(a) and Section 5 of Regulation 19 (“Compliance with Quebec Supplemental Pension Plans Act”) of the General Synod Pension Plan Regulations, effective January 1, 2017.

Section 3 of Regulation 19 is deleted in its entirety and will be noted as Reserved:

3. **Reserved** Minimum Amount of Pension at Retirement

The retirement benefit payable to a Member referred to in Regulation 19.1(a) shall not be less than the amount determined in accordance with Regulation 5 as of the date the Member ceases to be an Active Member plus an amount, the commuted value of which is equal to the excess (if positive) of:

- ~~(a) the commuted value of the amount determined in accordance with Regulation 5 as of the date the Member ceases to be an Active Member in respect of Contributory Membership on and after January 1, 2001, increased by the lesser of

 - ~~(i) 50% of the increase, if positive, in the Consumer Price Index (Canada) from the month the Member ceases to be an Active Member to the month ten years prior to the Member's Normal Retirement Date and~~
 - ~~(ii) 2% per annum compounded annually from the month the Member ceases to be an Active Member to the month ten years prior to the Member's Normal Retirement Date, plus any excess member contributions as determined in accordance with the requirements of the Quebec Supplemental Pension Plans Act applicable to the calculation of such amounts; over~~~~
- ~~(b) the commuted value of the amount determined in accordance with Regulation 5 as of the date the Member ceases to be an Active Member in respect of Contributory Membership on and after January 1, 2001 plus any excess member contributions as determined in accordance with Regulation 15.5, provided that the commuted value referred to in Regulation 19.3(a) shall be determined assuming commencement of the deferred pension at the Member's Normal Retirement Date.~~

Rationale: To align this Regulation with current legislative changes resulting from Bill 57, an Act to amend the Supplemental Pension Plans Act.

Section 1 of Regulation 19 is edited to read as follows:

1. Application
 - ~~(a)~~ Regulation 19.3 applies only to Members who cease to be Active Members on or after January 1, 2001, and whose last employment by a Participating Employer was in the Province of Quebec.
 - ~~(b)~~ **(a)** Regulation 19.4 applies only to Members whose last employment by a Participating Employer was in the Province of Quebec and whose Pension commences on or after January 1, 2001.
 - ~~(c)~~ **(b)** Regulation 19.5 applies only to Members employed by a Participating Employer in the Province of Quebec, and only with respect to their period of employment in that province on or after January 1, 2001.
2.
 - ~~(a)~~ **(c)** In the circumstances described in Regulations 19.1 (a), **and 19.1(b) and 19.1(c)**, the applicable provisions of this Regulation take precedence over any other provisions of the Plan that would otherwise be applicable.

Rationale: Consistency with amendments to Section 3 of Regulation 19.

Amendments to Regulation 19 (“Compliance with Quebec Supplemental Pension Plans Act”)

Section 4(a) of Regulation 19 is edited to read as follows:

4. Pension Guaranteed for 10 Years
 - (a) In addition to the optional forms of pension available pursuant to Regulation 5.5, a Member referred to in Regulation 19.1 ~~(b a)~~ may elect at time of retirement to receive a reduced Pension, payable in the form that would otherwise apply in the absence of an election under Regulation 5.5 except that payment will continue in full for 120 months in the event of the Member's death within 120 months following the commencement of Pension payments.

Rationale: Consistency with amendments to Section 1 of Regulation 19.

Section 5 of Regulation 19 is edited to read as follows:

5. Interest

The Interest credited on the contributions of a Member referred to in Regulation 19.1 ~~(c b)~~ in respect of any calendar year shall be at a rate equal to the average rate of investment return on the Pension Fund for the three preceding calendar years, net of investment management and administrative expenses, as determined by the Trustees.

Rationale: Consistency with amendments to Section 1 of Regulation 19.

