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# I HAVE CALLED *You* BY NAME



GENERAL SYNOD OF THE ANGLICAN CHURCH OF CANADA, JULY 10 TO 16, 2019, VANCOUVER, B.C.

June 2019

Dear Delegates, Partners, and Guests,

It is a pleasure to welcome you to the 42<sup>nd</sup> session of the General Synod of the Anglican Church of Canada, meeting from July 10-16 at the Sheraton Vancouver Wall Centre in downtown Vancouver. The theme, “I have called you by name”, comes from the prophet Isaiah as the people of Israel long for home. It is an intimate, powerful, and welcome reminder of God’s promise to us in our longing – for home, for peace, for renewal, for reconciliation, for justice.

As was the case in 2016, we will address serious and challenging matters in this synod, including the second reading on proposed changes to the canon governing marriage. There have been many voices calling for a “non-legislative” resolution to this matter. While our own rules require us to deal with this matter in the form of a motion, directed by our procedures, I do not believe that means we cannot listen with care, speak with respect, and understand that each of us is beloved, known, and named by God. Many good conversations – in synods, in the Council of General Synod, and among the bishops – have given me confidence that we will address this conversation with dignity, love, and honour.

As was the case in 2016, we will take time to consider, to discern, and to decide a range of other matters, including next steps in the formation of the self-determining Indigenous church within the Anglican Church of Canada. And the lay and clergy members will meet to elect a new primate, a new servant leader for the ministries of our church.

We will have as visionary sponsor the Anglican Foundation of Canada, and I ask you to join with me in gratitude for their support for this and for so much else across our church.

We will welcome guests to General Synod, including Bishop Susan Johnson, National Bishop of the Evangelical Lutheran Church in Canada, Bishop Michael Curry, Presiding Bishop of The Episcopal Church, Archbishop Suheil Dawani of the Episcopal Diocese of Jerusalem and the Middle East, and Elizabeth Eaton of the Evangelical Lutheran Church in America. We will also have the pleasure and privilege of welcoming the Rev. Canon John Kafwanka, Director of Mission for the Anglican Communion Office.

The meeting of the General Synod is now just weeks away. I know that many are already praying that the Holy Spirit will draw near, hover, and settle in our midst as we meet, to lead us, strengthen us, and guide us. It is my own prayer that the Holy Spirit’s abiding presence may be evident among us, as Paul writes to the Galatians, as love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. I invite you to join me in that prayer.

Yours in that same Spirit,

+Jnd

Fred J. Hiltz  
Archbishop and Primate



# I HAVE CALLED *You* BY NAME



GENERAL SYNOD OF THE ANGLICAN CHURCH OF CANADA, JULY 10 TO 16, 2019, VANCOUVER, B.C.

June 2019

Dear General Synod Delegate,

It is my great privilege to welcome you to the 42nd session of the General Synod as a delegate. Once the synod begins, you will be a member of a body constituted to consider matters that affect the common life of our church in the areas of jurisdiction identified by the Declaration of Principles. Those areas are listed on the reverse side of this letter.

As a member, you are more than a representative of a point of view, of a diocesan or regional interest, or of a constituency. You are part of a body considering the good of the whole church.

At the very same time, you bring those local perspectives, values, and practices as a gift to the General Synod. All ministry is local. There is no way of constructing a national understanding and movement in the areas of the General Synod's jurisdiction that does not consider deeply and respectfully the diversity of perspectives, values, and practices out of which we gather.

It is the work of members of synod to achieve that deep and respectful consideration. It is the responsibility of every member to respect a diversity that will challenge and disturb at times, at others enriching and widening our common life. Often, it is out of the challenge and disturbance that the breadth and enrichment flow. We pray that we would hold our convictions with depth and clarity, and understand the convictions of others as emerging out of their faithful reflection and offered in a generous spirit. We pray for a communion with one another that will sustain us as the Body of Christ across the differences that might otherwise divide us.

In the midst of this work, we find friends new and old. We stay up late or rise up early – sometimes both – because we are enjoying the time God gives us together as this synod. We do our work, relax, take our rest, and, in the end, give our work into the hand of God.

Thank you. Your giving yourself to this work is generous. I pray that, at the end of our work, you will have a sense that you contributed your gifts of heart, mind, spirit – and perhaps a tired body – to something that truly can be an instrument for justice and love in the hand of God.

With a grateful heart,

The Ven. Dr. Michael Thompson  
General Secretary

## **6. The Jurisdiction of the General Synod**

- a) the constitution and organization of the General Synod including the regulation of the time and place of its meeting, the order and conduct of its proceedings, and the appointment, functions and duties of its officers, committees, councils, boards, commissions and divisions, for the proper conduct of its affairs;
- b) the national character, constitution, integrity and autonomy of The Anglican Church of Canada;
- c) the relations of the Church to other religious bodies in Canada and elsewhere;
- d) the relations of the Church to other Churches of the Anglican Communion;
- e) with the consent of the ecclesiastical provincial synod or synods concerned, the creation and constitution of new provinces within Canada;
- f) the election, retirement and resignation of the Primate of The Anglican Church of Canada;
- g) structural uniformity in relation to the episcopal prerogative of licensing clergy;
- h) the constitution and powers of a Supreme Court of Appeal, with original and appellate jurisdiction, including procedure therein and the enforcement of its decrees and judgments;
- i) the definition of the doctrines of the Church in harmony with the Solemn Declaration adopted by this synod;
- j) the revision, adaptation and publication of a Book of Common Prayer and a Hymnal for the Church;
- k) all divisions employed in the carrying on of the work of the Church;
- l) the basic standards of theological education, and the qualifications and training of candidates for the ministry of the Church;
- m) the establishment, operation and maintenance of a general pension fund;
- n) the administration of a group insurance plan for the benefit of the clergy and lay employees of the Church;
- o) the regulation of the inter-diocesan transfer of clergy;
- p) the relinquishment or abandonment of the ministry of the Church;
- q) the administration of all funds and trusts established in respect of the Church;
- r) the appointment, election, confirmation, consecration and resignation of a National Indigenous Anglican Bishop;
- s) the appointment, election, confirmation, consecration and resignation of a Bishop Ordinary having jurisdiction over the chaplains of The Anglican Church of Canada on duty with the Canadian Forces.

*Excerpt from the Handbook of the General Synod of The Anglican Church of Canada,  
18<sup>th</sup> Edition, published 2016, pages 6-7.*

# I HAVE CALLED *You* BY NAME



GENERAL SYNOD OF THE ANGLICAN CHURCH OF CANADA, JULY 10 TO 16, 2019, VANCOUVER, B.C.

June 2019

Dear Friends:

A very warm welcome to the forty-second session of the General Synod of The Anglican Church of Canada, taking place in Vancouver, in the Diocese of New Westminster, July 10-16. Vancouver is a magical place, and we are so excited about spending time as the church gathered, working, praying, and learning together. The General Synod Planning Committee, along with the Worship Committee and the Local Arrangements Committee, have all been hard at work as we prepare for this most important time together.

The Synod will take place at both the Sheraton Vancouver Wall Centre and at Christ Church Cathedral. Archbishop Melissa Skelton, Dean Peter Elliott, and the many local volunteers from the diocese are all looking forward to welcoming us. The hotel is great and very well equipped, and will serve our needs very well; the beautiful Cathedral is a short walk away; and we will all enjoy the magnificence of the lower mainland as we travel to local churches for worship on the morning of Sunday, July 14.

There is a host of information available for you as you prepare for Synod; both on our website ([gs2019.anglican.ca](http://gs2019.anglican.ca)) and in the Convening Circular. We will communicate with you as we have need over the coming weeks, and we are happy to answer any questions or offer clarifications as needed. Please do not hesitate to contact me at (905) 527-1316 ext. 240 or at [peter.wall@niagaraanglican.ca](mailto:peter.wall@niagaraanglican.ca).

Amongst the many important matters before Synod, we will be asked to further our work on Truth and Reconciliation and the important work of the Indigenous church. The second reading of the motion to amend the Marriage Canon will be before us; we will gather in Electoral Synod on July 13 in order to elect the fourteenth Primate of our church; and we will welcome special guests from around the world into our midst. It promises to be an uplifting, at times challenging, and always life-giving opportunity to be the church national, gathered for our work.

The weather in Vancouver will, of course, be beautiful while we are there (I have this both from the Archbishop and the Dean!); dress at Synod should be comfortable; remember that the hotel will have air conditioning which might make packing a sweater or light jacket a good recommendation. ‘Thursdays in Black’ is an international campaign that advocates and raises awareness for an end of violence toward women. Since we will be in session on Thursday, July 11, we invite you to consider wearing black that day.

Any General Synod involves a huge amount of work by volunteers and staff; I want to thank, on your behalf, all the members of the General Synod Planning Committee, the Worship Committee, the Local Arrangements Committee, and the staff of General Synod, particularly Shannon Cottrell, for their

unstinting and gracious dedication to these tasks. The leadership both of the Primate, Archbishop Hiltz, and the General Secretary, Archdeacon Thompson, makes all the work we do feel so supported and valued.

We will spend time together in prayer, in grateful thanksgiving, in joyful celebration, and in significant work. Please remember all delegates and staff, along with Officers of General Synod, particularly our Prolocutor, Cynthia Haines-Turner, as they prepare to exercise leadership at this Synod.

We look forward to seeing you in July, and to answering any questions you may have in the intervening weeks.

With all best wishes,

A handwritten signature in blue ink, appearing to read "Peter Wall".

The Very Rev. Peter Wall  
Chair, General Synod Planning Committee  
Deputy Prolocutor

## **GENERAL SYNOD 2019 - TRAVEL EXPENSE POLICY FOR QUALIFIED PERSONS**

Travel expenses as defined below apply to delegates and invited partners of General Synod ("qualified persons"). General Synod is not responsible for travel expenses of other persons accompanying a qualified person.

All **air** and **train** travel must be booked through **UNIGLOBE The Premiere Travel Group** (UNIGLOBE). Please contact Brinda Banerjea directly: by email at [synod@premieregroup.com](mailto:synod@premieregroup.com); or, by calling toll-free at 1-800-267-9372 ext. 4113 or directly at 416-216-0113. In her absence, contact Joelle Grenier at (416) 363-7491 ext. 1038, or 1-800-267-9372 ext. 1038.

1. Travel booked with UNIGLOBE will be paid directly by General Synod and is not to be included on the Travel Expense Form. Travel by **bus** may be booked independently subject to the restrictions below.

*There are some restrictions on train and bus travel.* General Synod will pay the lesser of train, bus, or economy airfare. For example, should train fare be higher than economy airfare, delegates will be advised of the difference in cost by UNIGLOBE and, should travel by train be chosen, delegates will be invoiced by General Synod for the cost difference. Bus travel is to be booked directly by delegates and if the cost is higher than economy airfare, delegates will be reimbursed for the equivalent of economy airfare.

*Qualified persons, who are driving, see Sections 2, 3, and 4 below.*

2. Qualified persons within a reasonable driving distance who drive to Vancouver, BC, will be reimbursed a mileage allowance at the rate of .40¢ per km. Mileage allowance is reimbursed only to the driver; meals en route will be reimbursed for the driver and passengers who are qualified persons (also see Section 3). Carpooling is encouraged.

Other qualified persons, who prefer to drive, will receive the lesser of economy airfare (as determined by UNIGLOBE) or the mileage rate of .40¢ per km.

Parking fees along the route will **not** be reimbursed by the General Synod.

3. The General Synod will pay travel expenses for one return trip to Vancouver. It will not pay travel expenses for clergy or others traveling to their parishes or homes during the General Synod.
4. Amounts indicated here for meals are suggested maximums and **apply only** when extended travel time, or the timing of connecting flights necessitates. (B=\$10.00; L=\$15.00; D=\$20.00). The daily maximum is \$45.00. General Synod will not accept charges for alcohol.
5. Breakfasts are not part of the meal plan during the meeting. General Synod will reimburse a maximum of \$15.00 per day for July 11 to July 16.
6. Travel health insurance is not reimbursed by General Synod; however, it is recommended that you review your province's policies regarding out-of-province medical coverage.
7. **Receipts must be provided for ALL expenses other than mileage allowance, and are due by July 31, 2019.**

# Travel Expense Form



For use by General Synod Members and Authorized Persons Only

***Please read the Travel Expense Policy before completing this form. Some limitations apply.***

I certify that I am a member or an authorized member or partner/guest of General Synod entitled to reimbursement, and that I have incurred the following travel expenses:

| My expenses to attend the above meeting are:     |            | Finance Use Only |                   |
|--|------------|------------------|-------------------|
|  | Total Cost | Federal Rebate   | Provincial Rebate |
| By car _____ km @ .40/km<br>[Sections 2,3,4]     | \$         |                  |                   |
| Bus/Airport Taxi, etc.                           | \$         |                  |                   |
| Meals en route (up to \$45 per day)              | \$         |                  |                   |
| Breakfasts at General Synod (up to \$15 per day) | \$         |                  |                   |
| Hotel (Economy)                                  | \$         |                  |                   |
| Other  | \$         |                  |                   |
| <b>Total Expenses</b>                            | \$         |                  |                   |

**DONATION:** If you wish to make a donation to the **General Synod** for any or all of your expenses, please attach a personal cheque for the amount of your donation. A donation receipt will be issued for this amount.

**Name:** \_\_\_\_\_  
[Please print clearly]

**Address:**  
\_\_\_\_\_  
\_\_\_\_\_

**Member of General Synod from the Diocese of:** \_\_\_\_\_

**Partner or authorized guest. Specify:** \_\_\_\_\_

**Signature:** \_\_\_\_\_ **Date:** \_\_\_\_\_

Make cheque payable to me  - OR - Make cheque payable to the Diocese

Please complete this form, attach the required receipts, and deposit it in the designated box, located at the General Synod Information Desk in the Plenary Hall; alternatively, mail to: Shannon Cottrell, Executive Secretary for Governance, Office of the General Secretary, The Anglican Church of Canada, 80 Hayden Street, Toronto, ON M4Y 3G2; OR email scottrell@national.anglican.ca with legible electronic receipts. *Thank you!*

Should further information/clarification be required, contact Shannon Cottrell in the Office of the General Secretary at (416) 924-9199 ext. 334 or scottrell@national.anglican.ca.

*For office use only:*

Approved: \_\_\_\_\_ Date: \_\_\_\_\_ Cheque #: \_\_\_\_\_

**Expenses due by July 31, 2019**



# The Anglican Church of Canada MISSION STATEMENT

As a partner in the world wide Anglican Communion and in the universal Church, we proclaim and celebrate the gospel of Jesus Christ in worship and action.

We value our heritage of biblical faith, reason, liturgy, tradition, bishops and synods, and the rich variety of our life in community.

We acknowledge that God is calling us to greater diversity of membership, wider participation in ministry and leadership, better stewardship in God's creation and a strong resolve in challenging attitudes and structures that cause injustice.

Guided by the Holy Spirit, we commit ourselves to respond to this call in love and service and so more fully live the life of Christ.



## L'Eglise anglicane du Canada ÉNONCÉ DE MISSION

En tant que partenaires à part entière de la communion anglicane internationale et de l'Église universelle, nous proclamons et célébrons l'Évangile de Jésus-Christ par notre liturgie et nos gestes.

Nous accordons une place de choix à notre héritage composé de notre foi biblique, de raison, de liturgie, de tradition, de notre épiscopat et de nos synodes, et de la grande richesse de notre vie en communauté.

Nous reconnaissons que Dieu nous appelle à une plus grande diversification dans notre communauté chrétienne, à une participation plus étendue dans le ministère et dans les prises de décision, à un engagement plus profond dans la création que Dieu nous a confiée, et à une remise en question des attitudes et des structures qui causent des injustices.

Guidés par l'Esprit Saint, nous nous engageons à répondre à ces appels avec amour et esprit de service, vivant ainsi plus profondément la vie du Christ.

*Excerpt from the Handbook of the General Synod of The Anglican Church of Canada  
18<sup>th</sup> Edition, published 2016, page i.*





## The Anglican Church of Canada VISION STATEMENT

*A people seeking  
to know, love, and follow Jesus  
in serving God's mission.*



**Vision 2019**  
**Summary - Priorities for the Church Living into God's Mission**

**Responding to the Marks of Mission**, the church nationally is challenged to

**1. Develop leadership education for mission, evangelism, and ministry**

Implement recommendations from the 2010 National Gathering for Theological Education in order to develop lay and ordained leaders who will lead vital, intergenerational congregations who will serve the mission of God in worship, learning, evangelism, witness, and service.

**2. Support ministry through the Council of the North**

Develop across the Anglican Church of Canada, and in consultation with the Council of the North, our whole church's capacity to support pastoral and sacramental ministry in the dioceses of the Council of the North.

**3. Walk with Indigenous Peoples on a journey of healing and wholeness**

Foster across the Anglican Church of Canada, and in continuing partnership with the Anglican Council of Indigenous Peoples, a sustained commitment to the journey of Indigenous Peoples in their self-determining ministry. Continue to explore their relationship with the Anglican Indigenous Network. Continue the church's advocacy for the resolution of Indigenous justice issues, with a commitment to ensure that Indigenous voices are clearly heard as our society works toward that resolution.

**4. Work toward peace and justice**

Establish a government relations presence in Ottawa that will both advocate for just national policies and motivate local grassroots strategies.

**5. Engage young people in mutual growth for mission**

Implement the recommendations of the Youth Initiatives Working Group for the strengthening of the church's engagement with young people as servants of the mission of God, and for the renewal of the whole church as partners in God's mission.

**6. Enliven our worship**

Proceed with a revision of liturgical texts and a renewal of worship practices based on principles emerging from reflection on the church's experience of worship through the ages and across cultures and from engagement with scripture and the call of discipleship.

**7. Be leaders in the Anglican Communion and in ecumenical actions**

Foster a common sense of participation in God's mission that honours the depth and breadth of Anglicanism in our Canadian church, develops our relationships with other parts of the Anglican Communion, and deepens our ecumenical partnerships.

Adopt the Marks of Mission of the Anglican Communion as a primary framework for ministry development in service to God's mission, and commend them as a framework to those we serve and support in provinces, dioceses, and local ministries.

*Excerpt from Dream the church Vision 2019, adopted by General Synod 2010*

**Vision 2019**  
**Summary - Practices for the Church Ready for God's Mission**

**To enable the church's mission, the church nationally will**

**1. Create structures that work for the church now and for God's mission**

The Council of General Synod will renew the mandate of the Governance Working Group to study and recommend appropriate changes in the organizational life of the General Synod in light of Vision 2019.

The Planning and Agenda Team and General Synod's Management Team will collaborate to create a transition leadership team that will oversee the implementation of Vision 2019. The members of the Council of General Synod will also offer leadership in their own dioceses and regions in including the whole church in the implementation of Vision 2019.

The Primate will convene a consultation to identify desirable changes in the structures and roles by which the Anglican Church of Canada carries out its ministry in service to God's mission.

Out of the consultation, the Primate will appoint a smaller working group to advocate the necessary changes (at all levels of the church) that will align our structures, roles, and use of resources with the priorities of Vision 2019.

**2. Improve and enliven communications**

With leadership and support from appropriate General Synod staff and volunteers, the General Synod will enhance its capacity to serve the communication and information needs of individual Anglicans, parishes, dioceses and other ministries that, along with the General Synod itself, constitute the Anglican Church of Canada.

**3. Keep an eye on statistical trends**

Led by the treasurer and a small group of diocesan financial officers, the General Synod will establish a system to gather statistical information about the current and ongoing composition of the Anglican Church of Canada and identify important statistical trends.

**4. Gather financial resources to equip ministry across Canada**

With the coordinated efforts of General Synod and diocesan leaders, and beginning with an initial round of diocesan feasibility studies to be completed in 2011, the first triennium will see the launch of a major nationwide fundraising initiative that will promote principles of Christian stewardship and support the ministry priorities of the Anglican Church of Canada locally, in dioceses, and nationally.

**5. Build bridges, not fences**

Through the Office of the Primate and with leadership from the House of Bishops and appropriate General Synod staff and volunteers, the Anglican Church of Canada will renew its commitment to communion in the midst of cultural and linguistic diversity, and nourish Christ's gift of unity in parish, diocesan, and national settings. Two areas of specific focus will be non-stipendiary ministry and translation.

With leadership and support from appropriate General Synod staff and volunteers, as well as from the Joint Anglican Lutheran Commission, the General Synod will develop and support, across the Anglican Church of Canada, opportunities to live more fully into the Full Communion we enjoy with the Evangelical Lutheran Church in Canada.

With leadership from the Office of the Primate, the Office of the General Secretary, and appropriate General Synod staff and volunteers, the General Synod will strengthen Canadian leadership in and service to the Anglican Communion, and strengthen the Canadian presence (both speaking and listening) within the life of the Communion, with particular attention to growing Canadian participation in the Communion's networks.

*Excerpt from Dream the church Vision 2019, adopted by General Synod 2010*

**General Synod 2019**  
**Guiding & Information Documents**

**Guiding Documents**

The documents that help guide The Anglican Church of Canada in its work are available on The Anglican Church of Canada website at [www.anglican.ca](http://www.anglican.ca).

**Anglican Church of Canada Mission Statement**

[www.anglican.ca/about/mission-statement](http://www.anglican.ca/about/mission-statement)

**Anglican Church of Canada Vision Statement**

A people seeking to know, love, and follow Jesus in serving God's mission.

**Handbook of the General Synod of The Anglican Church of Canada**

**18th Edition, Published 2016**

(*Note: The 19th Edition will be online when completed post General Synod.*)

[www.anglican.ca/resources/handbook](http://www.anglican.ca/resources/handbook)

**The Marks of Mission**

[www.anglican.ca/help/faq/marks-of-mission](http://www.anglican.ca/help/faq/marks-of-mission)

**Dream the Church Vision 2019 Full Report**

[archive.anglican.ca/gs2010/wp-content/uploads/019-GS2010-Vision-2019-Report-and-Appendices.pdf](http://archive.anglican.ca/gs2010/wp-content/uploads/019-GS2010-Vision-2019-Report-and-Appendices.pdf)

**Vision 2019, Summary of Priorities and Practices**

[www.anglican.ca/vision-2019-summary-of-priorities-practices](http://www.anglican.ca/vision-2019-summary-of-priorities-practices)

**Information Documents**

Additional informational documents for the upcoming meeting of General Synod include:

**This Holy Estate: The Report of the Commission on the Marriage Canon**

[www.anglican.ca/about/ccc/cogs/cmc](http://www.anglican.ca/about/ccc/cogs/cmc)

**United Nations Declaration on the Rights of Indigenous Peoples**

[www.un.org/esa/socdev/unpfii/documents/DRIPS\\_en.pdf](http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf)

**Truth and Reconciliation Commission of Canada: Calls to Action**

[trc.ca/assets/pdf/Calls\\_to\\_Action\\_English2.pdf](http://trc.ca/assets/pdf/Calls_to_Action_English2.pdf)

**Where We Are Today: Twenty Years after the Covenant, an Indigenous Call to the Wider Church**

[www.anglican.ca/wp-content/uploads/019\\_Where\\_we\\_are\\_today.pdf](http://www.anglican.ca/wp-content/uploads/019_Where_we_are_today.pdf)

**Forty-Second Session of the General Synod  
Agenda v. 7.5\***

|          | Tuesday, July 9                                  | Wednesday, July 10   | Thursday, July 11  | Friday, July 12  | Saturday, July 13   | Sunday, July 14                         | Monday, July 15  | Tuesday, July 16   | Wednesday, July 17                   |
|----------|--|--|--|--|---|---|--|--|--------------------------------------|
| 7:30 AM  |  |  |  |  |   |   |  |  |                                      |
| 7:45     |  |  |  |  |   |   |  |  |                                      |
| 8:00     |  |  |  |  |   |   |  |  |                                      |
| 8:15     |  |  |  |  |   |   |  |  |                                      |
| 8:30     |  |  |  |  |   |   |  |  |                                      |
| 8:45     |  |  |  |  |   |   |  |  |                                      |
| 9:00     | Youth At Synod<br>(9:00 AM - 9:00 PM)            |  |  |  |   |   |  |  |                                      |
| 9:15     |  |  |  |  |   |   |  |  |                                      |
| 9:30     |  |  |  |  |   |   |  |  |                                      |
| 9:45     |  |  |  |  |   |   |  |  |                                      |
| 10:00    |  |  |  |  |   |   |  |  |                                      |
| 10:15    |  |  |  |  |   |   |  |  |                                      |
| 10:30    |  |  |  |  |   |   |  |  |                                      |
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| 11:00    |  |  |  |  |   |   |  |  |                                      |
| 11:15    |  |  |  |  |   |   |  |  |                                      |
| 11:30    |  |  |  |  |   |   |  |  |                                      |
| 11:45    |  |  |  |  |   |   |  |  |                                      |
| 12:00 PM |  |  |  |  |   |   |  |  |                                      |
| 12:15    |  |  |  |  |   |   |  |  |                                      |
| 12:30    |  |  |  |  |   |   |  |  |                                      |
| 12:45    |  |  |  |  |   |   |  |  |                                      |
| 1:00     |  |  |  |  |   |   |  |  |                                      |
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| 1:45     |  |  |  |  |   |   |  |  |                                      |
| 2:00     |  |  |  |  |   |   |  |  |                                      |
| 2:15     |  |  |  |  |   |   |  |  |                                      |
| 2:30     |  |  |  |  |   |   |  |  |                                      |
| 2:45     |  |  |  |  |   |   |  |  |                                      |
| 3:00     | Worship Meeting<br>(3:00 PM)                     | Bible Study Leaders Orientation<br>(3:00 PM - 4:00 PM)                                 |  |  |   |   |  |  |                                      |
| 3:15     |  |  |  |  |   |   |  |  |                                      |
| 3:30     |  |  |  |  |   |   |  |  |                                      |
| 3:45     |  |  |  |  |   |   |  |  |                                      |
| 4:00     |  |  |  |  |   |   |  |  |                                      |
| 4:15     |  |  |  |  |   |   |  |  |                                      |
| 4:30     |  |  |  |  |   |   |  |  |                                      |
| 4:45     |  |  |  |  |   |   |  |  |                                      |
| 5:00     |  |  |  |  |   |   |  |  |                                      |
| 5:15     |  |  |  |  |   |   |  |  |                                      |
| 5:30     |  |  |  |  |   |   |  |  |                                      |
| 5:45     |  |  |  |  |   |   |  |  |                                      |
| 6:00     | GS2019 Staff Team Meeting<br>(6:00 PM - 6:45 PM) | Dinner Break<br>(5:30 PM - 7:00 PM)  |  |  |   |   |  |  |                                      |
| 6:15     |  |  |  |  |   |   |  |  |                                      |
| 6:30     |  |  |  |  |   |   |  |  |                                      |
| 6:45     |  |  |  |  |   |   |  |  |                                      |
| 7:00     |  |  |  |  |   |   |  |  |                                      |
| 7:15     | Volunteer Orientation<br>(7:00 PM - 9:00 PM)     | Opening Worship<br>(Christ Church Cathedral)<br>(7:30 PM - 9:00 PM)                    | Plenary:<br>Legislative & Agenda Session<br>(7:00 PM - 9:00 PM)<br>National Centre for<br>Truth and Reconciliation<br>All Parties Lessons Learned<br>Primate's Commission on<br>Discovery, Reconciliation, and Justice | Plenary:<br>Legislative Session<br>(7:00 PM - 9:00 PM)<br>Canon XXI Considerations | Plenary:<br>Legislative & Agenda Sessions<br>(7:00 PM - 9:00 PM)<br>Anglican Foundation of Canada<br>PWRDF<br>Council of the North<br>Public Witness for Social<br>& Ecological Justice | Gospel Jamboree<br>(8:00 PM - 10:00 PM) | Plenary:<br>Legislative Session<br>(7:00 PM - 9:00 PM)<br>A Common Word<br>Prayer for Reconciliation with the<br>Jewish People<br>Mutual Recognition<br>Joint Anglican Lutheran Commission | Host Diocese<br>Closing Banquet<br>(Vancouver Convention Centre)<br>(6:45 PM - 10:00 PM) | Legend<br>Set Up, Registration, etc. |
| 7:30     |  |  |  |  |   |   |  |  |                                      |
| 7:45     |  |  |  |  |   |   |  |  |                                      |
| 8:00     |  |  |  |  |   |   |  |  |                                      |
| 8:15     |  |  |  |  |   |   |  |  |                                      |
| 8:30     |  |  |  |  |   |   |  |  |                                      |
| 8:45     |  |  |  |  |   |   |  |  |                                      |
| 9:00     |  |  |  |  |   |   |  |  |                                      |
| 9:15     |  |  |  |  |   |   |  |  |                                      |
| 9:30     |  |  |  |  |   |   |  |  |                                      |
| 9:45     |  |  |  |  |   |   |  |  |                                      |
| 10:00 PM |  | Host Diocese<br>Opening Reception<br>(Christ Church Cathedral)<br>(9:00 PM - 10:00 PM) | Evening Prayer<br>(9:00 PM - 9:30 PM)  | Evening Prayer<br>(9:00 PM - 9:30 PM)  | Evening Prayer<br>(9:00 PM - 9:30 PM)<br>Reception<br>(9:30 PM - 11:00 PM)  |   | Evening Prayer<br>(9:00 PM - 9:30 PM)  | Take Down  | Plenary:<br>Primalcial Election      |

**\*Subject to change throughout General Synod**



## THE BUSINESS OF SYNOD

### People Overseeing the Actions of the General Synod

General Synod is people. The decisions made, and the spirit in which they are made, depend on the collective wisdom of all members. Members contribute experience, skills, interest, ideas, and convictions to decisions and processes that affect the health of the Church as a whole.

#### ***Elections for Prolocutor and Deputy Prolocutor***

Elections will be held for Prolocutor and Deputy Prolocutor of General Synod on Friday, July 12 in the afternoon. The process is outlined in Appendix G of the *Handbook of the General Synod of The Anglican Church of Canada* ([www.anglican.ca/wp-content/uploads/307\\_ap\\_g.pdf](http://www.anglican.ca/wp-content/uploads/307_ap_g.pdf)), and in the *Nominating and Election Procedures for use at General Synod 2019* in the Information Section of the Convening Circular.

#### ***Selecting Members of the Council of General Synod***

On the afternoon of Sunday, July 14, members will assemble in groups according to their ecclesiastical province to select their nominees for the Council of General Synod. The process is outlined in the *Nominating and Election Procedures for use at General Synod 2019* in the Information Section of the Convening Circular.

While the selection process itself can get complicated, experience has proven that the procedure works. The outcome leads to a formal election by General Synod of those selected in provincial caucuses.

#### ***Standing and Coordinating Committees/Nominations/Elections***

Information about the responsibilities of the standing and coordinating committees of General Synod can be found in the Constitution of the General Synod, located in the *Handbook of the General Synod of The Anglican Church of Canada* ([www.anglican.ca/wp-content/uploads/103\\_synod\\_const.pdf](http://www.anglican.ca/wp-content/uploads/103_synod_const.pdf), pages 25-28), and in their Terms of Reference ([www.anglican.ca/wp-content/uploads/310\\_ap\\_j.pdf](http://www.anglican.ca/wp-content/uploads/310_ap_j.pdf)).

### Structural and Procedural Matters/Turning Ideas into Actions

#### ***Sessional Committees***

Sessional Committees are put in place at the beginning of Synod to ensure that Synod accomplishes the goals of the session. For example, the Agenda Committee monitors the daily progress of the agenda and makes necessary adjustments; the Resolutions Committee determines the priority of resolutions and motions; the Nominating Committee receives nominations and presents a slate to Synod; the Expenditures Committee assesses the cost implication of actions proposed to the Synod. Sessional Committees are appointed by the Council of General Synod, in consultation with the Prolocutor, prior to General Synod.

#### ***Structure***

A number of decisions made on the floor of Synod are of a structural nature. These range from procedural motions (to adopt the minutes of the previous session of General Synod, or extend “courtesies of the house” to guests) to motions that determine the mechanisms by which the Church will operate over the long term, such as changes to the Declaration of Principles, Constitution, Canons and Rules of Order.

Many of the decisions determining structure are made towards the beginning of Synod. Certain structural decisions require more complex procedure than others do. Amendments to the Declaration of Principles, for example, require two-thirds majority approval in each Order at two successive sessions of Synod, and in some cases, consent from each Provincial Synod.

The intention is to make sure that the rules and structures reflect the Church's goals and enable the Church to carry out its service to God's mission.

### ***Rules of Order***

Considering how many decisions need to be made by such a large and diverse group, it is not surprising that the Rules of Order and Procedure in the *Handbook of General Synod of the General Synod of The Anglican Church of Canada* ([www.anglican.ca/wp-content/uploads/104\\_rules\\_of\\_order.pdf](http://www.anglican.ca/wp-content/uploads/104_rules_of_order.pdf)) govern virtually everything that takes place, or can take place, on the floor of the Synod. In cases where the answer to a procedural question is not clear, the Chairperson decides what procedures will be followed, often after seeking the advice of the Assessors.

In any case, the rules are intended to serve, not stifle, Synod or its members. While you should be familiar with the rules, it is no embarrassment to breach a rule unintentionally. You may wish to consult an Assessor if you are uncertain.

For a discussion of some specific rules for making, debating, and voting on a motion, see The Decision Process below and the Guidelines for the Resolutions Committee. For information about elections refer to the Nominating and Election Procedures for use at General Synod 2019, or speak to a member of the Nominating Committee.

## **The Decision Process – Turning Ideas into Action**

### ***Resolutions and motions***

"Ideas" reach Synod in the form of resolutions, which have been developed by the various standing and coordinating committees of General Synod, by diocese or provinces, or by members of General Synod. Ideas are also in the form of memorials, which come from provinces, dioceses, and individuals and express a concern or opinion. In order for a memorial to reach the floor of Synod, the authors need to shape it into a resolution. Resolutions are motions requesting Synod to take specific actions relating to the mission of the Church. They are found in the Resolutions section of your Convening Circular.

The Resolutions Committee has clear guidelines on the order in which resolutions come to the floor. Motions from standing committees are given the highest priority. Resolutions not already included in the Convening Circular must be written on the prescribed form (included in the Convening Circular) and submitted to the General Secretary for consideration by the Resolutions Committee, **prior to the deadline established**.

Often amendments to resolutions, or amendments to amendments, are proposed while a resolution is under consideration. Amendments, like motions, must be seconded and put in writing. Only one amendment to a motion or an amended motion is in order at one time. The procedure can get complicated, so it is important to attend to the Chairperson's directives.

Procedural motions can influence the length and flow of debate, the style of voting, and the order of proceedings on the floor of Synod. Consult the "Motions and Debate" section of the Rules of Order and

Procedure in the *Handbook of the General Synod of The Anglican Church of Canada* ([www.anglican.ca/wp-content/uploads/104\\_rules\\_of\\_order.pdf](http://www.anglican.ca/wp-content/uploads/104_rules_of_order.pdf), pages 33-35).

#### ***Debate***

Effective participation in debate is an art. The finest debate artists are those who speak only when they know they have something useful to say. Do not be overly concerned if your contribution is not as articulate as it might be. There will always be members who are more articulate, or less articulate, than the one speaking.

***The mover of a motion is allowed to speak for a maximum of five minutes, and the seconder and other speakers for a maximum of three minutes. No one but the mover, who may speak for an additional three minutes at the close of debate, may speak more than once to a single motion. Only members of Synod may speak in debate.***

#### ***Voting***

When the Chairperson perceives that the debate is ended, or when Synod votes to end debate, the “question” will be “put” to a vote and no more debate is allowed. Most motions are decided by a simple majority of the three Orders (Bishops, Clergy and Laity) voting together. There are some types of motions, which require larger majorities, or “Votes by Orders” [i.e. bishops, clergy and laity voting separately]. A vote by diocese may also be requested. Where a special type of vote is required, the chairperson will announce it.

In any case, **every member must vote**; abstentions are allowed only for reasons of conflict of interest, and the chairperson must be notified.

#### ***A word about financing***

Decisions about what actions the Church takes have financial implications. Staff, administration, travel, and communication are just a few of the factors involved. In addition, the national Church financially supports the work of church partners overseas, ecumenical coalitions, and the Council of the North, which provides financial assistance to certain dioceses within Canada.

If a motion involves expenditure of new or additional funds, it must be referred to the General Synod Expenditures Committee for review. The Committee will report on whether or not funds are available and from what source.



**MINUTES OF THE FORTY-FIRST SESSION  
OF THE GENERAL SYNOD  
JULY 7-12, 2016**

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**MINUTES OF THE FORTY-FIRST SESSION  
OF THE GENERAL SYNOD  
JULY 7-12, 2016**

**THURSDAY, JULY 7, 2016**

**Opening Service**

The Forty-First Session of the General Synod convened at 7:00 P.M in the Grand Richmond Ballroom of the Sheraton Parkway North Hotel & Suites, Richmond Hill, Ontario.

The Ven. Dr. Michael Thompson introduced, Godwin Chan, Councilor of Ward 6 of the Town of Richmond Hill and invited the Mayor, David Barrow, to bring greetings from the Town of Richmond Hill.

**Ecumenical and Interfaith Guests**

The Rt. Rev. Bruce Myers introduced the ecumenical and interfaith guests in attendance for the service:

His Eminence Cardinal Thomas Collins, the Archbishop of the Roman Catholic Archdiocese of Toronto

The Most Rev. John Boisineau, an Auxiliary Bishop of the Roman Catholic Archdiocese of Toronto

His Eminence Metropolitan Archbishop Sotirios of the Greek Orthodox Metropolis of Toronto accompanied by Archpriest Father Peter Avgeropoulos

Commissioner Susan McMillan, Territorial Commander for this region of the Salvation Army;

The Rev. Douglas Rollwage, Moderator of the Presbyterian Church in Canada

Mr. Steve McDonald, Deputy Director, Communication and Public Affairs for the Centre for Israel and Jewish Affairs

Ms. Karen McKye, Secretary General of the National Spiritual Assembly of the Bahais of Canada

The Rev. Canon Alyson Barnett-Cowan, President, Canadian Council of Churches

Ms. Jennifer Henry, Executive Director of KAIROS: Canadian Ecumenical Justice Initiatives

## **FRIDAY, JULY 8, 2016**

The Primate thanked Ms. Elizabeth Adams, St. George's Guelph for leading Synod in Morning Prayer and for the thirty-five pieces of art that she created for this meeting. Elizabeth centered Morning Prayer each morning around her art.

### **Acknowledgement of the Territories**

The Rt. Rev. Mark MacDonald, National Anglican Indigenous Bishop, affirmed that the land we were on is sacred. It has a complicated history but Bishop Mark acknowledged that these lands are the official territories of the Mississauga of the New Credit. Acknowledging the history of the land is an important part of what it means to be here, he said. This area has the largest urban Indigenous population in North America and as part of that group Bishop Mark welcomed everyone and urged that one always walk with respect in regards to the original inhabitants of the land.

### **Opening Formalities**

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

### **Report of the Credentials Committee**

The Ven. Dr. Harry Huskins, Prolocutor reported that a sufficient number of each Order was present to constitute the Synod: Order of Bishops – 40, Order of Clergy – 83, Order of Laity – 111.

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

*Act I*

### **Introductions**

The Primate made the following introductions:

#### ***At the Head Table***

The Ven. Dr. Harry Huskins, Prolocutor  
Mrs. Cynthia Haines-Turner, Deputy Prolocutor  
Canon David P. Jones, Chancellor  
The Most Rev. Fred Hiltz, Primate  
The Ven. Dr. Michael Thompson, General Secretary  
Ms. Josie De Lucia, Recording Secretary

## ***Sessional Committees***

Agenda Committee: Ms. Melissa Green, Chair

Resolutions Committee : Canon Dr. Randall Fairey, Chair

Expenditures Committee: Mr. Kennedy Marshall, Chair

Nominating Committee: The Very Rev. Peter Elliott, Chair

Credentials Committee: Ms. Ann Bourke, Chair

Honorary Secretaries: The Rev. Alex Parsons, Honorary Clerical

The Very Rev. Jason Haggstrom, Honorary Assistant Clerical

Mr. Paul Rathbone, Honorary Lay

Ms. Margaret Marschall, Honorary Assistant Lay

Assessors: The Ven. Alan Perry

Mr. Chris Ambidge

The Rev. Canon Bruce Bryant-Scott

Ms. Ann Bourke

Partners: Ms. Pat Lovell, Evangelical Lutheran Church in Canada

Canon Noreen Duncan, The Episcopal Church

ACIP Partners: The Very Rev. Jonas Allooloo

The Rev. Hannah Alexie

The Ven. Larry Beardy

Mr. Roger Bird

Ms. Sharon Bird

The Ven. Dr. Sidney Black

Ms. Donna Bomberry

The Rev. Nancy Bruyere

The Rev. Andrew Richard Bruyere

Elder Amy Charlie

The Rev. Christopher Harper

The Rev. Annie Ittoshat

The Rev. Moses Kakekaspan

The Ven. Kenneth Kitchekeesik

The Rev. Canon Laverne Jacobs

Mr. Willard Martin

Mr. Daniel Peterson

The Rev. Barbara Shoomski

Elder Mary Snowshoe

The Ven. Ananias Winter

Regrets:  
The Rev. Silas Nabinacaboo  
Ms. Ruby Sandy-Robinson

International Guests: The Most Rev. Francisco De Assis Da Silva, Primate of Brazil & Bishop of South Western Brazil and his wife Talida  
The Rt. Rev. Griselda Delgado, Bishop of Cuba and her husband Gerardo Logildes  
Dr. José Bringas, Director, Mission Development Program, Episcopal Church in Cuba and his wife Olga Reyes

Communion Guests: The Most Rev. Michael Curry, Presiding Bishop, The Episcopal Church  
The Rev. Canon Charles (Chuck) Robertson, Canon to the Presiding Bishop for Ministry Beyond the Episcopal Church  
The Most Rev. Dr. Josiah Atkins Idowu-Fearon, General Secretary, The Anglican Communion Office

Full Communion Partner: The Rt. Rev. Susan Johnson, National Bishop, Evangelical Lutheran Church in Canada

Ecumenical Guests: The Rt. Rev. Jordan Cantwell, Moderator, The United Church of Canada  
Dr. Willard M. Metzger, Executive Director, Mennonite Church of Canada  
The Most Rev. John A. Boissonneau, Auxiliary (Roman Catholic) Bishop of Toronto

Pastoral Care Team: The Rev. Gregory Carpenter, Chair  
A twelve-member team was on call 24 hours each day to offer pastoral care to the members.