ADOPTED #CoGS 10-11-16

Resolution – Regulations of the General Synod Plans

November 2017

Moved by: Canon David P. Jones

Seconded by: Ms. Cynthia Haines-Turner

Be it resolved that The Council of General Synod approves the recommendation of the Pension Committee to make the following amendments to Regulations 1, 5 and 20 of the General Synod Pension Plan Regulations, (Canon VIII) effective January 1, 2017.

(**Bold** indicates addition, ~~Strikethrough~~ indicates deletion)

Rationale: To align this Regulation with January 1, 2017 amendment to the definition of "spouse" in section 1(1) of the Pension Benefit Act (PBA).

Section 12 of Regulation 1 is edited to read as follows:

12. "Partner" means a person who is either of the following:

(a) the "Spouse" of the Member, defined as a person ~~of the opposite sex to the Member~~ who is married to the Member and not living separate and apart, or

(b) The "Domestic Partner" of the Member defined as a person ~~of either sex~~ who, although not a Spouse, is living with the Member in a relationship (herein called a "Cohabitational Relationship") which is of a conjugal nature, and ~~if not married to the Member, which~~

(i) has been continuous for a period of at least one year, or

(ii) is of some permanence, if they are ~~jointly caring for a child who is their natural or~~

~~adoptive child, all applicable terms being as defined in the Family Law Act, R.S.O. 1990, c. F.3, Ontario~~ **the parents of a child as set out in section 4 of the (Ontario) Children's Law Reform Act** and any successor legislation as amended from time to time,

provided that not more than one person may be considered as a Partner of any Member herein under at any one time and, in the event of more than one person having claims to be such, the determination of the Trustees as to which person shall be the Partner, on the basis of evidence available to them which they consider sufficient for the purposes of the determination, shall be final;

NOTE: The above definition is provided for the sole purpose of ensuring that benefits may be paid as required by applicable Federal or Provincial law, ~~in no way does it change Canon XXI entitled "On Marriage in the Church"~~

Rationale: To explicitly incorporate actuarial equivalence in the Plan Text as prescribed based on FSCO policy.

Section 2 of Regulation 5 is edited to read as follows:

2. Early Retirement

The amount of annual Pension payable on early retirement pursuant to Regulation 4.2 shall be the amount determined in accordance with section 1 of this Regulation but reduced as follows:

- (a) if the Member was an Active Member immediately prior to retirement,
 - (i) for Pension accrued by the Member to December 31, 2015, by
 - (A) one quarter of one percent for each month or part of a month not exceeding 60 months by which the actual date of retirement precedes the earlier of
 - (I) the Member's Normal Retirement Date, or
 - (II) the date on which the Active Member would have completed thirty-five Years of Contributory Membership, if the Member's Contributory Membership in the Plan had continued until that date, plus
 - (B) one half of one percent for each month or part of a month in excess of 60 months by which the actual date of retirement precedes the earlier of the two dates referred to in (A) above;
 - (ii) for Pension accrued by the Member after December 31, 2015, by
 - (A) one half of one percent for each month or part of a month by which the actual date of retirement precedes the earlier of
 - (I) the Member's Normal Retirement Date, or
 - (II) the date on which the Active Member would have completed forty Years of Contributory Membership, if the Member's Contributory Membership in the Plan had continued until that date.
- (b) if the Member had become an Inactive Member and had not returned to Active Service, by one half of one percent for each month or part of a month by which the actual date of retirement precedes the Member's Normal Retirement Date.

In no event shall the reduced Pension as described above be less than the actuarially reduced Pension otherwise payable. The basis for the actuarial equivalent reduction shall be determined by the Actuary and approved by the Trustees.

Section 2 of Regulation 20 is edited to read as follows:

2. Early Retirement

Section 2 of Regulation 5 (“Retirement Benefits”) is replaced with the following:

The amount of annual Pension payable on early retirement pursuant to Regulation 4.2 shall be the amount determined in accordance with Schedule B but reduced as follows:

- (a) if the Member was an Active Member immediately prior to retirement, by one quarter of one percent for each month or part of a month by which the actual date of retirement precedes the Member's Normal Retirement Date. Notwithstanding the above, if the Member has completed thirty-five Years of Contributory Membership on the Member's early retirement date, there will be no reduction in the amount of Pension benefit payable.
- (b) if the Member was an Inactive Member prior to retirement and the Member had not returned to Active Service, by one half of one percent for each month or part of a month by which the actual date of retirement precedes the Member's Normal Retirement Date.