## **Introduction to Keypads**

Mr. John Paul Copeland from Data On the Spot gave a brief demonstration of response pads (clickers) which would replace voting by paper ballot during the meeting.

The Primate added information regarding the procedure of voting at Synod. Members were to first indicate ‘for or against’ by raising /his/her hand followed by an electronic vote by clicker. The Primate stressed that visibility and accuracy were both important for the record.

## **Orders of the Day**

Ms. Melissa Green, Chair of the Agenda Committee, reviewed the Orders of the Day.

## **Adoption of the Agenda**

Moved by: The Ven. Dr. Harry Huskins  
Seconded by: Ms. Melissa Green

That the Agenda (dated July 4, 2016) for this meeting be adopted.

**CARRIED**  
*Act 2*

## **Resolutions**

### **Minutes of the 40th Session of the General Synod**

Moved by: Chancellor David P. Jones  
Seconded by: The Ven. Dr. Harry Huskins

That the minutes of the 40th Session of the General Synod, held at the Ottawa Convention Centre, Ottawa, Ontario, June 3-7, 2013 be adopted.

**CARRIED**  
*Act 3*

### **Reception of Notices of Motions and Memorials**

Moved by: Chancellor David P. Jones  
Seconded by: The Ven. Dr. Harry Huskins

That the Notices and Memorials as contained in the Convening Circular be received.

**CARRIED**  
*Act 4*

### **Courtesies of the General Synod**

Moved by: Chancellor David P. Jones  
Seconded by: The Ven. Dr. Harry Huskins

That the *Courtesies of the General Synod* be extended to the Partners and Visitors and to the Directors of General Synod at the National Office.

**CARRIED**  
*Act 5*

### **Reception of Reports**

Moved by: Chancellor David P. Jones  
Seconded by: The Ven. Dr. Harry Huskins

That the reports contained in the Convening Circular be received.

**CARRIED**  
*Act 6*

## **Nominating Committee Responsibilities**

Moved by: Chancellor David P. Jones  
Seconded by: The Ven. Dr. Harry Huskins

That the Nominating Committee be responsible for arranging balloting and appointing scrutineers in any election where such is required.

**CARRIED**  
*Act 7*

## **Rules of Order and Procedure**

Moved by: Chancellor David P. Jones  
Seconded by: The Ven. Dr. Harry Huskins

That the Rules of Order and Procedure be suspended so far as is necessary to permit the No Debate List Procedure.

**CARRIED**  
*Act 8*

Moved by: Chancellor David P. Jones  
Seconded by: The Ven. Dr. Harry Huskins

That Rule 18a) of the Rules of Order and Procedure be suspended for the duration of this session of General Synod to permit members to abstain from voting (and not just in circumstances involving a conflict of interest).

**CARRIED**  
*Act 9*

## **Resolutions with Financial Implications**

Moved by: Mr. Kennedy Marshall  
Seconded by: Canon Dr. Randall Fairey

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 decisions of the group to the Council of General Synod which may reconsider those decisions.

**CARRIED**  
*Act 10*

## No Debate List

Canon Dr. Randall Fairey, Chair of the Resolutions Committee, presented the proposed No Debate List.

- A050 Amendments to Canon XXII (National Indigenous Ministry)
- A052 Canon XXIII (Anglican Military Ordinariate)
- A053 Housekeeping Amendments
- A070 Housekeeping Amendments
- A142 Liturgy Task Force – Future Work On Liturgical Texts
- A143 Liturgy Task Force – Liturgical Texts
- A144-R1 The Iona Report With Competencies For The Diaconate
- A150 Audited Consolidated Financial Statements of The General Synod of The Anglican Church of Canada
- A151 Audited Financial Statements – Consolidated Trust Fund
- A152 Audited Financial Statements of The Anglican Church of Canada Resolution Corporation
- A170 Investment Task Force Relationships
- A180 Continuing Education Plan of The Anglican Church of Canada
- A181 Self Insured Death Benefit Plan
- A182 General Synod Pension Plan
- A183 Lay Retirement Plan
- A184 Long Term Disability

## Introduction of Nominees for Prolocutor

The Primate reviewed Section 14 of the Constitution which outlined the responsibilities of the Prolocutor.

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

Nominees:

|                             |                                 |
|-----------------------------|---------------------------------|
| Ms. Cynthia Haines-Turner   | Diocese of Western Newfoundland |
| The Ven. Alan T. Perry      | Diocese of Edmonton             |
| The Very Rev. Peter A. Wall | Diocese of Niagara              |

## **Presidential Address**

Archbishop Fred Hiltz delivered the Presidential Address. (*See Appendix A*)

### **The Rt. Rev. Susan Johnson, National Bishop, Evangelical Lutheran Church in Canada**

Bishop Johnson brought greetings from the Evangelical Lutheran Church in Canada (ELCIC) our full communion partner. In her address the bishop outlined the four goals of the ELCIC's strategic plan: spirited discipleship, healthy church, compassionate justice and effective partnerships.

With the aid of a slide show Bishop Johnson made reference to the 500<sup>th</sup> anniversary of the Reformation. The ELCIC Reformation Challenge calls for the church to sponsor refugees, build up its schools in Jordan and the Holy Land, plant trees and raise money for the Lutheran World Federation Fund.

The Bishop stated that the Lutherans were making progress in growing as a healthy church after successfully navigating through divisions from previous years; in its pursuit of compassionate justice, by working on right relationships with Indigenous peoples, Syrian refugee family sponsorship and their ongoing work with Lutheran World Relief.

Bishop Johnson expressed gratitude for her continued friendship with the Primate and for the invitations she has received to participate in Anglican Indigenous Sacred Circle.

She concluded by recognizing the challenges before this Synod and the decisions that would be made. She assured members that whatever the outcome the ELCIC would continue to be a full communion partner, committed to walking together and striving to help liberate the world through God's grace.

### **Election of the Prolocutor – Results of the First Ballot**

|                              |           |
|------------------------------|-----------|
| The Ven. Alan Perry          | 35        |
| Ms. Cynthia Haines-Turner    | 115       |
| The Very Rev. Peter Wall     | <u>51</u> |
| Total number of ballots cast | 201       |

The Primate declared that Ms. Cynthia Haines-Turner was elected Prolocutor.

***Act 11***

## **Presiding Bishop Michael Curry, The Episcopal Church**

The Primate introduced the Presiding Bishop, the Most Rev. Michael Curry and noted that he was accompanied by the Rev. Canon Charles (Chuck) Robertson, Canon to the Presiding Bishop, and the Rev. Canon Michael Barlowe, Executive Officer of the General Convention.

In his introduction, the Primate also noted that the Presiding Bishop is the first African-American to be elected to the position and on the first ballot.

In his address to the General Synod, Bishop Curry applauded the work of our Primate and thanked him for his support at the sixteenth meeting of the Anglican Consultative Council (ACC-16). He noted that the people of the United States were struggling and asked how they could become a culture where human life is sacred. He asked how Anglicans should respond to the recent displays of violence in the United States, referring to the killings in Louisiana and Minnesota as well as the deaths of five police officers by sniper fire in Dallas, Texas. Each of those who died, he said, were children of God – as all human beings, made in the image and likeness of the Creator.

He concluded by telling Synod members that “whatever you do at Synod, do it in the name of Jesus.”

## **Auditor's Report and Financial Statements**

Moved by: The Most Rev. Colin Johnson  
Seconded by: Mr. Robert Dickson

That this General Synod approve the Audited Financial Statements of the General Synod of the Anglican Church of Canada, for the fiscal year ended December 31<sup>st</sup>, 2015; including transfers from Unrestricted Net Assets to Internally Designated Net Assets in the amount of \$395,330, be approved.

**CARRIED**  
*Act 12*

Moved by: The Most Rev. Colin Johnson  
Seconded by: Mr. Robert Dickson

That this General Synod approve the audited Financial Statements of the Anglican Church of Canada Consolidated Trust Fund for the fiscal year ended as at December 31<sup>st</sup>, 2015.

**CARRIED**  
*Act 13*

Moved by: The Most Rev. Colin Johnson  
Seconded by: Mr. Robert Dickson

That this General Synod approve the audited Financial Statements of the Anglican Church of Canada Resolution Corporation for the fiscal year ended as at December 31<sup>st</sup>, 2015.

**CARRIED**  
*Act 14*

## **Introduction of the Nominees for Deputy Prolocutor**

The Very Rev. Peter G. Elliott noted that nominees for Deputy Prolocutor must come from the House of Clergy.

### Nominees

|                                |                            |
|--------------------------------|----------------------------|
| The Rev. Dr. Lynne McNaughton, | Diocese of New Westminster |
| The Very Rev. Alan Perry,      | Diocese of Edmonton        |
| The Rev. Canon Robert Towler,  | Diocese of Huron           |
| The Very Rev. Peter Wall,      | Diocese of Niagara         |

## **Election of the Deputy Prolocutor – Results of the First Ballot**

|                               |           |
|-------------------------------|-----------|
| The Rev. Dr. Lynne McNaughton | 65        |
| The Very Rev. Alan Perry      | 43        |
| The Rev. Canon Robert Towler  | 29        |
| The Very Rev. Peter Wall      | <u>59</u> |
| Total number of ballots cast  | 196       |

## **Election of the Deputy Prolocutor – Results of the Second Ballot**

|                               |           |
|-------------------------------|-----------|
| The Rev. Dr. Lynne McNaughton | 88        |
| The Very Rev. Alan Perry      | 35        |
| The Rev. Canon Robert Towler  | 11        |
| The Very Rev. Peter Wall      | <u>72</u> |
| Total number of ballots cast  | 206       |

## **Election of the Deputy Prolocutor – Results of the Third Ballot**

|                               |           |
|-------------------------------|-----------|
| The Rev. Dr. Lynne McNaughton | 112       |
| The Very Rev. Peter Wall      | <u>95</u> |
| Total number of ballots cast  | 207       |

## **Election of the Deputy Prolocutor**

The Primate declared that The Rev. Dr. Lynne McNaughton was elected Deputy Prolocutor.

*Act 15*

## **Pension Committee**

### **Amendments to Canon XII and the Regulations – Continuing Education Plan**

Moved by: The Rt. Rev. Philip Poole  
Seconded by: The Rt. Rev. Stephen Andrews

That this General Synod approve amendments to the Continuing Education Plan (CEP) as approved by the Council of General Synod during the triennium (2013-2016).

**CARRIED**  
*Act 16*

*For text see Appendix B*

### **Amendments to the Self Insured Death Benefit Plan**

Moved by: The Rt. Rev. Philip Poole  
Seconded by: The Rt. Rev. Stephen Andrews

That this General Synod approve the amendments to the Self Insured Death Benefit Plan as approved by the Council of General Synod during the triennium (2013-2016).

**CARRIED**  
*Act 17*

*For text see Appendix C*

### **Amendments to the General Synod Pension Plan**

Moved by: The Rt. Rev. Philip Poole  
Seconded by: The Rt. Rev. Stephen Andrews

That this General Synod approve the amendments to the General Synod Pension Plan as approved by the Council of General Synod during the triennium (2013-2016).

**CARRIED**  
*Act 18*

*For text see Appendix D*

### **Amendments to the Lay Retirement Plan**

Moved by: The Rt. Rev. Philip Poole  
Seconded by: The Rt. Rev. Stephen Andrews

That this General Synod approve the amendments to the Lay Retirement Plan.

**CARRIED**  
*Act 19*

*For text see Appendix E*

## **Amendments to the General Synod Long Term Disability Plan**

Moved by: The Rt. Rev. Philip Poole  
Seconded by: The Rt. Rev. Stephen Andrews

That this General Synod approve the amendments to the General Synod Long Term Disability Plan as approved by the Council of General Synod during the triennium (2013-2016).

**CARRIED**  
*Act 20*

*For text see Appendix F*

The chair recognized the attendance of Col. the Rt. Rev. Nigel Shaw, Bishop Ordinary of the Anglican Military Ordinariate and the Rt. Rev. John Watton, Bishop of Central Newfoundland; the two most newly consecrated bishops in the Anglican Church of Canada.

## **Bishop Griselda Delgado del Carpio & Dr. José Bringas, Director of the Office of Missionary Development, Episcopal Church in Cuba**

Dr. Andrea Mann, Director of Global Relations introduced the delegation of leaders from the church in Cuba; Bishop Griselda Delgado del Carpio, the first women diocesan bishop in Cuba; Dr. José Bringas, Director of the Office of Development and Mission and their translator, the Rev. Canon Stuart Pike.

The leaders from Cuba addressed the Synod. Bishop Del Carpio outlined the history of the Episcopal Church of Cuba from its beginning through to the period following the Cuban revolution which saw the severing of relationships between the governments of Cuba and the United States, and the Cuban church separated from the Episcopal Church in the United States. What seemed to be a temporary solution – the establishment of a Metropolitan Council to connect the isolated Cuban church with the Anglican Communion in the 1960s – has continued for five decades. During that time their relationship with the Canadian church has encouraged them and given them confidence. Changes in the Americas have opened the prospect of returning to the Episcopal Church.

The Bishop spoke about how the Cuban church has redefined its vision, mission and strategic objectives. They have consecrated eight new churches, the number of ordained and lay leaders has increased, pastoral ministries with youth have been strengthened, and work with the elderly, with those with disabilities and persons struggling with alcoholism and other addictions has continued. There has been a great deal of growth in the Cuban church.

Dr. Bringas offered insight into the work of the development office and addressed the changes in the missionary development in which his office is involved. He affirmed that the community work is the essence of the missionary work and it is important that it be connected with development work. The funds and resources go where the capacities exist and the capacity has to be developed locally.

Dr. Mann highlighted an exciting initiative that brought together 25 Canadian and 25 Cuban Anglicans, the first international Justice Camp, based around the theme “Common Good: Promise of the Reign of God.” The camp was led by the dioceses of Cuba and Niagara. Through their experience together participants grew to better understand each other, their faith, and their commitment to justice in the world

At the conclusion the Primate added that we have a joint ministry agreement with the diocese of Cuba. It is such that through the Anglican Church of Canada is able to support the Cuban Church financially, including supplements to clergy stipends. We are able to provide for the diocese their ecumenical grant to the seminary in Matanzas and we support distance education for holistic mission.

The Primate noted the enormous challenges the Episcopal Church of Cuba has faced over the years and he praised the Bishop for her personal leadership and “absolute devotion” to the ministry that had been entrusted to her. He assured her the Canadian and Cuban churches would find creative ways to continue their special relationship.

## **Evening Session**

At the beginning of the evening session the Primate read a message from, Archbishop Francisco Manuel Moreno, Primate of Mexico. In his letter Moreno said Anglicans in Mexico were praying for the work of General Synod.

## **The Marriage Canon – Introduction**

The Primate introduced the process Synod would follow over the course of the meeting culminating with the first reading vote on resolution A051. He continued by reflecting on what brought us to where we are at this Synod.

In response to C003 of General Synod 2013 the Council of General Synod formed the Marriage Commission to undertake the work requested in the resolution and to report back to the Council. The resolution directed the Council of General Synod to prepare and present a motion at General Synod 2016 to change Canon XXI on Marriage to allow the marriage of same sex couples in the same way as opposite sex couples, and that this motion should include a conscience clause so that no member of the clergy, bishop, congregation or diocese should be constrained to participate in or authorize such marriages against the dictates of their conscience. This resolution will also include supporting documentation that:

- a. demonstrates broad consultation in its preparation;
- b. explains how this motion does not contravene the Solemn Declaration
- c. confirms immunity under civil law and the Human Rights Code for those bishops, dioceses and priests who refuse to participate in or authorize the marriage of same-sex couples on the basis of conscience; and
- d. provides a biblical and theological rationale for this change in teaching on the nature of Christian marriage.

The resolution was adopted by General Synod 2013 in Ottawa.

Council of General Synod asked the commission to carry out all the work requested in C003 and it asked the Commission for recommended wording of the enabling motion called for in General Synod Resolution C003 and a recommended wording of the conscience clause called for in General Synod Resolution C003.

The Primate along with the Officers worked together in naming the members of the Commission.

### *Membership of the Commission*

Canon Robert Falby (Chair), Toronto (*to June 2015*)

Archdeacon Bruce Myers (Clerk), National Staff (*now Coadjutor Bishop of Quebec*)

Dr. Patricia Bays, Ottawa

Rev. Kevin Dixon, Huron (*to November 2014*)

Rev. Dr. Paul Friesen, Nova Scotia and Prince Edward Island

Rev. Canon Paul Jennings, Nova Scotia and Prince Edward Island

Dr. Stephen Martin, Edmonton

Rt. Rev. Linda Nicholls, Toronto (*now Huron*)

The Most Rev. John Privett, Kootenay

For the Summary of the Commission's report *This Holy Estate* see *Appendix G*

The Commission members outlined the approach taken regarding the process.

1. An opportunity for theological reflection
  - a. Not a rubber stamp
  - b. Opportunity to freely reflect
  - c. It is more than a question of civil marriage or human rights- it requires theological reflection on the nature of marriage
  - d. The commissioners grew in their own understanding through this reflection
2. Prayerful consideration of responses
  - a. Church wide invitation
  - b. Invited particular submissions including all bishops and theological colleges
  - c. Indigenous voices were heard through individual submissions and by invited submission from Bishops Mark MacDonald, Lydia Mamakwa and Adam Halkett.
3. Among the consultations
  - a. Those with expertise on the Solemn Declaration
  - b. A legal opinion on the Conscience Clause
4. Conscience Clause – suggested wording – the following being added to section 11 of the Regulations
  - a. A minister shall not solemnize a marriage between persons of the same sex if:
    - i. The **diocesan synod** has enacted a Canon to prohibit the solemnization of marriages between persons of the same sex in the churches and other

- places of worship in the diocese by any bishop or member of the clergy licensed in the diocese;
- ii. The **diocesan bishop** has issued a written and public direction prohibiting the solemnization of marriages between persons of the same sex in the churches or other places of worship in the diocese by any bishop or member of the clergy licensed in the diocese; or
  - iii. The **congregation** has passed a resolution at a duly constituted meeting of the congregation prohibiting the solemnization of marriages between persons of the same sex in the congregation's church or other place of worship.
- b. *(Canon XXI already contains a conscience clause for clergy as stated here)*  
Provided that none of the provision of paragraph 11e) applies, where a minister under paragraph 11d) declines for reasons of conscience to solemnize a marriage between two persons of the same sex, the minister shall refer the persons to another priest and permit that priest or another priest to solemnize the marriage in the minister's church or other place of worship.

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

1. What is your overall impression of the report?
2. What does marriage mean for you?
3. Has your understanding of marriage changed in your lifetime?

Questions for clarification from the table groups were collected and given to the commissioners. The commissioners determined if they could answer the question or if it should go to the chancellor. All questions were answered during Synod.

## Night Prayer

The work of the day concluded with Night Prayer.

## SATURDAY, JULY 9, 2016

The session began with Morning Prayer and Bible Study.

The Primate was in the chair.

## Morning Session

Before the members moved into neighborhood groups to continue discussion on the Marriage Canon Resolution the Primate asked members to remember where the motion came from.