In no event shall the reduced Pension as described above be less than the actuarially reduced Pension otherwise payable. The basis for the actuarial equivalent reduction shall be determined by the Actuary and approved by the Trustees.

ADOPTED #CoGS 008-17-11

Resolution – General Synod Benefit Plans Administration and Expenses Regulation

June 2018

Moved by: Canon David P. Jones

Seconded by: Ms. Cynthia Haines-Turner

Be it resolved that The Council of General Synod approves the recommendation of the Pension Committee to make the following amendments to Regulations 1 and 2 of General Synod Benefit Plans Administration and Expenses Regulation made pursuant to Section 4 of Canon VIII effective January 1, 2018.

(Bold indicates addition, Strikethrough indicates deletion)

Rationale: To include penalties under Expenses

Regulation 1(3) be renumbered 1(4) and a new Regulation 1(3) be added as follows:

1 (3) **“Expense” means any cost incurred in the administration and/or investment of the Benefit Plans, including but not limited to administration of benefits, investment management, service providers (e.g., custodian, auditor, actuary, lawyer, consultant etc.), and any regulatory fines or penalties levied against the Board of Trustees.**

Regulation 2 (1) be amended as follows:

- 2 (1) The purpose of this regulation is to impose the obligation on all Participating Employers to pay all ~~E-e~~ xpenses in respect of the Benefit Plans to the extent that the expenses are not paid from the assets of the applicable Benefit Plan.

ADOPTED #CoGS 004-18-06

Resolution – General Synod Pension Plan – Canon VIII

March 2019

GENERAL SYNOD PENSION PLAN – CANON VIII

Moved by: Canon David P. Jones

Seconded by: Mrs. Shara Golden

Be it resolved that The Council of General Synod approves the recommendation of the Pension Committee to make the following amendments to Sections 1, 2, 4, 5, 6 and 11 of Canon VIII, effective August 1, 2019.

(**Bold** indicates addition, ~~Strikethrough~~ indicates deletion)

Amendments to Section 1 of Canon VIII

Section 1.b) xii) of the Canon is amended to read as follows:

xii) "**Pension Member**" means any person who has become a Member of the Pension Plan ~~and/or the Long Term Disability Plan~~ in accordance with the Pension Regulations ~~and the Long Term Disability Regulations~~ and who has an entitlement to, or is in receipt of, a benefit from such Plans;

Section 1.b) xiii) of the Canon is inserted and the remaining definitions forming Section 1 are renumbered accordingly:

xiii) "LTD Member" means any person who has become a Member of the Long Term Disability Plan in accordance with the Long Term Disability Regulations and who has an entitlement to, or is in receipt of, a benefit from such Plan;

Section 1.b) xvi) of the Canon is amended to read as follows:

xvi) "Participating Employer" means the General Synod, any Provincial or Diocesan Synod, Parish or **any other** organization admitted to participation in the Plans pursuant to section 4. c) of this Canon;

Section 1.b) xviii) of the Canon is amended to read as follows:

xviii) "Pension Fund" means the fund described in section 2. ~~cb~~) of this Canon;

Section 1.b) xxii) of the Canon is amended to read as follows:

xxii) "Trustees" means the Board of Trustees established pursuant to section 5 of this Canon (or section 18, if applicable) and **which is responsible for the administration of both the Pension Plan and Long Term Disability Plan.** "Trustee" means a member of the Board of Trustees.

Amendments to Section 2 of Canon VIII

Section 2.a) of the Canon is amended to read as follows:

2. a) The Pension Plan ~~and the Long Term Disability Plan are~~ is established to provide income in the form of pensions and ancillary benefits to the **Pension** Members who have retired ~~or who are unable to work by reason of disability.~~

Section 2.b) of the Canon is inserted and the remaining subsections forming Section 2 are renumbered accordingly:

b) The Long Term Disability Plan is established to provide income in the form of benefits to the LTD Members who are unable to work by reason of disability.

Section 2.e) of the Canon is amended to read as follows:

e) There shall be a fund or funds established in conjunction with the Long Term Disability Plan under ~~a~~ one or more written trust agreements in Canada, which funds shall collectively be designated as the "Long Term Disability Fund of The Anglican Church of Canada", for the purpose of providing benefits in accordance with this Canon and the Long Term Disability Regulations.

Amendments to Section 4 of Canon VIII

Section 4.c) of the Canon is amended to read as follows:

c) **Upon receipt of a recommendation from the Trustees,** ~~To~~ accept and admit as a Participating Employer, ~~the General Synod, any Provincial or Diocesan Synod, any Diocese, Parish or other organization in the Church that is eligible to participate~~ **any organization** in the Pension Plan, Long Term Disability Plan, or the Other Plans on mutually agreeable terms and subject to this Canon and the Pension and Long Term Disability Regulations. If the Pension Committee is not able to determine or has a concern with respect to the eligibility of an organization to participate or continue participating in the Pension Plan, the Long Term Disability Plan, or any of the Other Plans, the Pension Committee shall refer the issue to the Council of the General Synod

for determination. The Pension Committee shall admit or terminate, as applicable, the organization as a Participating Employer, in accordance with the decision of the Council of the General Synod. Where a Participating Employer is terminated by the Pension Committee, the Pension Committee shall determine the terms and conditions applicable (if any) with respect to the termination and withdrawal of the organization as a Participating Employer, subject to the Canons, ~~the PBA~~ and any other applicable law;

Amendments to Section 5 of Canon VIII

Section 5.a) of the Canon is amended to read as follows:

a) The Board of Trustees shall consist of not less than six and not more than nine persons, ~~who shall be individuals resident in Canada, provided that at least half of the~~ **All Trustees are designated as representatives of the Pension Members, These representatives but are not required to be Pension Members or LTD Members.**

Rationale: To allow new groups outside of the Anglican communion to join the GSPP and to separate the Pension and LTD benefits such that the LTD benefit it is not necessarily available to such outside groups.

Amendments to Section 6 of the Canon VIII

Section 6.e) of the Canon is inserted and the remaining subsections forming Section 6 are renumbered accordingly:

e) To consider, review and recommend to the Pension Committee any requests from an employer to become a Participating Employer;

Section 6.f) of the Canon is amended to read as follows:

f) To negotiate, maintain, revise and review pension agreements with Dioceses and any other employers ~~which are not Participating Employers~~ on mutually agreeable terms subject to this Canon and the Pension Regulations;

Section 6.g) v) of the Canon is amended to read as follows:

v) The Trustees may not lend any portion of the Pension Fund to any **Pension Member** or to any contributor to the Pension Plan.

Rationale: To clarify the role of the Trustees in reviewing and recommending potential participating employers and to negotiate, maintain, revise and review pension agreements for current participating employers.

Amendments to Section 11 of Canon VIII

Section 11 of the Canon is amended to read as follows:

11. No part of the Pension Fund, other than such part as is required to pay taxes, fees, administration costs, and other reasonable expenses, shall be used or diverted to purposes other than for the exclusive benefit of the **Pension** Members, their beneficiaries or estates.

Rationale: For consistency with amendments to Section 1.

ADOPTED #CoGS 017-03-19

LAY RETIREMENT PLAN RESOLUTIONS

APPROVED BY THE COUNCIL OF GENERAL SYNOD DURING THE TRIENNIUM (2016 – 2019)

Resolution – Regulations of the Lay Retirement PlanNovember 2017

Moved by: Canon David P. Jones

Seconded by: Ms. Cynthia Haines-Turner

Be it resolved that The Council of General Synod approves the recommendation of the Pension Committee to make the following amendments to Regulations 1 and 3 of the Lay Retirement Plan (Canon IX) effective January 1, 2017.