The Marriage Commission, as it was instructed, gave its report to the Council of General Synod. It is the resolution from Council that you are discussing. It is the Council that is bringing the resolution to Synod and not the commission. Council was directed by General Synod 2013 to do the work and it is Council that brings A051 to Synod. The commissioners presented the resolution to Council and Council took ownership of it.

The focus of the conversations was on marriage not orientation or blessing of same sex unions/partnerships. It was about marriage.

The question the groups were working with was *What is your personal hope for this motion and about our consideration of this motion and what is your fear?*

There was a second question: *Some people will leave this Synod disappointed or upset what will be the cost to you or your church community?*

The Chancellor reminded the members of the motion that was before Synod. He affirmed that the work before the members was given to us by General Synod 2013 when it passed resolution C003. That was found in the report from the commissioners *This Holy Estate (Appendix G)*

Members were reminded of the General Synod 2016 Norms

1. We will grant that as people of faith we are all sincere in our beliefs, including our reverence for Holy Scripture.
2. We will know that people of diverse sexuality and gender identities are present.
3. We will value inclusion and strive for greater understanding of each other.
4. We will speak in the first person.
5. We will not use language known to be offensive to others.
6. We will respect the right of people to speak of their own experiences.
7. We will respect the privacy of others.
8. We will ask no questions that we are not prepared to answer ourselves.
9. We will stay present to the conversation and refrain from e-distractions.

## **Afternoon Session**

### **Presentation of the Council of the North**

The Rt. Rev. Michael Hawkins, Chair of the Council of the North and the Rt. Rev. Lydia Mamakwa, Vice-chair along with various members of The Council took to the stage. Bishop Hawkins gave an overview of the history of the Council emphasizing that northern ministry has always been a ministry of the whole church.

To help understand the situation he continued by saying that the boundaries of the Council of the North make up 85% of the physical geography of Canada while its population makes up only 15% of the total population of the country. The northern dioceses that make up the Council of the

North face challenges such as isolation, harsh weather, poverty and the legacy of the residential schools.

Anglican leaders engaged in northern ministry proceeded to share five stories with the General Synod.

1. Bishop Stephen Andrews and Bishop Lydia Mamakwa described how the Diocese of Algoma and the Indigenous Spiritual Ministry of Mishamikoweesh have partnered together for urban Indigenous ministry in Thunder Bay, Ontario. Anglicans in this city provide pastoral care and hospital visits to the large Indigenous population that has moved from rural areas for work or school. There is also support for those who have travelled to the city for health care.
2. Executive Archdeacon Sam Rose of the Diocese of ENL and Dean Iain Luke of the Diocese of Athabasca spoke about ministry to oil workers in northern Alberta who have moved from Atlantic Canada. There is a sense of dislocation with migrant workers. These workers identify strongly with their home parishes back east so it makes it difficult for them to identify with parishes in Alberta. We need to encourage them to continue their worship in Alberta yet stay connected to their home parishes.
3. Bishop Barbara Andrews gave an historical sketch of the Territory of the People. The original diocese, Cariboo ceased to exist as a diocese in 2001, was named the Anglican Parishes of the Central Interior (APCI) under the jurisdiction of the Metropolitan and is now called the Territory of the People. They are struggling to find ways of continuing and wanted to move forward in a new way with a focus on reconciliation and rebuilding the church. Bishop Barry Clark (Montreal) and Bishop Gordon Light (APCI) signed a covenant of partnership and mutual support. They are now forming parish to parish partnerships.
4. St. Matthew's Anglican Church in Ottawa has partnered with the Council of the North in a suicide prevention program. They have also partnered with a parish in a remote northern community, establishing a close relationship with St. Thomas's Anglican Church in Moose Factory, Ontario. Parishioners from St. Matthew's traveled to Moose Factory for a weekend where they learned about the northern way of life, shared meals, stories, and prayer.
5. Bishop Larry Robertson of the Diocese of Yukon discussed the challenges of isolation in his diocese and the serious financial struggles it has faced in the years since the decline of the mining industry. Faced with a declining number of stipendiary clergy, the diocese has found innovative ways to continue its northern ministry. Bishop Robertson highlighted the ministry of presence program, in which retired lay people from Southern Canada have lived and ministered in the Yukon for a minimum of one year. He praised the ministers of presence as a blessing for the diocese.

After thanking the Council, the Primate encouraged members that in the spirit of this Synod, “You are My Witnesses”, we might look at trying to multiply the number of relationships between and among dioceses within Canada to support the ministry in the north.

## **The Rt. Rev. Jordan Cantwell, Moderator, United Church of Canada (UCC)**

Moderator Cantwell brought greetings from the United Church of Canada expressing her gratitude for the invitation to attend as a witness, partner and ecumenical friend. The United Church entered into a relationship of full communion with the United Church of Christ and look to the Anglican Church for inspiration. She also expressed the commitment of the United Church to stand alongside the Anglican Church regardless of the decisions being made at this Synod.

The moderator referred to reconciliation between Indigenous and non-Indigenous peoples as the most important and urgent area of witness for the churches. She stressed the importance of ensuring Indigenous communities such as Fort Chipewyan are given the same care and attention as the largely non-Indigenous communities such as Fort McMurray when disasters happen. We as churches also need to be a prophetic voice in this country, we need to be leaders to recognize the injustices. We need to be grounded together to be Christ's witnesses in this world.

In thanking Bishop Cantwell the Primate acknowledged that our closest partner at the table regarding the Truth and Reconciliation work was the United Church. He expressed his hope that the two churches would continue to walk together and respond to the TRC Calls to Action.

## **The Most Rev. Dr. Josiah Atkins Idowu-Fearon, Secretary General, Anglican Communion**

Archbishop Idowu-Fearon brought greetings on behalf of the Anglican Communion, in particular from the Archbishop of Canterbury, Justin Welby and the Community of St. Anselm, who were upholding the General Synod in prayer.

He began by reminding members of the continued contributions of the Anglican Church of Canada to the Anglican Communion. Most recently, Canadian bishops were present at the Seventh Consultation of Anglican Bishops in Dialogue in Accra, Ghana May 25-29, 2016.

In the midst of concerns among members of General Synod over how changes to the marriage canon might be received among other Anglican provinces, Archbishop Idowu-Fearon discussed statements from successive Primates Meetings that vigorously condemned both homophobia and governments that have criminalized homosexuality with punishments that include imprisonment and even the death penalty.

He also spoke of the 2016 Anglican Consultative Council meeting which took place April 8-19 in Lusaka, Zambia, which affirmed the commitment of the Primates of the Anglican Communion to walk together.

## **2016 Anglican Consultative Council (ACC-16) – Report**

Suzanne Lawson and Bishop Jane Alexander, both delegates to ACC-16 along with General Secretary Michael Thompson presented their report on the meeting in Lusaka, Zambia. The

absence of Nigeria, Uganda and Rwanda at the meeting was noted. They emphasized the presence of the Holy Spirit at the meeting working through people with different cultures, views, and ways of being and following Christ.

They discussed the work of the international Anglican Alliance, which seeks to create a world free of poverty, suffering, conflict and injustice. Anglican networks working towards justice include Anglican Peace and Justice Network, Anglican Communion Safe Church Network, Anglican Communion Environmental Network, Anglican Indigenous Network, Anglican Health Network, International Anglican Women's Network, Anglican Network for Inter Faith Concerns, International Anglican Family Network, Réseau Francophone de la Communion Anglicane, Anglican Witness – Evangelism and Church Growth and Anglicans at the UN.

Table groups engaged in approximately 15 minutes of discussion on three questions: What's important to you about the communion? What's new to you? What do you want to share with those at home?

## **Jerusalem Partnership: Companions – The Rev. Canon Richard LeSueur**

The Rev. Canon Richard LeSueur, a member of the advisory council of the Canadian Companions of the Episcopal Diocese of Jerusalem spoke about the close relationship we have with the Jerusalem diocese.

In summary Canon LeSueur brought to life the history of association with the Diocese of Jerusalem. He noted that the Anglican Church of Canada has forged and renewed, for more than a decade, a special church-to-church partnership with the Episcopal Diocese of Jerusalem. By actions of General Synod, the leadership of Primate, Fred Hiltz, and by mutual partnership visits a significant relationship has formed. The recent creation of "The Canadian Companions of Jerusalem" (GS 2010), the annual observance of "Jerusalem Sunday" (GS2013), and the development of resources for "Jerusalem Sunday" posted on the National website, have opened avenues for Anglicans across the country to become more engaged with this partner church, and directly participate in supporting our Christian brothers and sisters in the biblical lands.

In closing Mr. LeSueur encouraged the members of Synod and Anglicans across the country to become a "Companion of Jerusalem," observe "Jerusalem Sunday," pray for the peace-makers, and remember the saints in Jerusalem.

## **Fort McMurray Wildfire and Evacuation – update**

In May of 2016 a large wildfire resulted in the evacuation of 12 communities in the Fort McMurray area. Fire destroyed nearly 10 percent of the city and forced more than 100,000 people from their homes.

Bishop Fraser Lawton thanked the Diocese of Edmonton and the Diocese of Calgary which had helped support the evacuees and made parishes available as temporary homes. People from across the country were reaching out to help. Emergency funds were received through the Primate's office as well as the Primate's World Relief and Development Fund. Gratefully the church's buildings were still intact and being used for worship again.

## **Provincial Caucuses**

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

## **THE COUNCIL OF GENERAL SYNOD 2016-2019**

|                   |                               |
|-------------------|-------------------------------|
| Primate           | The Most Rev. Fred Hiltz      |
| Prolocutor        | Ms. Cynthia Haines-Turner     |
| Deputy Prolocutor | The Ven. Dr. Lynne McNaughton |
| Chancellor        | Canon David P. Jones          |
| General Secretary | The Ven. Dr. Michael Thompson |

### **Elected Members:**

#### ***Province of British Columbia and Yukon***

|                              |        |   |
|------------------------------|--------|---|
| Ms. Dale Drozda              | Youth  | Anglican Parishes of the Central Interior |
| Ms. Melanie Delva            | Laity  | New Westminster                           |
| Canon Dr. Randall Fairey     | Laity  | Kootenay                                  |
| The Rev. Clara Plamondon     | Clergy | British Columbia                          |
| The Rt. Rev. Larry Robertson | Bishop | Yukon                                     |

#### ***Province of Canada***

|                              |                  |                                   |
|------------------------------|------------------|-----------------------------------|
| Ms. Rachel Barrett           | Youth            | Fredericton                       |
| Mr. Larry Renouf             | Laity            | Western Newfoundland              |
| Ms. Katie Puxley             | Laity            | Nova Scotia & PEI                 |
| The Rev. Canon David Burrows | Clergy           | Eastern Newfoundland and Labrador |
| The Rt. Rev. Bruce Myers     | Coadjutor Bishop | Quebec                            |

#### ***Province of Ontario***

|                                |        |          |
|--------------------------------|--------|----------|
| Ms. Siobhan Bennett            | Youth  | Niagara  |
| Canon Grace Delaney            | Laity  | Moosonee |
| Ms. Susan Little               | Laity  | Niagara  |
| The Rev. Canon Kevin Robertson | Clergy | Toronto  |
| The Rt. Rev. John Chapman      | Bishop | Ottawa   |

## ***Province of Rupert's Land***

|                             |        |                |
|-----------------------------|--------|----------------|
| Mr. Graham Ward             | Youth  | Rupert's Land  |
| Mr. Jason Antonio           | Laity  | Qu'Appelle     |
| Dr. John Rye                | Laity  | Saskatchewan   |
| Ms. Lucy Young              | Laity  | Arctic         |
| The Rev. Vincent Solomon    | Clergy | Rupert's Land  |
| The Rt. Rev. Fraser Lawton  | Bishop | Athabasca      |
| The Rt. Rev. Mark MacDonald | Bishop | Mishamikoweesh |

## ***Anglican Military Ordinariate of Canada***

Lt. Cmdr. The Rev. Beverly Kean Newhook

Clergy

Moved by: The Very Rev. Peter G. Elliott  
Seconded by: Ms. Susan Winn

That this General Synod elects the members selected by provincial caucuses, and the Anglican Military Ordinariate as members of the Council of General Synod, 2016-2019.

**CARRIED**  
*Act 21*

# Night Prayer

The work of the day concluded with Night Prayer.

**SUNDAY, JULY 10, 2016**

# Morning Worship

Celebration of the Holy Eucharist was led by Bishop Mark MacDonald as Chief Celebrant assisted by Indigenous clergy and laity. Bishop Lydia Mamakwa preached. The celebration included scripture in Inuktitut and Oji-Cree.

## **Afternoon Session**

## **Where We Are Today: Twenty Years After the Covenant**

The Venerable Sidney Black, Diocese of Calgary provided an update on the progress that Indigenous peoples in our Church have made towards self-determination. Archdeacon Black read the summary statement of the draft document *Where We Are Today: Twenty Years after the Covenant, an Indigenous Call to the Church*. He outlined the document in terms of elders seeking the peace Indigenous Peoples know through their ceremonies, way of life, rituals, and concern for ecology and extending a hand in friendship. Table groups were then asked to answer

the questions: What do you find exciting about this document, and what do you find challenging about this document?

Members were given the opportunity to ask questions or seek clarification.

## **Ms. Tina Keeper, TRC Honorary Witness**

Ms. Tina Keeper, a Cree activist, producer, actress, and former Member of Parliament for Churchill, Manitoba addressed the Synod.

Ms. Keeper emphasized the pride she felt as a Cree woman and emphasized the social and economic problems facing many Indigenous communities today. Reconciliation between Indigenous and non-Indigenous Peoples is not just a moral obligation but it is an integral part of how Canada would move forward into the future.

## **Commissioning of the Primate's Council of Elders and Youth**

Archbishop Hiltz described how Call to Action #48 from the Truth and Reconciliation Commission had called on church parties to the Indian Residential Schools Settlement Agreement to formally adopt and comply with the United Nations Declaration on the Rights of the Indigenous Peoples and to issue a statement by March 31, 2016 declaring how they would implement the UN declaration.

Our church was able to respond to the call, continued the Primate, by March 19. In the Mohawk Chapel on Six Nations Territory he delivered, on behalf of our Church, our statement with respect to our commitment to the UN declaration. We were committed to forming a Council of Indigenous Elders and Youth to help the church live out its response to Call to Action #48 in consultation with the National Indigenous Anglican Bishop and to do that with integrity. The Primate then presented the members of the Council:

- Archdeacon Sidney Black, member of ACIP and named a Wisdom Keeper by ACIP;
- Judith Moses, consultant and lay reader & board member of PWRDF;
- Canon Laverne Jacobs, retired priest, former coordinator of Indigenous Ministries, member of the Primate's Commission on Discovery, Reconciliation and Justice and member of ACIP;
- Danielle Black, filmmaker and graduate of Adam Beach Film Institute;
- Aaron Sault, graduate of Trent University, lay reader preparing to study at Vancouver School of Theology;
- The Rev. Leigh Kern, graduate of Yale Divinity School and curate at St. James Cathedral, Toronto

The Primate commissioned the council in prayer and anointed each with oil to seal their ministry. Members of General Synod in turn promised to do everything within their power to help the members of the council in their ministry.

## **Report of the Primate's Commission on Discovery, Reconciliation and Justice**

At General Synod 2013 the Primate announced his intention to establish a commission of Indigenous and non-Indigenous members from across Canada to respond to the UN's Declaration on the Rights of Indigenous People (UNDRIP). The Commission shared the report provided to the members of which its purpose is to review the Church structure to dismantle the effects of the Doctrine of Discovery on the life of the church and to formulate a plan for reconciliation and to assess and work towards injustices in First Nation's communities.

Two members of the Commission, Joyce Henry and Dixie Bird, expressed their thoughts. Henry urged members of General Synod to take the report as an invitation to commit their whole lives to the work of right relations between Indigenous and non-Indigenous people. Bird described the situation in her home community revolving around health, rising suicide rates, addictions, and growing despair among youth. She asked members of Synod to keep her community in their prayers.

The Primate spoke about different gestures in relation to reconciliation. He distinguished between gestures *toward* reconciliation, gestures *of* reconciliation, and gestures *in* reconciliation. The 1993 apology by then Primate Michael Peers was an example of a gesture toward reconciliation.

A gesture *of* reconciliation was found in the words by Bishop Gordon Beardy to Archbishop Peers at General Synod 2001 in which Beardy, a residential school survivor himself, expressed his forgiveness of the church.

A gesture *in* reconciliation, continued the Primate, is seen in the appointment of National Indigenous Anglican Bishop Mark MacDonald at General Synod 2005. It was a sign of a new beginning, new hope, and a new way of walking together and being church. Another example of a gesture *in* reconciliation was the establishment of the Indigenous Spiritual Ministry of Mishamikoweesh in 2013. The Primate expressed his hope that the establishment of the Council of Indigenous Elders and Youth would serve as another gesture to keep the church moving forward.

Archbishop Terry Finlay invited table groups to discuss two questions: How do you define reconciliation, and how do you use your knowledge of reconciliation? Following the discussion Archbishop Finlay commended the interim report of the Primate's Commission to the members, setting out a timeline for the recommendations running up to July 31, 2017.

## **The Mission Statement, Goals and Objectives and the unique features of a Confederacy of Indigenous Spiritual Ministry within the Anglican Church of Canada**

Indigenous Ministries Coordinator the Rev. Canon Virginia (Ginny) Doctor offered a presentation describing the vision for a fifth ecclesiastical province, to be known as the Confederacy of Indigenous Spiritual Ministry within the Anglican Church of Canada.

The Anglican Church of Canada has been in a relationship with Indigenous peoples since 1753. For the century following Confederation the Anglican church ran 26 of the 80 church-run residential schools and between 50,000 and 100,000 Aboriginal children attended those schools. Across this country there are approximately 225 congregations that have all or nearly all Indigenous membership. There are some 130 Indigenous Anglican priests in Canada; many who work on a non-stipendiary or volunteer basis.

Canon Doctor presented a dream of a church in both remote and urban areas, a church that ministered to the homeless, people from all corners of the earth, and a church that welcomed people regardless of sexual orientation. In summary she spoke of the dream, of a church inside prison walls and rehabilitation centres, a church on the riverbank and in the wilderness, that was as concerned with societal healing as individual healing, and that aimed to confront social, economic and political ills, especially those impacting Indigenous people.

Canon Doctor invited past Indigenous Ministries' coordinators Laverne Jacobs and Donna Bomberry to expand on the vision. They spoke of the unique culture of Indigenous Anglicans and the desire to create a better future for generations to come.

Bishop Mark MacDonald read the five goals from the draft mission for a fifth ecclesiastical province. The five goals represent an 'indigenized' form of the Marks of Mission.

Canon Doctor subsequently addressed a second document, *Unique Features of a Confederacy of Indigenous Spiritual Ministry*. The document is the result of consultations on how Indigenous people could become spiritually fulfilled, and how Indigenous Anglicans could heal broken hearts and tell people about their faith.

The 13 features of a Confederacy of Indigenous Spiritual Ministry included:

1. Appropriate resources for leadership formation including respect for the Indigenous community's call to spiritual leadership;
2. Indigenous ordination canons and appropriate training for ministry;
3. Incorporation of traditional ceremonies and teachings into liturgy, e.g. naming ceremony with baptism;
4. High value on Elders and Youth;
5. Cultural structure, structures that fit the community;
6. Better relationships between Indigenous communities and settler communities;
7. More authority for National Indigenous Anglican Bishop;

8. Circular leadership, shared leadership that is one of equity, and the gifts and talents of all are honoured and utilized;
9. Meaningful prayer books and hymnals. Hymns in ‘Common Praise’ are difficult to sing, words in the Book of Common Prayer may be foreign to the Indigenous community;
10. Ministry plans grounded in the baptismal covenant, the five Marks of Mission and the Seven Traditional Teachings are the basis for responding to crises in our communities and in making justice;
11. Stronger focus on stewardship of the land, using the Creator’s gifts to sustain mission and ministry;
12. Church to Nation relationship, respecting and honouring Indigenous secular leadership; and
13. High value on healing from historical trauma and other trauma prevalent in our Indigenous communities.

At the conclusion of the presentation the Primate described the many lessons of the afternoon, the reminders of the sad history of residential schools and the Doctrine of Discovery, but also moments of apology, hope, healing, journeying together in the spirit of the 1994 covenant, and finally the presentations on the mission statement and principles around the Confederacy of Indigenous Spiritual Ministry within the church.