(**Bold** indicates addition, ~~Strikethrough~~ indicates deletion)

Rationale: To align this Regulation with the January 1, 2017 amendment to the definition of "spouse" in section 1(1) of the Pension Benefit Act (PBA).

Section 7 of Regulation 1 is edited to read as follows:

7. "Partner" means a person who is either of the following:

(a) the "Spouse" of the Member, defined as a person ~~of the opposite sex to the Member~~ who is married to the Member and not living separate and apart, or

(b) The "Domestic Partner" of the Member defined as a person ~~of either sex who, although not married to the Member~~ **a Spouse**, is living with the Member in a relationship (herein called a "Cohabital Relationship") which is of a conjugal nature, and which

(i) has been continuous for a period of at least ~~three years~~ **one year**, or

(ii) is of some permanence, if they are ~~jointly caring for a child who is their natural or adoptive child, all applicable terms being as defined in the Family Law Act, R.S.O. 1990, c. F.3, Ontario~~ **the parents of a child as set out in section 4 of the (Ontario) Children's Law Reform Act** and any successor legislation as amended from time to time,

provided that not more than one person may be considered as a Partner of any Member herein under at any one time and, in the event of more than one person having claims to be such, the determination of the Trustees as to which person shall be the Partner, on the basis of evidence available to them which they consider sufficient for the purposes of the determination, shall be final;

NOTE: The above definition is provided for the sole purpose of ensuring that benefits

may be paid as required by applicable Federal or Provincial law; ~~in no way does it change Canon XXI entitled "On Marriage in the Church"~~

Regulation 3 is edited to read as follows:

Rationale: To align this Regulation with practice of allowing Additional Voluntary Contributions.

Subsection 5 is added to the end of Regulation 3 as follows:

5. **A Member may voluntarily contribute additional amounts, subject to maximum amounts applicable in accordance with the Income Tax Act (Canada).**

ADOPTED #CoGS 009-17-11

Resolution – Canon IX – Lay Retirement Plan

March 2019

Canon IX – Lay Retirement Plan

Moved by: Canon David P. Jones

Seconded by: Mrs. Shara Golden

Be it resolved that The Council of General Synod approves the recommendation of the Pension Committee to make the following amendments to Section 4 of Canon IX, effective August 1, 2019.

(Bold indicates addition, Strikethrough indicates deletion)

Bolded text is new and ~~strikeout~~ is removed

A new Section 4 is inserted as follows:

- 4. The Lay Retirement Plan may be terminated by the Pension Committee if provision has been made for active members to commence participation in a successor pension plan.**

Rationale: To allow for termination of the Lay Retirement Plan at a future date if a successor plan is put in place for the members.

ADOPTED #CoGS 18-03-19

LONG TERM DISABILITY RESOLUTIONS

APPROVED BY THE COUNCIL OF GENERAL SYNOD DURING THE TRIENNIUM (2016 – 2019)

Resolution – The Long Term Disability Plan Regulations**November 2017**

Moved by: Canon David P. Jones

Seconded by: Ms. Cynthia Haines-Turner

Be it resolved that The Council of General Synod approves the recommendation of the Pension Committee to make the following amendments to Regulations C.3.2A and D.3 of LTD Regulations effective September 18, 2017.

(**Bold** indicates addition, ~~Strikethrough~~ indicates deletion)

Rationale: A benefit level exceeding 85% is a disincentive to return to work.

C.3.2 85% Limitation Rule

The intention of the rule is that an Employee shall not receive a total gross income during Disability greater than 85% of the gross income received from employment before Disability. To achieve this, the Administrator shall determine the amounts set out as A and B below.