## **Statement of Affirmation**

Moved by: Ms. Cynthia Haines-Turner, Deputy Prolocutor  
 Seconded by: The Ven. Dr. Harry Huskins, Prolocutor

That this General Synod affirms that, as our journey with Indigenous peoples continues, we remember the Covenant of 1994 and we receive with joy the Mission Statement for an Indigenous Anglican Spiritual Ministry within the Anglican Church of Canada of 2016. We give thanks to God for the journey we have made so far and call on the Anglican Council of Indigenous Peoples and the Council of General Synod to lead the whole Church, as the Covenant prayer says, “to speak the truth in love and to walk in God’s way towards justice and wholeness.”

**CARRIED**

*Act 22*

## **Evening Session**

The proceedings for the day concluded with a Gospel Jamboree.

## **MONDAY, JULY 11, 2016**

The session began with Morning Prayer and Bible Study.

The Primate was in the chair.

## **Orders of the Day**

Ms. Melissa Green, Chair of the Agenda Committee, reviewed the Orders of the Day.

## **Report of the Nominating Committee**

Moved by: The Very Rev. Peter G. Elliott  
Seconded by: Ms. Susan Winn

That this General Synod adopt the Report of the Nominating Committee for membership on Standing and Coordinating Committees 2016-2019.

**CARRIED**  
*Act 23*

\*Member of Council of General Synod

### **Pension Committee**

|                                |        |               |
|--------------------------------|--------|---------------|
| Mr. Robert Dickson             | Laity  | BC & Yukon    |
| Mrs. Shara Golden              | Laity  | Canada        |
| The Ven. Samuel Rose           | Clergy | Canada        |
| The Ven. David Selzer          | Clergy | Ontario       |
| The Rt. Rev. David Irving      | Bishop | Rupert's Land |
| The Rt. Rev. Mary Irwin-Gibson | Bishop | Canada        |

### **Financial Management Committee**

|                            |        |                 |
|----------------------------|--------|-----------------|
| Mr. Paul Rathbone          | Laity  | Ontario         |
| The Rev. Trevor Freeman    | Clergy | BC & Yukon      |
| The Rev. Leo Martin        | Clergy | Canada          |
| The Rt. Rev. Fraser Lawton | Bishop | Rupert's Land * |

### **Anglican Journal Coordinating Committee**

|                            |        |               |
|----------------------------|--------|---------------|
| Mrs. Cathy Wozlowski       | Laity  | BC & Yukon    |
| The Rev. David Harrison    | Clergy | Ontario       |
| The Rt. Rev. William Cliff | Bishop | Rupert's Land |

### **Communications and Information Resources Coordinating Committee**

|                             |        |               |
|-----------------------------|--------|---------------|
| Mr. Ian Alexander           | Laity  | BC & Yukon    |
| Mrs. Margaret Marschall     | Laity  | Rupert's Land |
| The Very Rev. James McShane | Clergy | Ontario       |

## **Faith, Worship and Ministry Coordinating Committee**

|                        |        |         |
|------------------------|--------|---------|
| Ms. Sandra Bender      | Laity  | Canada  |
| The Rev. David Giffen  | Clergy | Ontario |
| The Rev. Dr. Jay Koyle | Clergy | Ontario |

## **Partners in Mission Committee Coordinating**

|                          |        |            |
|--------------------------|--------|------------|
| Mrs. Jennifer Pring      | Laity  | BC & Yukon |
| The Rev. Robert Camara   | Clergy | Canada     |
| The Ven. Charlene Taylor | Clergy | Canada     |

## **Public Witness for Social and Ecological Justice Coordinating Committee**

|                              |        |               |
|------------------------------|--------|---------------|
| Ms. Audrey Lawrence          | Laity  | Ontario       |
| The Rev. Canon David Burrows | Clergy | Canada*       |
| The Rt. Rev. Jane Alexander  | Bishop | Rupert's Land |

## **Resources for Mission Coordinating Committee**

|                             |        |               |
|-----------------------------|--------|---------------|
| Mr. Glen Mitchell           | Laity  | BC & Yukon    |
| The Ven. Jane Humphreys,    | Clergy | Ontario       |
| The Ven. Geoffrey Woodcroft | Clergy | Rupert's Land |

## ***Marriage Canon Feedback & Neighborhoods Group Discussion #2***

The commissioners responded to questions that had been directed to them following the first session of the neighborhood groups about the pending canonical amendment to the Marriage Canon.

The Chancellor responded to technical and legal questions raised by the previous discussion groups. He stated that the conscience clause in the resolution is aptly sufficient. The Chancellor also confirmed that no congregation/parish/priest can opt in to perform the solemnization of a same-sex marriage if the diocese has decided not to allow the performance of such a marriage.

The Primate addressed questions and concerns about the membership of the Commission on the Marriage Canon and their work as well as the representation of Indigenous people. He also reminded members that as they prepared again to discuss the amendment to the canon they were only to discuss the canon and its amendment and not sexuality. Members of General Synod broke into neighborhood discussion groups to speak together about the proposed changes to the marriage canon.

## **Afternoon Session**

### **The Most Rev. Francisco de Assis da Silva, Primate of Brazil**

General Synod Global Relations Director Andrea Mann introduced Bishop Francisco de Assis da Silva, Primate of the Anglican Episcopal Church of Brazil (Igreja Episcopal Anglicana do Brasil, or IEAB)

The Primate of Brazil began his presentation with a short video about the diversity of the Brazilian church both theologically in its range of Protestant and Anglo-Catholic tradition as well as in its inclusive nature, particularly with respect to LGBTQ individuals.

Bishop da Silva described the Brazilian church, now in its 126<sup>th</sup> year, as proactive and progressive in terms of its politics and gender policies, having begun ordination of women 31 years ago.

He continued by saying that the Anglican Church in Brazil and the Anglican Church of Canada maintain a strong companionship based on three core principles: telling the truth, trusting each other and continuing conversations at the table together. He affirmed that it doesn't matter if we have different ideas; what is important is that we stay at the table together.

### **Investment Principles**

General Secretary, Michael Thompson introduced three guest speakers who offered presentations on sustainable investment practices and principles for the church.

#### **Natan Obed**

Members of Synod heard from Mr. Obed, president of the Inuit national organization, Inuit Tapiriit Kanatami. The work of the organization includes research, advocacy, public outreach and education on the issues affecting the Inuit population. He described the impact of climate change on the Inuit people and the future of a traditional Inuit way of life.

#### **The Very Rev. Ken Gray**

Dean Gray is co-chair of the Creation Matters working group and president of the Anglican Communion Environmental Network. In his opening comments Gray referenced the 5<sup>th</sup> Mark of Mission – to strive to safeguard the integrity of creation, and sustain and renew the life of the earth. He stated that unless we make investment in just ways of doing things climate change will be upon us. The non-binding accord aims to keep global warming below 2°C this century.

#### **Kevin Thomas**

The third speaker was Kevin Thomas, director of shareholder agreement at the Shareholder Association for Research and Education (SHARE). He acknowledged the challenges that we face noting that there is no single approach. We have a responsibility to grapple with these challenges together.

The General Secretary thanked the three speakers and assured them of a resolution coming forward to deal with this work.

## **Legislative Session – Resolution on the Marriage Canon – Debate and Vote**

The Primate began the session with prayer.

The Chancellor, in referencing his Memorandum detailed the legal and procedural aspects of amendments to the resolution and the voting of the resolution.

He stated that once the motion had been moved and seconded here it would then be owned by this Synod and amendments could be made to the motion.

He also commented on how motions to vote by diocese were to occur and that abstentions are not to be counted. He noted that any canonical amendment required a 2/3 majority affirmative vote in each order (Bishops, Order of Clergy, Order of Laity) for the first reading. If successful, the resolution would then return to provincial and diocesan synods for consideration – not consent – over the next triennium before being presented to General Synod 2019 for a second reading.

*For text of the Chancellor's Memorandum see Appendix H*

Motion:

Moved by: The Rev. John VanStone  
Seconded by: The Rt. Rev. Melissa Skelton

That this General Synod requests the voting on the Marriage Canon is conducted using clickers only.

**CARRIED**

Members spoke at length in plenary. Two amendments to Resolution A051 were moved.

Amendment A051-R1

Moved by: The Most Rev. Colin Johnson  
Seconded by: The Very Rev. Peter G. Elliott

That this General Synod:

Paragraph 3 of Motion A051 be deleted and replaced with the following clause:

3. The following be added 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.

**CARRIED**

Resolution A051 would then read:

Moved by: The Ven. Dr. Harry Huskins  
Seconded by: Ms. Cynthia Haines-Turner

That this General Synod:

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 word “partners” for the “husband and wife”;
  - (c) in section 16 a) of the Regulations, substitute “the parties to the marriage” for “a man and a woman”;
  - (d) in section 17 b) of the Regulations, substitute “the partners” 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 A051-R2

Moved by: The Very Rev. Peter G. Elliott  
Seconded by: The Rev. Canon Bruce Bryant-Scott

That this General Synod:

In Paragraph 2 b) and d) of Motion A051, the word “partners” be changed to “parties to the marriage”

**CARRIED**

Resolution A051 would then read:

That this General Synod:

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 parties to the marriage” for the “husband and wife”;
- (c) in section 16 a) of the Regulations, substitute “the parties to the marriage” for “a man and a woman”;
- (d) in section 17 b) of the Regulations, substitute “the parties to the marriage” for “husband and wife”.

With 3 and 4 to follow.

After lengthy discussion of the amended resolution, the Primate asked the mover, the Venerable Dr. Harry Huskins, if he wished to speak to the motion; he declined. The Primate commented that the vote required a two-thirds majority in each order.

Before the vote took place, there was a point for clarification from the floor.

“If we vote in the affirmative for this resolution it says that we will have three years of study before we bring this to the next General Synod. Does that mean that there will be no same gender marriages in that time?”

The Chancellor responded. “What that means is that the Canon will not become effective until second reading is given. If you read the last paragraph of my memorandum, you will have seen that there are some questions about the extent of the existing Canons. There’s no prohibition in it against same sex marriage.”

|                  | In Favor | Opposed | Percentage in favor |
|------------------|----------|---------|---------------------|
| Order of Clergy  | 51       | 26      | 66.23               |
| Order of Laity   | 78       | 30      | 72.22               |
| Order of Bishops | 26       | 12      | 68.42               |
| Abstentions      | 7        |         |                     |

**DEFEATED**

The resolution did not pass with a 2/3 majority in each order. The Order of Clergy required a vote of 52 in favor to meet that mark and only 51 votes were cast in the affirmative.

## **Point of Order**

As Synod had not adjourned for the evening, the Rt. Rev. John Chapman rose on a point of order and requested a recount of the A051-R2 vote based on Rule 21 of the Rules of Order and Procedure. Resolution A051-R2 was defeated by one vote.

The Chancellor read Rule 21: Finality of Decision: *A question being once determined shall not again be drawn into discussion in the same session, without the consent of two-thirds of the members present voting as provided in Rule of Order 18(b).*

The Chancellor determined that the request by Bishop Chapman is effectively a reconsideration of the resolution and in order to do that it will require a two-thirds vote of the whole House in favor.

Motion:

Moved by: The Rt. Rev. John Chapman  
Seconded by: The Ven. David Selzer

That the House give consent to reconsider the vote of A051-R2.

*Note: According to Rule 21 this motion is not debatable and requires a 2/3 majority across the House of all members present.*

**DEFEATED**

## **Night Prayer**

The work of the day concluded with Night Prayer.

**TUESDAY, JULY 12, 2016**

## **Orders of the Day**

Following the Orders of the Day Hanna Alexie, Mary Snowshoe and Daniel Peters asked permission to sing a prayer with Synod.

## **Community Reflection**

The Primate addressed Synod to thank them for the previous day's work and to acknowledge the care they took with the work.

*We had a long day yesterday, a very lengthy debate on a resolution with over 60 people speaking to it. I want to say thank you to all members of Synod for your perseverance, your patience, and respect for one another, your efforts in spite of weariness to listen to one another. I had a sense*

*as I was listening to the debate very carefully that in fact many of us learned a lot. We heard in the debate yesterday afternoon people's passions, people's longings, the tragedies in people's lives, a yearning for recognition of their beauty and their dignity, their worth, longings for equality. We also heard great yearnings for the Church, for our unity with one another even in the face of our deep, deep differences. I think I heard people in the course of the debate sounding notes of hope that we might as Church might model a different way of disagreement than we see in much of the world.*

*I also heard in the midst of the debate some deep frustration over the way in which we wrestle through discernment in making major decisions in the life of the Church; some frustration with process, some frustration with the fact that we do so well when we're in circles. We listen, learn and discern and pray together. Then we kind of come together and then when we come to our way, our way of governance we sometimes find ourselves very much being pulled apart.*

*I want to say that I didn't have any sense last night that people were claiming victory. When the result of the vote was announced there was a silence that fell over this Synod which was palpable. Many of us struggled through Evensong, many of you wept through Evensong and from a variety of perspectives. A number of people stayed in this hall last night afterwards. I saw some diocesan groups gathered round tables praying together. I saw people simply embracing one another. And I mean people from very different theological perspectives not just those who we might say are like-minded and like-hearted on this issue of same sex marriage. There was no one big gathering in the hall but all kinds of little gatherings; people talking to one another, people praying together and I'm sure that went on in the reception perhaps down in the prayer room too. People were in here until quarter to twelve.*

*One of the things that was clear in the conversations that I was part of and in a conversation this morning with those that have the responsibility of doing the final shaping this agenda for the day is that – we as a Synod – our work on this matter is not done. And it is not sufficient for us to simply say we dealt with the resolution period because we are the Anglican Church of Canada in this room. And we need to think now – what now? What do we say when we go home? A number of bishops have already released statements of their own and that is indeed their prerogative as the diocesan bishop. I will prepare a pastoral letter to the Church by end of day on Thursday should people wish to have it read in their parishes on Sunday. But we have some unfinished work.*

Following his reflections, the Primate asked Synod members to address the following:

*What now? Pastorally, prophetically, and structurally.*

*The pastoral conversation might be around – what are the pastoral implications of our decision? What might they be in your context? What are they for the whole Church?*

*Prophetically: when we reflect on how we did our work and in the course of preparations for yesterday; what does it say about how we did our work? What kind of a witness do we want to bear as a faith response to the Gospel?*

*Do you have anything you want to say as members of General Synod about structures and governance and how we might want to consider our decision making process?*

*We feel we need to give you an opportunity to do that; I would like you to do it because as we go from this General Synod we take the theme with us ‘You are My Witnesses’.*

*I need some guidance, the Council of General Synod needs some guidance and the House of Bishops needs some guidance. You are the body that can begin to offer some of that guidance to us as we try as Council of General Synod duly elected by you and as the House of Bishops to provide leadership in the Church.*

Members were invited in table groups to address the questions, asked to write all comments down from their table groups. Comments were placed in baskets on the altar. They were collected and brought to the Primate. It was his intention to share the information with the Planning and Agenda Team for the Council of General Synod and the Agenda Committee for the House of Bishops as guiding subjects for the triennium.

Following the table diocesan group discussions and the placement of the comments on the altar the Primate lead the Synod in prayer.

Motion: A054

Moved by: The Rt. Rev. Jane Alexander  
Seconded by: The Rev. Canon Travis Enright

That this General Synod:

1. Reaffirm the 2004 General Synod statement on the integrity and sanctity of same sex relationships; and
2. Call on the whole church to engage fully with This Holy Estate at every level.

A discussion followed the introduction of this resolution.

Amendment to the Motion A054-A1

Moved by: The Rev. Chris Van Buskirk  
Seconded by: Asher Worley

That this General Synod:

1. As a sign of our unity, that we entrust the pastoral response of General Synod 2016 to our primate; and
2. Call on the whole church to engage fully with This Holy Estate at every level.

In reading this motion the Primate determined that this is not an amendment to the original motion on the floor.

Motion to put the question – A054

Moved by: Beth Bretzlaff  
Seconded by: Ron Chaplin

That the motion be put to close the debate on A054.

**CARRIED**

Vote on the motion A054  
50%+1 majority vote

**CARRIED**

*Act 24*

## **Investment Task Force Relationships**

Moved by: The Rt. Rev. Mark MacDonald  
Seconded by: The Rev. Bill Mous

That this General Synod:

as a tangible expression of its desire to move to a low-carbon economy

- a) become a signatory to the United Nations Principles for Responsible Investing  
<http://www.unpri.org/about-pri/the-six-principles/>; and
- b) make full use of its affiliate membership with Shareholder Association for Research and Education (SHARE) and encourage dioceses to become affiliate members

**CARRIED**  
*Act 25*

## **Social and Ecological Investment Task Force**

Moved by: The Rt. Rev. Mark MacDonald  
Seconded by: The Rev. Bill Mous

That this General Synod:

Request the Council of General Synod

1. to appoint a task force as soon as possible

- a) to review, and if deemed appropriate recommend changes to the current investment portfolio and the investment policies and practices for the management of the General Synod assets and those of the General Synod Pension Plan in light of the

Church's faith and mission, including the Church's social and environmental responsibilities;

- b) building on previous work, to address environmental, social and governance (ESG) practices of corporations and industries in which our Church invests, to develop guidelines and policies for constructive dialogue, and where necessary divestment in organizations deemed to conflict with the creation of a low carbon economy;
- c) to present an interim report that includes proposed policy changes and an implementation timeline, by May 2017 to the Council of General Synod;
- d) to report annually on actions taken or under consideration that would make visible the Anglican Church of Canada's commitment to environmental, social and governance principles and to propose a strategy for ongoing engagement and monitoring.

2. to include in the task force the widest possible range of internal stakeholders including those charged with the ministry of financial responsibility in matters pertaining to the General Synod and General Synod Pension Plan, and those with interests related to sustainable environmental investing.

**CARRIED**  
*Act 26*

## **The Rev. Dr. Willard Metzger, Executive Director, Mennonite Church Canada**

Bishop Susan Johnson, National Bishop of the Evangelical Lutheran Church in Canada (ELCIC), introduced fellow ecumenical guest, the Rev. Dr. Willard Metzger, executive director of the Mennonite Church in Canada.

Rev. Metzger extended greetings to the members of Synod on behalf of the Mennonite Church in Canada. He reminded them that they were not alone in their discussions on various complex issues, as his own church has had many similar conversations.

He continued by assuring members of Synod that members of the Mennonite Church in Canada were looking forward to entering into formal ecumenical conversation with the Anglican Church of Canada. He noted that many Mennonites were finding richness in liturgical services of Anglican parishes, he described continuing conversations between the churches as the by-product of passionate people, united despite disagreements in their intention to be serious and faithful in following Jesus. He prayed for God's continued rich blessing in conversations at General Synod.

The Primate thanked Mr. Metzger for his presentation, adding that he was looking forward to his presence in the afternoon when the General Synod will address the resolution to establish a new dialogue with Mennonite Church Canada and the Anglican Church of Canada.

## **Rev. Canon Dr. Judy Rois, Executive Director, The Anglican Foundation**

The Rev. Canon Dr. Judy Rois, executive director of the Anglican Foundation of Canada, and Dr. Scott Brubacher, executive administrator, provided a history of the Foundation from its creation at General Synod 1957 to the present day.

In 2015, investment revenue allowed the Anglican Foundation to disperse \$850,000 into the Anglican Church of Canada, which included supporting church building construction, accessibility ramps and elevators, choir schools, senior residences, community gardens, the arts, homework clubs, hospice care, summer camp, Indigenous programs, youth leadership, outreach programs, interfaith dialogue, and emergency relief. Recent examples of the latter included responses to floods in Saskatchewan and the wildfires in Fort McMurray.

Donations from Anglicans also helped support theological colleges across the country, preparing leaders for the future of the church. Rois noted that the Anglican Foundation annually gives five \$10,000 grants to support initiatives in specific area. In 2014 for example it supported youth leadership and in 2016 the Calls to Action of the Truth and Reconciliation Commission. She described the Anglican Foundation as proactive in serving Canadians engaged in ministry, and as responsible stewards of donation dollars.

## **Afternoon session**

### **No Debate List**

#### **Amendments to Canon XXII (National Indigenous Ministry)**

Moved by:      Canon David Jones  
Seconded by:    Ms. Cynthia Haines-Turner

That this General Synod:

1. amend Canon XXII as follows:

A. Delete the following words in entirety from section 1 Term of Office for the NIAB: The term of office for the NIAB is nine years from the date of installation. The NIAB whose term has been completed is eligible to stand for election for a further term.

B. Reword the following paragraph in section 2 by adding the words shown in bold:

Except for the NIAB, the terms of ACIP members 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 appoint 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.

2. Request ACIP to determine which of its current members will have terms ending at the conclusion of the next Sacred Circle (2018) and which will have terms ending at the conclusion of the second next Sacred Circle (2021).