A. Gross income during disability

The gross income during disability shall be determined as the sum of:

- a) the net benefit determined under C.3.1 above after deduction of items (i), (ii), (iii) (iv) and (v) but not item (vi);
- b) the amounts determined under C.3.1(i), (ii), (iii)(iv) and (v);**
- c) any disability or retirement benefits payable under any group or association policy providing group insurance or retirement benefits but not including any individual policy;
- d) where permitted by law, any disability or loss-of-time benefits payable under any no-fault provision in any government plan of automobile insurance, payable as a result of the Disability;
- e) payments provided under any other government plan or law or any other government agency as a result of the Disability; excluding any amounts considered in C.3.1(v) above; ~~and~~
- f) any unreduced pension paid under the General Synod Pension Plan; and**
- g) any salary received from rehabilitation employment.**

Regulation D.3 (“Determination of the amount of benefit while participating in an approved Rehabilitation program”) is amended to read as follows:

D.3 Determination of the amount of benefit while participating in an approved Rehabilitation program

The amount of Benefit will be determined in accordance with subsections C.1 and C.3. ~~except that,~~

- ~~(a) the “85% limitation rule” and all references to 85% of gross income received from employment before disability shall be read as the “100% limitation rule” and 100% of gross income received from employment before disability, and~~
~~(b) subsection C.3.2A(f) shall be read to include amounts received from rehabilitative employment~~

ADOPTED #CoGS 010-17-11

Resolution – The Long Term Disability Plan Regulations

June 2018

Moved by: Canon David P. Jones

Seconded by: Ms. Cynthia Haines-Turner

Be it resolved that The Council of General Synod approves the recommendation of the Pension Committee to make the following amendments to Regulations A.5, C.3 and the Benefit Schedule of LTD Regulations effective January 1, 2019.

(Bold indicates addition, Strikethrough indicates deletion)

Rationale: The discussions on the possibility of providing a higher LTD benefit have been taking place and after considering the costs involved, the Central Advisory Group recommended that an increase in benefit level to 66 2/3 % be implemented for the 1st 18 months, after the 119 day waiting period.

Regulation A.5 is edited to read as follows:

A.5 Benefit(s)

Amounts payable under this Plan or a Previous Plan. **The Long Term Disability Plan is made up of 2 components: a self-insured component which is described in this Regulation for the 1st 22 months of disability, and an Insured Plan thereafter, as defined in A.20.**

Regulation C.3 is edited to read as follows:

C.3. Coordination of Benefits

C.3.1 An Employee's Benefits shall be reduced by such of the following benefits as may be applicable:

- (i) any benefit for which the Employee is eligible under the Canada or Quebec Pension Plans by reason of the Employee's Disability, but excluding therefrom any dependents benefits or cost-of-living increases made under those plans after Benefits begin;
- (ii) benefits for which the Employee is eligible under any Workers' Compensation or similar law because of the disability;
- (iii) ~~60%~~ **66 2/3 %** of the value (as determined by the Administrator) of

housing or ~~60%~~ **66 2/3** % of any housing allowance provided by the Employer within the period of Disability;

- (iv) amounts paid by any employer as salary continuance or severance pay; and
- (v) benefits for which the Employee is eligible under any other government plan or law or any other government agency as a result of the disability, but excluding therefrom any dependents benefits or cost-of-living increases made under those plans or law after benefits begin, and also excluding benefits payable under C.3.2 A (d) below; and
- (vi) any amount determined by the Administrator to be deductible under the "85% limitation rule" described below
- (vii) earnings paid by any employer

Benefit Schedule is edited to read as follows:

BENEFIT SCHEDULE

Monthly Benefit	60% 66 2/3 % of Salary
Maximum monthly Benefit	\$10,000
Elimination Period	119 days of uninterrupted Total Disability
Maximum Benefit Period	18 months, or if earlier, age 65
No-evidence Limit	\$10,000 (monthly)
Tax Status	Benefit payments are taxable as income

ADOPTED #CoGS 006-18-06