**CARRIED WITH NO DEBATE**

*Act 27*

## **Amendments to Canon XXIII (Anglican Military Ordinariate)**

Moved by:           Canon David Jones  
Seconded by:       The Ven. Dr. Harry Huskins

That this General Synod:

1. amend or add the following definitions to the Glossary section of the Handbook:
  - a) **Anglican Military Ordinariate** The Anglican Military Ordinariate is composed of all of the Anglican clergy and lay service personnel in the Canadian Armed Forces and their families.
  - b) **Bishop Ordinary to the Canadian Armed Forces** A bishop elected with the concurrence of the Primate and the Metropolitan who has episcopal jurisdiction over the chaplains of The Anglican Church of Canada serving with the Canadian Armed Forces.
  - c) **Chancellor of the Anglican Military Ordinariate** A judge or barrister who is appointed to advise the Bishop Ordinary to the Canadian Armed forces.
2. amend all of the references in the Handbook to “Canadian Forces” to “Canadian Armed Forces”.
3. amend section 5 b) of Canon III (The Primate) to read as follows:

*Subject to the provision of financial requirements, the Primate and the four Provincial Metropolitans may concur in the election by the Anglican Military Ordinariate of the Bishop Ordinary who shall have episcopal jurisdiction over the members of the Anglican Military Ordinariate in accordance with any applicable Canon.*
4. amend section 1 a) of Canon XVII (The Licensing of Clergy) to read as follows:

*"chaplain" means full and part-time priests commissioned as officers in the Canadian Armed Forces, and mandated by the Chaplain General.*

5. amend explanatory Note 1 at the end of Canon XXIII to read:

*... if the Bishop Ordinary-elect is a serving member of the Regular Force or Primary Reserve, that person must forthwith submit a formal request for release from the Canadian Armed Forces, may be consecrated as bishop upon proof of acceptance of that request, but may not commence his or her duties as Bishop Ordinary until the effective date of release from the Canadian Armed Forces.*

**CARRIED WITH NO DEBATE**  
*Act 28<sup>i</sup>*

### **Amendment to Canon III (The Primate)**

Moved by: The Ven. Dr. Harry Huskins  
Seconded by: Canon David Jones

That this General Synod:

amend Canon III (The Primate) as follows:

1. amending section 5 c) of Canon III (The Primate) to read as follows:

Subject to the provision of financial requirements, the Primate and the four Provincial Metropolitans may concur in the election by the Sacred Circle of the National Indigenous Anglican Bishop who shall have a pastoral episcopal relationship with all indigenous ministries, in accordance with any applicable Canon.

2. changing the period at the end of Section 5 a) ix) in Canon III to a semi-colon and adding Section 5 a) x) as follows:

5 a) x) have Metropolitical jurisdiction over the Bishop Ordinary, the National Indigenous Anglican Bishop, and any other extra-diocesan bishop with a national ministry.

**CARRIED WITH NO DEBATE**  
*Act 29*

### **Rules of Order and Procedure – Housekeeping**

Moved by: Canon David Jones  
Seconded by: Ms. Cynthia Haines-Turner

That this General Synod:

Amend the Rules of Order and Procedure as follows:

changing section 16 i) to read as follows:

A motion that the debate be closed, to be carried, requires a two-thirds majority of all three orders voting together.

**CARRIED WITH NO DEBATE**

*Act 30*

## **Liturgy Task Force – Future Work on Liturgical Works**

Moved by: Ms. Melissa Green

Seconded by: The Rt. Rev. Linda Nicholls

That this General Synod:

encourage the work begun within the term limit of the Liturgy Task Force (2010-2016) to continue, guided by the Liturgical Principles and Agenda for Liturgical Revision as adopted by the General Synod 2010, and in light of evolving priorities in the General Synod's ministry.

**CARRIED WITH NO DEBATE**

*Act 31*

## **Liturgy Task Force – Liturgical Texts**

Moved by: Ms. Melissa Green

Seconded by: The Rt. Rev. Linda Nicholls

That this General Synod:

receive with gratitude the Report of the Liturgy Task Force and authorize the following for trial use and evaluation for a period of three years:

- Seasonal forms of Daily Office: Morning and Evening Prayer;
- Additional Collects and Prayers following the Revised Common Lectionary

Inclusive Language Liturgical Psalter Handbook: Declaration of Principles and Specified

Canons, First Reading (A030-R1a)

**CARRIED WITH NO DEBATE**

*Act 32*

## **The Iona Report, with Competences for the Diaconate**

Moved by: Ms. Melissa Green

Seconded by: The Rt. Rev. Bruce Myers

That this General Synod:

1. receive *The Iona Report*, including the Competencies for the Diaconate, and commend it to the dioceses for study and for use in review of their existing guidelines and practices with respect to the diaconate, sending their feedback to Faith, Worship and Ministry Coordinating Committee no later than October 2018;
2. request that the Primate convene a study of The Iona Report within the House of Bishops and report to the Faith, Worship and Ministry Coordinating Committee;
3. request that the Faith, Worship and Ministry Coordinating Committee review the Ordinal, in light of current scholarship and best practices, and present to the General Synod of 2019 a revision of the liturgical text for the Ordination of a Deacon.

**CARRIED WITH NO DEBATE**

*Act 33*

This concluded the consideration of motions on the No Debate List.

## **Ecumenical Relationships – Anglican-Mennonite Dialogue**

Moved by: The Rt. Rev. Bruce Myers

Seconded by: The Ven. Douglas Fenton

That this General Synod:

- welcome the establishment of a new bilateral dialogue with Mennonite Church Canada for a period of five years;
- direct the Faith, Worship and Ministry Coordinating Committee, in consultation with Mennonite Church Canada, to determine the size, membership, and mandate of this dialogue.

A friendly amendment was put to the mover and seconder to extend the dialogue to six years from five years. It was so agreed.

**CARRIED**

*Act 34*

## **Ecumenical Relationships - United Church of Canada**

Moved by: Ms. Melissa Green  
Seconded by: The Rt. Rev. Linda Nicholls

That this General Synod:

- a) receive with gratitude the final report of the latest iteration of the dialogue between the Anglican Church of Canada and the United Church of Canada; and
- b) endorse the report's recommendations, including the establishment of a *national coordinating committee for unity and mission* between at least our two churches, whose size, membership, and mandate will be determined by the Council of General Synod in consultation with the United Church of Canada and any other participating churches.

A motion to vote by orders was put forward by the following six members:

The Very Rev. Iain Luke, The Rt. Rev. William Cliff, Mrs. Shelley Andres, The Rt. Rev. Greg Kerr-Wilson, The Very Rev. Fr. Robert-Charles Bengry, The Ven. Jane Humphreys

**CARRIED**  
*Act 35*

## **Handbook: Declaration of Principles and Specified Canons – First Reading (A030-R1a)**

An amendment to the Declaration of Principles, and the category of Canons that deal with doctrine, worship and discipline must be passed at two consecutive synods with a two-thirds majority in each order.

The sequence of voting is Laity, Clergy and Bishops

Moved by: Canon David Jones  
Seconded by: The Ven. Dr. Harry Huskins

That this General Synod:

Give first reading to the following housekeeping amendments to the Declaration of Principles and specified Canons:

1. Changing section 11 c) 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. Adding the following to Canon XVIII:  
6 iii) The National Indigenous Anglican Bishop,

3. Amending Canon XX as follows:

A. in section 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.

## **Handbook: Declaration of Principles and Specified Canons – First Reading (A030-R1b)**

An amendment to the Declaration of Principles, and the category of Canons that deal with doctrine, worship and discipline must be passed at two consecutive synods with and two-thirds majority in each order.

The sequence of voting is Laity, Clergy and Bishops

Moved by: Canon David Jones

Seconded by: The Ven. Dr. Harry Huskins

That this General Synod give first reading to the following housekeeping amendment to the Declaration of Principles and specified Canons:

Adding the following section to Canon XIV:

5. Prayer Number 4 in “Prayers and Thanksgivings upon Several Occasions” is to be deleted from use and omitted from further printings of The Book of Common Prayer.

**DEFEATED**

## **Anglican Communion Relations Advisory Council (ACRAC)**

Moved by: The Ven. Dr. Harry Huskins  
Seconded by: The Very Rev. Peter G. Elliott

That this General Synod:

acknowledge that the Anglican Covenant process has had the positive effect of leading many to think deeply about the nature of Anglican ecclesiology and the nature of inter-Anglican relationships, and directs the Council of General Synod to continue to monitor developments related to the Anglican Covenant; and

commit the Anglican Church of Canada to full participation in the Instruments of Communion, the Continuing Indaba, the Consultation of Anglican Bishops in Dialogue and the strengthening of relationships through initiatives such as the establishment and nurturing of Companion Diocese relationships.

**CARRIED**  
*Act 36*

### A013 – Motion

Moved by: The Rev. Canon Kevin Robertson  
Seconded by: The Rev. Canon David Harrison

That this General Synod make public the list of the recorded vote of A051 as it was amended.

**CARRIED**

## **Primate’s World Relief and Development Fund (PWRDF)**

Carolyn Vanderlip, director of the Canadian Anglican Partnership Program, introduced Will Postma, the new executive director of the Primate’s World Relief and Development Fund (PWRDF). Will took over the position in June from his predecessor Adele Finney.

After watching a short video on PWRDF's *Fred Says* campaign designed to promote food security, the executive director shared his views of PWRDF, its work and his first impressions of the organization.

Mr. Postma noted the bedrock commitment of the development fund to human rights, expressed in its vision statement outlining PWRDF's commitment towards a just and healthy world. He described the positive results of PWRDF's work, such as vaccinating more than 410,000 children in Burundi, Mozambique, and Tanzania in only three years, leading to a significant drop in child mortality rates. He also pointed to the strong relationship between PWRDF and Canadian Anglicans as well as with its partners around the world.

During his first month Mr. Postma was surprised by the high number of volunteers who help support the work of PWRDF and the strong involvement of youth, particularly through its youth initiative [justgeneration.ca](http://justgeneration.ca). He also highlighted the appreciation of the Government of Canada for the work of PWRDF.

He drew the attention of members to the growing importance of support for Indigenous communities, the response to disasters such as the Fort McMurray wildfire and the continuing needs in Syria, Nepal, and the Philippines, and PWRDF's work in sponsoring and resettling Syrian refugees. He discussed the solar suitcase program to help provide power to rural health clinics and initiatives to address gender-based violence, concluding by thanking members of General Synod for their support.

Members watched a video highlighting PWRDF's maternal and newborn child health program, before Zaida Bastos, director of the development partnership program, took the podium to provide insight into the PWRDF initiative "All Mothers and Children Count" to support maternal, newborn, and child health. Through the example of one expectant mother in sub-Saharan Africa who suffered from HIV/AIDS, Ms. Bastos described PWRDF's role in supporting the woman by providing proper nutrition during and after her pregnancy and transporting her to a health centre where trained medical professionals could assist her delivery and prevent the transmission of the HIV virus from mother to child.

## Ecclesiastical Insurance

The Primate was joined by Jacinta Whyte, *Deputy Group Chief Executive, Ecclesiastical Insurance, General Manager & Chief Agent for Canada*. Ecclesiastical Insurance was the Visionary Sponsor for General Synod 2016.

The Primate outlined the many ways in which Ecclesiastical Insurance has touched the lives of many people across the country. Their generosity to our church over the years is seen in their support of many General Synods, the House of Bishops and other provincial and national gatherings.

All Churches Trust is the charitable arm of Ecclesiastical and they too are always interested in what is going on in the life church with particular interest in aboriginal causes, indigenous

ministries and youth work. A gift of \$100.000.00 was made to the diocese of Athabasca to assist in the recovery and relief efforts from the Fort McMurray fires.

The Primate formally thanked Jacinta and her team for being the visionary sponsor of General Synod 2019.

## **Discrepancies in the voting results of A051 as amended**

Following the results of the motion A013 it was made clear that several votes had not been tabulated correctly and some had not been recorded at all. Chancellor Jones met with the assessors to decide how best to handle the issue.

A physical count was made of the clergy vote that was published. The results indicated 52 members voted yes, 26 voted no. There was 1 abstention and 4 unrecorded. The calculation yields a 2/3 among the clergy.

The Chancellor spoke to the issue made evident from the printed lists.

1. There were some members who believed they had voted but whose votes were not recorded. All of them reported voting in favour of the resolution.
2. The General Secretary's voting device was incorrectly coded as "laity".

The Chancellor concluded that whichever of the two issues was corrected it would take the final count over the 2/3 needed to pass the motion.

The Primate, in answer to a question from the floor stated that General Synod did in fact have a two thirds majority from all three houses. This meant that A051 as amended was carried. Effectively it was carried on first reading in this General Synod. According to the Rules of Order, A051 as amended will come back to General Synod 2019 after it has been studied by the dioceses and provinces.

The General Secretary addressed Synod. "The good order of General Synod is my responsibility as General Secretary so I am at both pointy ends of this particular issue. But at this pointy end I wish to apologize to the General Synod for the confusion that has been caused, because that confusion wasn't just about a matter, it was about something over which this Synod agonized, worked hard, listened carefully, prayed and found somehow a way to be together in all of the tension and weight of what we were doing. And so for that confusion which is more than confusion I apologize to the Synod. I am sorry for that."

The Primate thanked the General Secretary and assured him that he did not need to wear this personally. "You have apologized for confusion but you have clarified what the reality is in terms of what actually happened."

Formal thanks were given to the Ven. Dr. Harry Huskins, Prolocutor. Harry served General Synod so well and with such devotion and this Church has been extremely well served.

## **Motion of Thanks**

Monique Stone and Ian Alexander

Thanks were expressed to:

- The staff of the Sheraton Parkway Hotel and Conference Centre for offering us such warm hospitality during our time here;
- The volunteers from the diocese of Toronto; Dominique, Laura, Pam and their team who met us at the airport, welcomed us at registration and helped guide us throughout the week;
- The communications team; Meghan Kilty and her staff, everyone from Anglican Video; Lisa Barry, Becky Boucher, all the crew for doing so much to enhance the experience of Synod for those of us here and those others watching outside this room and those back home;
- For those who assisted us with technology; Brian Bukowski for creating and managing such a rich and wonderful website and app, and for the people from Data On The Spot may we be ever thankful for the technology that they have in goodness attempted and assisted us in helping us run a human system;
- The translators who made it possible for members of Synod to speak and to hear in their own language and the facilitators of our neighborhood groups who enabled such an open exchange of views;
- All those who organized, lead and participated in our wonderfully varied and edifying worship; Martha Tatarnic and everyone who joined her in that ministry;
- Doug Cowling and all the musicians for enriching our worship, filling our days with songs of praise and reflection, and Elizabeth Adams for creating those beautiful tablecloths that will be permanent mementos of this Synod and for showing us all how to be artists ourselves;
- The chairs and members of the other committees who were so central to our deliberation; Peter Elliott and the Nominations Committee, Randall Fairey and the Resolutions Committee, Melissa Green and the Agenda Committee, and Peter Wall and the Planning Committee;
- All those who have been or will be elected or appointed to the work of this General Synod over the next three years, through the Council of General Synod, Standing and Sessional Committees, Councils, Boards and Commissions;
- The hard working and unflappable members of the staff; the coordinator of General Synod, Cathy Waiten along with Shannon Cottrell, Rose MacDonald, Jo Mutch, Josie De Lucia, and everyone whose name we have not said aloud, and our event planner Heidi Wilker;
- The Assessors; Alan Perry, Chris Ambidge, Bruce Bryant-Scott and Ann Bourke;

- The Honourable Secretaries; Chris Parsons, Jason Haggstrom, Paul Rathbone and Margaret Marschall;
- The Officers of Synod; The Prolocutor and Deputy Prolocutor, The Chancellor and the Vice Chancellor, The Recording Secretary and Treasurer and the General Secretary;
- Other senior members of staff including Andrea Mann, Eileen Scully, and Judy Rois;
- And finally we want to express the profound gratitude of everyone in this room and everyone in the Anglican Church of Canada for the patient, loving, faithful service of our president and primate. Fred Hiltz, you have led us through this challenging time with so much grace, dignity and love; you were so generous in thanking others, and now we would like to thank you.

Moved by: Monique Stone

Seconded by: Ian Alexander

That the people of this General Synod formally and unanimously and without debate offer their thanks to everyone who worked to make this meeting possible.

**CARRIED UNANIMOUSLY**  
*Act 37*

The Primate declared that the 41<sup>st</sup> Session of the Anglican Church of Canada prorogued.

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<sup>i</sup> Resolution AO52 was passed by two-thirds of the Order of Bishops and two-thirds of the Orders of Clergy and Laity voting together (the general requirement then in force for amending canons). However, paragraph 4 and some applications of paragraph 2 of Resolution AO52 would make changes to provisions in the Constitution or in canons dealing with doctrine, discipline or worship which require different procedures to the one used. Amendments to the Constitution can be made by a two-thirds majority of each Order voting separately at one General Synod. Amendments to canons dealing with doctrine, discipline or worship can be made by a two-thirds majority of each Order voting separately at two consecutive General Synods. Accordingly, those particular changes will need to be brought back to General Synod 2019 for first reading, and have not been incorporated into the Handbook. Paragraphs 1, 3, 5 an appropriate applications of paragraph 2 have been incorporated into the Handbook.

The Presidential Address  
General Synod 2016  
Richmond Hill, Ontario

*Bless this holy meeting. Make it, O God, a base for holiness and hospitality, Make it a base for grace and generosity, Make it a base for peace and unity, Make it a base for mission and ministry Through Jesus Christ our Lord and in the power of the Holy Spirit”  
(Adapted Prayer for Lambeth Conference 1998)*

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From all over this great country we have gathered to be the 41st Session of the General Synod of our beloved Church. We come from dioceses that are largely urban and ones that are largely rural—some nestled in great mountain ranges, some spread across prairies, some surrounded by the sea and some sprawling across vast expanses of the North. We come from a variety of historical and cultural contexts. We come as First Peoples and as Settlers, deeply aware of the need to reset our relationships in the mutual respect to which the Creator calls us. We come together mindful of the diversity of theological perspectives for which our Anglican Tradition is known. We come ever mindful of the unity with which we confess “one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all.” (Ephesians 4:5-6).

We come together to worship and work, the thread through this Synod being that magnificent and daunting call of God, “You are my witnesses”. It is uttered by the prophet Isaiah in a time of hope for return from exile for the people of Israel. Jesus uses the same image as he sends his apostles into the world with the gospel of love and life for all. This call is both inviting and instructive. Inherent in it is our obedience to Christ, and his charge that we bear witness to his love, a love so generous as to be extravagant, a love so gracious as to be radically inclusive, a love so sacrificial as to spend itself on the cross, a love so splendid as to reveal itself in Resurrection and in making all things new.

I am glad we are here and I know you are too. If we are to be absolutely honest with one another, we will acknowledge that we have arrived with a mix of feelings—delight, angst and yearning.

Allow me to say something about each from the perspective of what it is to be Church—to be the Body of Christ.

## First—The Delight.

With you I am much heartened by the commitment of our church to have its work and witness in the world continually shaped by the Marks of Mission – preaching the good news, nurturing people for life long discipleship, tending the poor and vulnerable, building a just society, and caring for the earth. These Marks of Mission are the very template for a number of initiatives in parish renewal, the primary reference point for many diocesan strategic planning processes, and the very back-drop for the program priorities of our General Synod.

Across our Church, people were pleased to know that the Primates of the member Churches of the Anglican Communion spoke with absolute clarity on the subject of evangelism at their January meeting in Canterbury. “We affirm together” they declared “that the Church of Jesus Christ lives to bear witness to the transforming love of God in the power of the Spirit throughout the world. It is clear God’s world has never been in greater need of this resurrection love and we long to make it known. We commit ourselves through evangelism to proclaim the person and work of Jesus Christ, unceasingly and authentically, inviting all to embrace the beauty and joy of the Gospel”.

I carried this message home and I’m glad to see the vigour with which it has been received.

Across the Anglican Communion there is much renewal in our commitment to intentional and life-long discipleship. In fact, the recent meeting of the Anglican Consultative Council in Lusaka received a major report on this topic. Here are some excerpts from the introduction:

“Discipleship can never be about a single aspect about of our lives...it is about the whole of our lives...intentionally following Jesus Christ places demands on individuals, family relationships, the way we handle money, our attitude towards work and leisure, our political choices and our care of the environment and much more.”

In the Foreword, Archbishop Ng Moon Hing writes, “A narrow pietistic attachment to Jesus, whether individualistic or ecclesial, was never what God intended and it will not serve us well today”. Our discipleship does not separate us from the world; it immerses us in it. Hing says, “To follow Jesus of Nazareth into his cosmic reign is simply challenging, the most beautiful, the most costly, the most rewarding journey we could ever choose to begin”.

In the spirit of intentional discipleship, there is in our Church an amazing enthusiasm and energy for renewing liturgy, for examining and refreshing our rites for Christian initiation. Record

numbers of people from a growing number of Anglican dioceses and Lutheran synods have participated in National Worship Conferences, National Gatherings for Vital and Healthy Parishes, National Youth Gatherings and for initiatives that help our churches give with grace and generosity to support mission initiatives that are local, national and global. All of these events serve in their own way to help us more effectively live out that ancient call, that great commission, “You are my witnesses”.

Across this country I see so many ways by which the Church is making such a difference in the lives of the poor—from hot breakfasts for kids before school to help with homework after school, from soup kitchens to community meals, from out-of-the cold to out-of-the heat programs, and from the conversion of parish halls to overnight shelters with breakfast to-go. All of these ministries are a wonderful witness to the compassion and mercy of Christ, a faithful response to that ancient call, that great commission, “You are my witnesses”.

Our ongoing work with the ELCIC in addressing homelessness and affordable housing is evidence of our commitment to the fullness of diakonia in that we not only care for the homeless, but indeed endeavour to get at the root causes and to effect public policy that addresses them.

Like many of you, I am heartened by the response of Canadian Anglicans to the massive wild fires in Northern Saskatchewan last summer and in Fort McMurray this spring. Over \$100,000 has been given to PWRDF to assist with recovery efforts in Fort McMurray. How wonderful to see the neighbouring dioceses of Edmonton hosting in one of its city churches a gathering for people displaced by fires. Here is a partnership that is a fine reflection of our commitment to this ancient call, this great commission, “You are my witnesses”.

Across our Church there has been an extraordinary response to the Syrian Refugee Crisis. Numerous are the stories of parishes working hard to raise the necessary funds to sponsor a family. Many have partnered with other churches, synagogues, mosques or social agencies in this effort. Numerous are the stories of arrivals of the refugees at two, three, and four in the morning with lots of people on hand to welcome them to their new home and an opportunity for a new life, free of oppression and the chaos of war.

Numerous are the stories of teams of people helping them to set up house, to accompany them in getting oriented to local transportation systems, access to English Second Language programs, vocational training and employment opportunities and healthcare services. One of the learnings in all of this is that many refugees are suffering with post-traumatic stress disorder resulting from the trauma they have experienced in risky escapes by sea and in over-crowded conditions in holding areas and camps as they await processing of their applications for sponsorship. Sadly a

large preponderance of women and girls has suffered horrific sexual abuse. An important part of helping them settle here is ensuring access to good counselling services.

We celebrate this extraordinary response—not only of our Church—but of many other Canadians too. We celebrate it knowing of course that beyond the current commitments of the federal government to bring in 25,000 Syrian refugees, there is a huge backlog of many others still waiting in hope for a new life in Canada.

What a wonderful testimony to that ancient call, that great commission from the one who himself was a refugee from Egypt while he was yet a child.

How moving to see in the video this morning, Dean Michael Sinclair of St. Paul's Cathedral in Regina tell of the ringing of the bells as a memorial of love and prayer honouring Canada's 1,200 missing and murdered Aboriginal women and girls. How moving to see the devotion with which so many cathedrals and parish churches across the country rang their bells. It was an act of breaking the silence around this national tragedy and honouring the call for a National Inquiry. It was an act of solidarity with Indigenous Peoples in their cries for fair policing, protection, emergency healthcare, safe housing and enhanced counselling services. It was in fact the most important thing we did in the Twenty-two Days between May 31, 2015, the opening of the final National Event of the TRC in Ottawa, and June 21, National Aboriginal Day.

Among all the matters that draw us together as a church at this time in our history and in this Synod, none is perhaps more far-reaching and hope-filled than the emerging relationship with Indigenous Peoples, a relationship marked by an abiding commitment to truth and reconciliation, and a genuine respect for the desire of Indigenous people to build a truly Indigenous church.

I am so grateful for the commitment of our church to honour and support the mandate of Canada's Truth and Reconciliation Commission (TRC), and I want to say how much I appreciate the interest of so many Anglicans showed in the work of the Commissioners, Justice Murray Sinclair, Dr. Marie Wilson and Chief Wilton Littlechild, as they travelled the country hosting seven National Events and numerous Regional and Community Gatherings. I want to acknowledge with the greatest of respect, all those survivors of the Indian Residential Schools who found the courage to tell their stories to share their experiences of loneliness and years of lost love, of ridicule and abuse—physical, emotional, and sexual. I want to acknowledge the respect with which many heard those stories and wept. I want to acknowledge all those who offered gestures of reconciliation at the TRC Gatherings on behalf of our Church local and national.

I want to acknowledge the leadership of our General Secretary and his staff, our Archivist and her staff, the Coordinator of the Anglican Healing Fund and her staff, the former Director of Public Witness for Social and Ecological Justice, the Director of Communication and her staff, the National Indigenous Anglican Bishop and his staff and the Primate's Special Envoy for the Residential Schools. They worked very hard in keeping our Church very close to the work of the Truth and Reconciliation Commission and in challenging our Church to give careful attention to the 94 Calls to Action in the Final Report of the Commissioners.

Call to Action #48 summons all the churches to endorse the UN Declaration on the Rights of Indigenous Peoples, and by March 31, 2016 to have declared their commitment with plans for complying with its norms, values, and practices. I am glad to say we were able to make such a statement on March 19 at Her Majesty's Royal Chapel of the Mohawks on Six Nations Territory. I titled the statement "Let our 'yes' be yes". Here are a couple of excerpts:

- "I call on every diocese and territory of our Church to ensure opportunity for learning about the history and lingering legacy of the Doctrine of Discovery.
- I commend resources produced by the Anglican Council of Indigenous Peoples, the Primate's Commission on Discovery, Reconciliation and Justice and the highly participatory Blanket Exercise designed by KAIROS and the Mapping Exercise designed by PWRDF and the Anglican Fund for Healing and Reconciliation.
- I commend the growing practice across our Church of beginning meetings, Synods and Assemblies with an acknowledgement of the peoples on whose traditional lands and territories we gather with respect for the sacredness of the land.
- I request that on National Aboriginal Day, June 21 or the Sunday closest there be a public reading of the UN Declaration on the Rights of Indigenous Peoples in every parish across Canada accompanied by prayers and ceremonies in keeping with Indigenous Spiritual customs. I am very grateful with the good response to this request.
- I intend, in consultation with the National Indigenous Anglican Bishop, to establish a Council of Indigenous Elders and Youth to monitor our Church's honouring of its commitment "to formally adopt and comply with the principles, norms and standards of the UN Declaration."

I am very pleased to announce that this Council has been named and that on Sunday afternoon Bishop Mark and I will commission them for their work. It will be witnessed by Tina Keeper, a highly respected award-winning actor, producer and director, activist for aboriginal rights and bridge-builder between aboriginal and non-aboriginal people in Manitoba. She is one of the very prominent Honorary Witnesses of Canada's Truth and Reconciliation Commission. We are humbled and honoured by her acceptance of our invitation to be present for this historic and sacred moment. It is one of several, on what we are describing in this Synod as Indigenous Ministries Sunday.

We begin that day with worship led by our National Indigenous Anglican Bishop Mark MacDonald and a host of other Indigenous leaders and partners. In the afternoon, Synod will hear a progress report from the Primate's Commission on Discovery, Reconciliation and Justice. Then the Anglican Council of Indigenous Peoples (ACIP) will present a Mission Statement for Indigenous Anglican Spiritual Ministry. The statement is grounded in the 1994 Covenant—a Journey of Spiritual Renewal in which the principle of a truly self-determining Indigenous Church was named and the hand of partnership extended to all who would help that vision be fully realized. This statement is the fruit of much conversation in ACIP and at Sacred Circle last summer, among elders, youth, Indigenous bishops and other community leaders. It is crafted to address the economic, social, and pastoral crisis that mars the life of so many Indigenous communities across Canada. It is a ministry plan rooted in the hope of transformation and renewal. It is truly inspiring and I hope the Synod can whole heartedly celebrate and support it.

As evening comes, we will be gathered in a Gospel Jamboree, featuring teaching and testimonies, songs and stories, drumming and dancing. As we will learn, Gospel Jamborees are an important part of Indigenous culture and a powerful means of evangelism and nurturing people in their life with Jesus.

All these matters to which I refer delight and draw us together as a church, as the company of those who seek to live by Christ's commission "You are my witnesses"—witnesses to my love, compassion, reconciliation and justice for all the world to see.

Pray with me that our witness always be strong and spirited and steadfast!

All of what I have said thus far has been about our domestic life. But our church, as we know, is part of a large extended family called the Anglican Communion. We are 85 million people living in 165 countries. We are 38 autonomous self-governing churches, all of whom are in Communion with the Archbishop of Canterbury and one another. At our very best, we see ourselves as formed by Scripture, shaped by Worship, ordered for Communion, and directed by God's mission. We seek to live by the time-honoured principle of MRI—Mutual Responsibility and Interdependence in the Body of Christ—adopted at the great Anglican Congress of 1963 here in Toronto.

In this worldwide family of churches, we speak of bonds of affection with which we uphold one another in prayer, in statements of solidarity through times of hardship and persecution, in commitments to partnerships between provinces and companion relationships between dioceses, and in dialogues among bishops across vast political, cultural and theological differences. This affection for one another in Christ and in his Gospel for the world is reflected too in the many

networks of the Communion focussed on family life, healthcare, Safe Church, Indigenous Peoples, and care of the environment to name but a few. The Anglican Alliance, of which PWRDF is a founding partner, draws together all the relief and development agencies of the member churches of the Communion.

We are particularly blessed in this Synod to have as a guest for a couple of days the Secretary General, Archbishop Josiah Idowu-Fearon. He will address Synod tomorrow and I am sure we will get a picture of the life and vitality of the Communion and its commitment to bear a faithful witness to Christ.

Following his remarks we will be privileged to hear from our delegates to the recent meeting of the Anglican Consultative Council in Lusaka, Zambia, gathered as it was under the theme “Intentional Discipleship in a World of Differences”.

I and countless others took great heart in Bishop James Tengatanga’s sermon at the closing service for ACC-16. He said, “The rumour about the demise of the Anglican Communion is greatly exaggerated”. Not wishing however, to have us be seen and heard as boastful, he reminded us that we are “a human enterprise trying to be obedient to our Lord and Saviour in God’s mission”. “We are” he said, “only an approximation of what God intends”. A fitting commentary on our need to grow more and more into that ancient call, that great commission, “You are my witnesses”.

And now, dear friends, the angst.

With you, I am aware that for many throughout the Church, the issue of this Synod is the proposed amendment of the Marriage Canon to make provision for the solemnizing of same-sex marriages in our church. This matter is before us as a result of deliberations on Resolution C003 at General Synod 2013, passed in our accustomed way of voting as bishops and as clergy and laity voting together; and then by request of each of the Orders voting separately – bishops, clergy, and laity. This resolution directed the Council of General Synod (COGS) to bring forward the necessary amendments to the Marriage Canon. As you will hear in some depth this evening, COGS appointed a Commission on the Marriage Canon to address the request. The commission honoured in full the amendments to the original Resolution C003, including broad consultation across our church, with the Anglican Communion and within ecumenical circles in the Church Catholic.

The commission produced a report entitled, “This Holy Estate” which included substantial reflection on the subject of Covenantal Love in a marriage relationship and an invitation to consider some models for understanding same sex marriage. The Report was presented at the September 2015 meeting of the Council of General Synod and commended for study throughout the Church. At the special meeting of the House of Bishops in February, I did a cross-country check as to how the Church was engaging the report diocese by diocese. It appeared that the level of engagement had been nowhere near what had been hoped. I regret that and to be honest it has left me wondering what that says about our Church.

I am grateful that over the course of the next couple of days, members of Synod will have opportunity in Neighbourhood Groups to talk about the report.

I want to make an appeal to Synod that in these conversations and then in debate, we be especially and gently mindful of all those whose lives and loves and longings we are discussing – all those who are lesbian, gay, bisexual, transgendered, and questioning. They are members of our families and extended families; they are our neighbours and our friends. They are members of our parishes. They are our clergy. They bear on their brow the same cross all the rest of us do. They pray with us. They hear the Word of God with us. They break bread with us. They are sent like the rest of us to live by that ancient call, that great commission, “You are my witnesses”.

I hope we will all enter into these conversations in the spirit in which they have been designed. I trust they will draw us together in a good way, preparing us for the consideration of the Resolution on Monday, July 11. I take this opportunity on behalf of Synod to thank our Chancellor for the time and care he gave in preparing a memo for all members of Synod with respect to “Issues in Dealing with Resolution A051”. Drawing on the Declaration of Principles in the Handbook of the General Synod and the Rules of Order and Procedure with which we carry out our work, the Chancellor helps us understand all that can happen to a resolution once it is before the Synod. The memo speaks not only to how the Synod handles the resolution, but also to things we need to bear in mind should the resolution pass or not. The Chancellor will speak to his memo at the outset of our legislative session on Monday. I am convinced as I am sure many of you are that it will be enormously helpful with respect to our need for clarity in order and procedure.

The companion absolutely necessary to clarity in this matter before Synod is charity, charity one toward another. I recognize that much is at stake in our deliberations, including how we understand the authority of the word of God, the nature of tradition and the defining of doctrine. How we understand what constitutes responsible pastoral care of LGBTQ persons. What is at stake for some is our Church’s commitment to dignity, inclusion and fair treatment of LGBTQ

persons in our midst, inclusion meaning full and equal access to all ministrations of the Church including the solemnizing of their marriages.

For some, an issue at stake is our capacity to remain in communion with one another in the face of deeply held differences of conviction over this matter. “How big is our Church?” was a question posed to me in recent days. It was quickly followed by two more. “How committed are we to making room for one another? Can there be in the spirit of pastoral generosity a place for us all?”

For some an issue at stake is the catholicity of the Church and the impact of decisions we make on our relationships with other churches within the Anglican Communion and with churches with whom we are in ongoing or emerging dialogue.

For some what remains at stake is a continued wrestling with the conclusion of the 2005 St. Michael Report that “the blessing of same sex unions is a matter of doctrine” (para 42), but “not a matter of what is often referred to as core doctrine in the sense of being creedal, it is a matter of doctrine that does not hinder or impair our common affirmations of the three historic creeds” (para 42). The commission concluded also that such blessings are not “a communion breaking issue”. For some what is at stake is their continued wrestling with the significant dilemma named in the St. Michael Report and within which the Church is deeply immersed (nationally and internationally). The dilemma is articulated in the following questions;

Is it theologically and doctrinally responsible for one member church of the Communion to approve a course of action which it has reason to believe may be destructive of the unity of the Communion?

Is it theologically and doctrinally responsible to accept unity as the value which transcends all others, and therefore for a member church of the Communion to refrain from making a decision when it believes it has an urgent gospel mandate to proceed?

In our deliberations about this matter which is clearly divisive, I hope we can embrace the principle of what the Archbishop of Canterbury calls “good disagreement”—that is, disagreement in which we will not dismiss, despise, or demonize the other, but rather turn to one another with a commitment to speak graciously, listen intently and learn of the perspective from which another thinks. While we acknowledge the strain in our relationships, let us not get to a point where any of us says to another “I have no need of you” (1 Corinthians 12:21). On the

contrary, let us never forget our call “to make every effort, to maintain the unity of the Spirit to the bonds of peace”. (Ephesians 4:3)

My appeal to the members of this Synod is that we exercise holy manners, conducting ourselves in such a way that reflects that ancient call, that great commission “You are my witnesses”.

And now dear friends – the yearning – the deep longing within the hearts of so many, that we strive to be less and less focussed on ourselves and more and more a Church “In and for the World”. I borrow that image from the 2013 WCC Publication, “The Church: Towards a Common Vision”. We yearn to be a Church not turned in on itself, but rather turned inside out, working not so hard at turning the world upside down, but rather as Presiding Bishop Michael Curry says, “right side up”.

The Gospel of Christ compels the Church in every age to not remain silent in the face of the real life/death issues of its time. In our time these include:

- Human trafficking
- Gender-Based Violence
- Violence that is racially motivated
- Violence that is religiously motivated
- Child labour, Boy and Girl Soldiers
- Drug Wars
- Gun Control
- Criminalizing of people for their sexual orientation
- Extreme poverty
- Starvation unto death
- Refugees in the millions
- Environmental degradation

It would be impossible to comment on all of these, but let me comment on a couple.

### Human Trafficking

This is the second largest criminal activity in the world following illegal drug sales and just ahead of arms sales. Close to one million persons are trafficked every year across the world most of which are girls and women. No country in this world is immune to this crime. Canada is both a transit and a destination country. It is also now known as a source country for the trafficking of young Aboriginal women who leave their communities in the hope of an education or employment opportunities. Traffickers who prey on these women are known to offer them

opportunity, but then exploit them. As a billboard sign featuring a young women and a man looming over her reads “She sees her future in medicine. He sees her as a slave.”

Nationally and globally our Church laments and condemns this modern form of slavery. Tremendous work has been undertaken to address this crime against humanity by the International Anglican Family Network and the International Anglican Women’s Network that is dedicated to eradicate all forms of violence against women including human trafficking for sexual or other forms of exploitative labour. I commend the resources they produce for programming related to the annual Sixteen Days of Activism Against Gender Violence (November 25—International Day for the elimination of violence against women, and December 10—International Human Rights Day). This is not just a women’s issue, it is an issue about the dignity and sanctity of human life. It is an issue for all of us.

### Religiously Motivated Violence

The world is on edge, indeed on high security alert in the wake of the tactics used by ISIS terrorists in attacks on civilian populations in recent months. Sadly the targets are schools and medical centres and hotels in the heart of business districts, shopping malls, and airports. In recent weeks it seems that I and other church leaders no sooner issue a statement and call to prayer in the aftermath of the carnage and havoc wreaked by suicide bombings in one place in the world, before another is urgently needed.

At the Primates’ Meeting earlier this year, the subject of religiously motivated violence was discussed at some length. The Archbishop of Nigeria spoke of churches, mosques, markets, schools, and conference centres under threat of burning or bombing. Indeed he said, “There is in some places a need for security checks as people come into worship”. There was a passionate plea from a number of the Primates, not only for enhanced efforts in interfaith dialogue particularly Christian Muslim, but also for new dialogue between religious and political leaders. As one of our colleagues remarked, “Governments are fighting terrorists but not terrorism and the ideology that drives it”. And in and of itself that ideology is an affront to any and all of the world’s major religions. On this matter and others including our response to corruption in governments, the point was made that faith communities, civil society, and governments must find ways so speak and act together.

### Climate Change

Again at the Primates’ Meeting a host of voices clamored for our attention to the plight of their people in the face of environmental degradation of one sort or another. The Archbishop of Polynesia spoke of Pacific Islands drowning as sea levels continue to rise. The Archbishop of Kenya spoke about the impact of unbridled foresting. “As the forests disappear” he said, “the

desert is expanding”. The Archbishop of the Democratic Republic of the Congo spoke of the hunger of many nations for the underground resources in the Congo and of the ruthless and reckless measures taken in extracting them. I spoke about the impact of the melting Ice Cap in the Arctic and the impact on peoples who live in Canada’s North. The Acting Archbishop of Melanesia spoke of eroded lands, sinking islands and polluted waterways. He made a passionate plea saying “What’s next?...Who causes it?...Who stops it?” He called for a robust theology of creation. The Archbishop of Southern Africa spoke of the Climate Talks in Paris, the agreement struck with respect to lowering the pace of global warming, and the huge amount of unwavering political will required to make this agreement functional. A number of other Primates from very diverse situations reminded us through story after story, of how the poor are the most vulnerable with respect to climate change. With no choice but to abandon home and livelihood they have to keep on the move with little more than what they can carry. As we have been often reminded, climate change is really about climate justice.

These are real life and death issues in our world and they demand our Church’s attention, our very best efforts and our unwavering commitment in partnering with others to address them. If we are to answer our call, “You are my witnesses” we will get behind the Global Goals for Sustainable Development:

1. No Poverty
2. No Hunger
3. Good Health
4. Quality Education
5. Gender Equality
6. Clean Water and Sanitation
7. Renewable Energy
8. Good Jobs and Economic Growth
9. Innovation and Infrastructure
10. Reduced Inequalities
11. Sustainable Cities and Communities
12. Responsible Consumption
13. Climate Action
14. Life Below Water
15. Life On Land
16. Peace and Justice
17. Partnership For These Goals

These Goals represent so much hope for humanity, so much hope for the redistribution of wealth in the world, so much hope for political order that proves to be just and peaceful for all, so much hope for the just and proper use of creation with regard not only for ourselves, but also for those

who come after us. These Goals must become a priority in the ministry of our Church and in our relationships with our global partners. They must continue to inspire and inform the work of the Anglican Alliance and many of the Networks across the Anglican Communion.

I pray these Goals shape the legacy of our labours as a Church striving to be faithful in that ancient call, that great commission “You are my witnesses”.

#### Delight—Angst—Yearning

“I want us to look outward and forward”, said the Archbishop of Canterbury Justin Welby in his Presidential Address at ACC-16. “I want us to look outward and forward because in the end we are not here for ourselves, not for making Anglicans better, but for seeking to serve the work and mission of God in the world”. What a poignant reminder of the theme of our Synod, “You are my witnesses”.

At the outset of this address I referenced the measures of delight, angst and yearning we carry into this Synod. With the accompaniment of the Holy Spirit, I trust our delights will be multiplied, our angst handled with grace and our yearnings fulfilled. Amen.



**GENERAL SYNOD 2016**  
**RESOLUTION**

**Resolution Number: A180**

**Subject:** Continuing Education Plan of the Anglican Church of Canada

**Moved by:** The Rt. Rev. Philip Poole, Diocese of Toronto

**Seconded by:** The Rt. Rev. Stephen Andrews, Diocese of Algoma

**Be it resolved that this General Synod**

Approve the amendments attached to this document.

**Source:** Pension Committee

**Submitted by:** Judy Robinson, Executive Director

Does this motion contain within it any financial implications? Yes  No

If yes, has the General Synod Expenditures Committee considered the implications? Yes  No

**EXPLANATORY NOTE/BACKGROUND INFORMATION**

Confirmation of amendments previously approved by the Council of General Synod.

Pursuant to Canon XII section 6(b), the Pension Committee is empowered to adopt and amend regulations regarding the pension and benefits plans that it administers, subject to the approval of the Council of General Synod. All such regulations must be confirmed by the General Synod at its next session in order to remain in effect. These amendments were duly adopted by the Pension Committee and ratified by the Council of General Synod during the last triennium. They are presented for confirmation by the General Synod as required by the canon referred to above.

**PROCEDURE FOR ADOPTION (G)**

*In the normal course, an ordinary motion must be passed by a majority of the Order of Bishops, and by a majority of the Orders of Clergy and Laity voting together.*

*Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.*

*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may require a vote to be taken by dioceses. A motion passes if a majority of dioceses (or a tie) vote in favour.*

*Source: Section 4 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

## CONTINUING EDUCATION PLAN RESOLUTIONS

**APPROVED BY THE COUNCIL OF GENERAL SYNOD DURING THE TRIENNUIM (2013 – 2016)**

**Resolution – Continuing Education Plan**

**November 2013**

**CONTINUING EDUCATION PLAN**

Moved by: Chancellor David Jones

Seconded by: Archdeacon Harry Huskins

Be it resolved that the Council of General Synod approve the Pension Committee's recommendation that the break between retirement or termination of employment and re-employment before which the members' CEP account to be closed, be changed to 12 months; and approve the amendments to 4 d) of Canon XII – Continuing Education Plan to implement this change with effect from January 1, 2014.

**Bold** indicates addition, ~~Strikethrough~~ indicates deletion

4 d) When an employee ceases paid employment with a Member, the employee's account will be frozen for a period of ~~two years~~**12 months**. If the employee resumes paid employment with a Member within ~~two years~~**12 months** his or her account will be reinstated at the level it was at when the employee ceased paid employment. If the employee resumes paid employment with a member more than ~~two years~~**12 months** after ceasing paid employment, a new account will be established.

**Rationale**

*In the light of the financial strain on the plan, it is desirable to make the change from two years to 12 months. At the same time, 12 months is ample time to consider re-employment within the Anglican Church.*

**CARRIED #19-11-13**

**November 2014 – CEP**

**CEP TRUST AGREEMENT**

Moved by: Canon David Jones

Seconded by: Mr. Tony Teare

Be it resolved that the Council of General Synod approve the Pension Committee's recommendation that Continuing Education Plan Trust Agreement (attached to this report as Appendix 1) be restated effective

January 1, 2015

*Rationale: The General Synod is empowered under the Trust Agreement to amend the Trust Agreement, subject to the consent of the Board of Trustees of the General Synod Pension Fund (the "Trustees"). The parties to the Trust Agreement, which includes the General Synod, the Trustees and the Pension Committee of the General Synod (the "Pension Committee"), deem it desirable to confer upon the*

*Trustees the power to amend the Trust Agreement, subject to the consent of the Pension Committee. They also deem it desirable to amend the Trust Agreement to resolve possible conflicts between the Trust Agreement and any other governing documents and clarify the legal relationships between the various stakeholders in the Continuing Education Fund and also to provide for the possibility of expenses being paid directly by Participating Employers where the Pension Committee determines it is appropriate to do so.*

**ADOPTED #012-11-14**

**Appendix attached to the resolution**

- Appendix 1 – Continuing Education Plan Trust Agreement

## APPENDIX B

# **Appendix 1**

## **Continuing Education Plan Trust**

## **Agreement**

**Appendix 1**

**THIS AMENDED AND RESTATED TRUST AGREEMENT** made as of the day of January, 2015, evidencing a trust relationship effective on January 1, 1970; amended by Amendment No. 1 dated as of April 19, 2004, Amendment No. 2 dated April 16, 2005, Amendment No. 3 dated April 16, 2005, Amendment No.4 dated April 5, 2008 and Amendment No. 5 dated March 25, 2011 and Amendment No. 6 dated October 30, 2014.

**GENERAL SYNOD OF THE ANGLICAN CHURCH OF CANADA**, a body corporate, incorporated by special act of the Parliament of Canada,

(hereinafter referred to as the “**General Synod**”)

OF THE FIRST PART

- and -

**Josephine Marks**  
**Karen McRae**  
**Bob Boeckner**  
**Louise Greig**  
**Sheryl Kennedy**  
**Stephen Koning**  
**David Stovel**  
**The Right Reverend M. Philip Poole,**

(hereinafter referred to as the “**Trustees**”)

OF THE SECOND PART

- and -

**THE PENSION COMMITTEE OF THE GENERAL SYNOD**

(hereinafter referred to as the “**Pension Committee**”)

OF THE THIRD PART

**WITNESSETH:**

**WHEREAS** the General Synod has established by Canon XII and the regulations thereto, an arrangement referred to as the Continuing Education Plan (the “CEP”) and a trust fund (the “Continuing Education Fund”, referred to herein as the “CEF”) to provide a mechanism for funding the CEP through which Participating Employers will contribute funds for the qualifying continuing education and training of clergy and lay workers, and the arrangement has been established for the purpose of providing resources for such continuing education and training through the CEF a trust all or substantial all the property of which is held for the purpose of providing the foregoing resources to clergy and lay workers in order for them to improve their church-related work, work skills and abilities in respect of, or

because of, their employment and/or voluntary, unpaid services, and as contemplated in the *Income Tax Act* (Canada);

**AND WHEREAS** the CEF is the funding medium for the CEP, and a trust was created effective January 1, 1970 for the benefit of the members who contribute to the CEF for the CEP, all as set out in Canon XII and the regulations thereunder;

**AND WHEREAS** the terms of the CEF were not reduced to an agreement setting out clearly all of the terms of the trust at the time the CEF was established and it is now expedient to evidence in writing the terms of the trust that was created at the time the CEF was established by Canon XII and that has continued in existence up to the date hereof, with various amendments having been made from time to time, and that will continue into the future, subject to the power to amend contained in Section 11.1 hereof;

**AND WHEREAS** Canon XII, as amended from time to time, sets out the basic provisions of the CEF as the funding medium for the CEP, and provides that there shall be a fund designated as the CEF for the purpose of providing benefits in accordance with the regulations and provides further that there shall be an administrative unit responsible for the operation of the CEP, subject to the authority of the Council of the General Synod;

**AND WHEREAS** each employed clergy or lay worker who applies for reimbursement to the CEF may have an account recorded with the CEF in order to monitor contributions made for such person's education and training;

**AND WHEREAS** the basis on which contributions have been made to the CEF has changed over the year, consistent with Canon XII and the regulations as amended from time to time, and the CEF is now funded through an annual assessment levied against each member in the amount of \$450.00 per year from each member in respect of each of that member's accountholders;

**AND WHEREAS** the purpose of the CEP is to provide, and the purpose of the CEF is to provide funding for, continuing education programs for employed clergy and lay workers and to reimburse such persons for their costs incurred in taking courses of study, books, study materials, computer hardware and software and other goods and services, all as approved in accordance with the CEP, and funds can also be used to pay for special grants and sabbatical leave grants, all consistent with Canon XII and the regulations as amended from time to time; and all of the foregoing for the purpose of improving the church-related work, work skills and abilities of the foregoing employed clergy and lay workers;

**AND WHEREAS** the General Synod assigned oversight of the CEF to the Pension Committee and the administrative unit that oversees the CEF and the CEP, which reports to the Pension Committee on the overall performance of the CEF (the "Administrative Unit");

**AND WHEREAS** the Pension Committee is not a separate legal entity, and consists of those individuals who, from time to time, are appointed by the General Synod to oversee the administration of the pension fund of the General Synod and for other purposes, and the Pension Committee, through its Chair, has acknowledged the terms of this Trust Agreement and agreed to be a party to it;

**AND WHEREAS** the Administrative Unit consists of a staff member who is responsible for the administration of the CEP (the "Administrator"), the Director of Pensions or the Deputy Director of Pensions of the General Synod and five members of the CEP who are appointed by the Pension Committee and the Administrative Unit advises the Administrator on matters relating to policy, authorizes payment of special and sabbatical grants and expenses incurred in the administration of the CEP and from time to time proposes changes in the regulations to the Council of the General Synod in respect of the CEF and/or the CEP;

**AND WHEREAS** initially the trustees of the CEF were the members of the Pension Committee from time to time but now the trustees of the CEF are those persons who are appointed from time to time by the Pension Committee and the Trustees are the current trustees of the CEF;

**NOW THEREFORE** in consideration of the premises and of the mutual obligations and agreements herein set forth, the General Synod and the Trustees do hereby covenant and agree as follows:

#### **ARTICLE 1 DEFINITIONS**

- 1.1 The trust fund comprising the CEF shall continue to be known as "The Continuing Education Fund of The Anglican Church of Canada" or by such other name as the General Synod may determine.
- 1.2 The meaning of all words and expressions defined in the CEP and the CEF also apply to such words and expressions where used in this Trust Agreement, unless the context otherwise permits or requires.
- 1.3 All references to Canon XII shall mean Canon XII of the General Synod of the Anglican Church of Canada and regulations thereto as they have been or may be amended from time to time, as the context requires or permits.

#### **ARTICLE 2 CONFIRMATION OF TRUST**

- 2.1 The Trustees confirm that they are trustees of the trust set out in Canon XII and in this Trust Agreement and agree that the CEF shall continue to be held by them in trust under and subject to the terms of the CEP and this Trust Agreement. The Trustees shall receive and hold as part of the CEF any contributions paid to them in cash or other property acceptable to the Trustees, including any cash or other property transferred from any other funding medium under the CEP. All such cash or other property, together with the income and capital gains arising therefrom, less any proper payments therefrom, shall be held, invested, managed and administered pursuant to the terms of Canon XII and the regulations, the CEP and this Trust Agreement, as amended from time to time.

**ARTICLE 3**  
**PAYMENTS OUT OF THE TRUST FUND**

3.1 Subject to their right to delegate as hereinafter provided the Trustees shall pay from the CEF all benefits and other amounts payable under the terms of the CEP, as directed by the appropriate person as contemplated in the CEP.

**ARTICLE 4**  
**POWERS, DUTIES AND AUTHORITY OF TRUSTEES**

4.1 The Trustees shall have, in addition to the powers given to them by Canon XII, and to any other powers and authority to which trustees may be entitled at law, the following powers and authority in the administration of the CEP and the CEF, all of which powers and authority shall be exercised by the Trustees in their discretion but not in any manner inconsistent with any other provision of this Trust Agreement or the CEP as any of them may be amended from time to time.

- (a) With any cash at any time held by them to purchase or otherwise acquire any securities or other property of any kind permitted in Article 5 and to retain in trust such securities or other property;
- (b) To sell for cash or on credit or partly for cash and partly on credit, convert, redeem, exchange for other securities or other property, convey, transfer, pledge or otherwise dispose of any securities or other property at any time held by them by any means considered reasonable by the Trustees and to receive consideration and grant discharges therefor;
- (c) When instructed to do so by the Pension Committee, to settle, compromise or submit to arbitration any claims, debts, or damages, due or owing to or from the CEF, to commence or defend suits or legal proceedings and to represent the CEF in all suits or legal proceedings; provided that the Trustees shall not be obligated or required to do so unless they have been first indemnified to their satisfaction against all expenses and liabilities sustained or anticipated by them;
- (d) To exercise any conversion privilege and/or subscription right, warrant and/or other rights or options available in connection with any securities or other property at any time held by them and to make any payments incidental thereto; to consent, or otherwise participate in or dissent from, the reorganization, consolidation, amalgamation, merger or readjustment of the finances of any corporation, company or association any of the securities of which may at any time be held by them or to the sale, mortgage or lease of the property of any such corporation, company or association, and to do any act with reference thereto, including the delegation of discretionary powers, the exercise of options, the making of agreements or subscriptions and the payment of expenses, assessments or subscriptions, which may be deemed necessary or advisable in connection therewith, and to hold and retain any securities or other property which they may so acquire and generally to exercise any of the powers of an owner with respect to securities or other property held in the CEF;

- (e) To vote personally or by general or limited proxy, any securities or other property which may be held by them at any time, and similarly to exercise personally or by general or by limited power of attorney any right appurtenant to any securities or other property held by them at any time;
- (f) To employ and pay such employees, agents and advisers, including, without limiting the generality of the foregoing, custodians, disbursing agents, investment advisors, lawyers, actuaries, auditors and other persons as the Trustees may deem necessary or advisable from time to time for the purpose of discharging their duties hereunder (including any person who may be a Trustee or any firm or organization of which such person may be a member or affiliated, and including any person who may be an officer or employee of the General Synod), and to rely and act on information and advice furnished by such persons or to refrain from acting thereon; provided that the Trustees must use such care in the selection and supervision of such persons as is reasonable and prudent in the circumstances and, in such event, the Trustees will not be responsible for the neglects or defaults of such persons;
- (g) To register the securities or other property of the CEF in the name of "The Continuing Education Fund of the Anglican Church of Canada" or a similar name or designation or in their own names or in the names of nominees in trust for the CEF; and the Trustees are hereby expressly empowered to keep the same, wholly or partly, at the office of any financial institution that is authorized to act as a custodian of securities by the laws of any country, province, state or any other political subdivision of any country in which such financial institution is located, in which case the securities or other property may be registered in the name of such financial institution or its nominee, a depository of the financial institution or the nominee of such depository, or in bearer form. The securities and other property of the CEF shall at all times be kept distinct from the Trustees' own assets and those of their nominees or depositories and distinguishable in the registers and other books of account kept by the Trustees or their nominees or depositories from those of the Trustees or their nominees or depositories, and such registers and books of account shall show that such securities or other property are held in trust for the CEF;
- (h) To make, execute, acknowledge and deliver, as Trustees, any and all deeds, leases, mortgages, conveyances, contracts, waivers, releases or other instruments in writing necessary or proper for the accomplishment of any of the foregoing powers and the Trustees may by resolution authorize such person or persons or corporation to execute any such documents on behalf of the Trustees;
- (i) To keep such portion of the CEF in cash as may from time to time be deemed by them to be in the best interests of the CEF, in such interest bearing accounts as the Trustees determine, or to invest such cash balances in short term or intermediate term cash equivalents having ready marketability;
- (j) To make arrangements for the care and custody of the securities and other property of the CEF and such banking arrangements as the Trustees from time to time deem advisable; and without limiting the generality of the foregoing the Trustees may by resolution authorize any person or persons to sign cheques on behalf of the Trustees;

- (k) To do all such acts, take all such proceedings, and exercise all such rights and privileges, although not specifically mentioned herein, as the Trustees may deem necessary to carry out their responsibilities hereunder.

The exercise by the Trustees of any one or more of the foregoing powers or any combination thereof from time to time shall not be deemed to exhaust the rights of the Trustees to exercise such power or powers or combination of them thereafter from time to time.

## **ARTICLE 5 INVESTMENTS**

### **5.1 Investment of the CEF**

The CEF shall be held, invested and reinvested in such manner as the Trustees may in their sole discretion determine, without in any way being limited to investments authorized for trustees under any applicable federal, provincial or territorial legislation save as hereinafter provided, including for greater certainty the *Trustee Act*, R.S.O. 1990, c.T. 23, as amended from time to time. In exercising their discretion, the Trustees may take into consideration the social responsibility of the corporations and other entities in which they are considering investing. The Trustees are authorized to engage the services of one or more investment counsel, managers, mutual fund managers and/or investment advisers as in their absolute discretion they consider advisable in respect of the investment and reinvestment of all or any of the CEF, and the Trustees shall have power and authority to delegate to such persons discretion to manage all or any part of the CEF as directed by the Trustees. For greater certainty, the Trustees shall invest all or any part of the CEF in the Consolidated Trust Fund of the General Synod or in such other fund as the Pension Committee directs.

### **5.2 Power to Commingle**

The Trustees may, in their discretion from time to time:

- (i) invest all or any portion of the CEF in any one or more mutual funds or other funds qualified for the investment of pension funds for the purpose of permitting common investment and reinvestment; and
- (ii) consistent with applicable governing law, commingle all or any portion of the CEF with the assets of or all of the trust funds established in conjunction with other plans or arrangements authorized by the General Synod or the Council of the General Synod or by any Provincial or Diocesan Synod and for which the Trustees are trustees and to make joint, collective or participating investments with respect to such commingled assets; provided, however, that the Trustees shall maintain separate accounts reflecting the undivided share, expressed on a *pro rata* basis, of the CEF in such investments and shall equitably on such basis determine the value of the assets of the CEF from time to time withdrawn or segregated from such joint, collective or participating investments. For greater certainty, it is expressly understood and agreed that neither the aforesaid commingling, making of joint, collective or participating investments nor the maintenance of separate accounts as provided in this Trust Agreement is intended to

create, nor shall such commingling, making of joint, collective or participating investments and maintenance of separate accounts, create a separate trust or trusts.

#### **5.3 Warrants, Options, Futures, Precious Metals**

Without limiting the generality of the investment authority of the Trustees but subject always to Section 5.1, the Trustees are expressly authorized to invest in warrants, options, futures or other instruments designed to provide additional income or hedging opportunities for current investments and to invest in gold, silver and other precious metals.

#### **5.4 Securities Lending**

The Trustees may engage in securities lending under a specific program approved by the Pension Committee and in connection therewith, the Trustees are authorized to release and deliver securities and return collateral received for securities in accordance with the provisions of the program.

### **ARTICLE 6 FEES AND EXPENSES**

#### **6.1 Taxes and Assessments**

All taxes and other assessments levied or assessed under existing or future laws against the Trustees or the CEF in respect of the CEF or in respect of any money, property or securities from time to time forming a part thereof, shall be paid out of the CEF and the Trustees shall withhold from payments out of the CEF all taxes required by any law to be withheld and make such reports to applicable tax authorities as required by any law.

#### **6.2 Expenses**

All fees and expenses that relate to the administration and investment of the CEF and the CEP may be paid from the CEF. The Pension Committee is empowered to determine which expenses will be paid from the CEF and which expenses will be paid directly by the Participating Employers pursuant to Canon VIII.

### **ARTICLE 7 REPORTS, ACCOUNTS AND STATEMENTS**

#### **7.1 Accounts and Records**

The Trustees shall keep or cause to be kept accurate and detailed accounts and records of all investments, receipts and disbursements and other transactions with respect to the CEF, and all accounts, books and records relating thereto shall be open to inspection to such person or persons as the Trustees determine appropriate, or as required by law.

The Trustees shall maintain and determine or cause to be maintained and determined separate accounts of the contributions of Participating Employers in respect of a particular clergy person or lay worker and payments made out of the CEF as reimbursement to such clergy and lay

workers for their continuing education and training, and such other accounts as the CEP require shall be maintained by the Trustees.

#### **7.2 Periodic Statements**

The Trustees shall render to the Pension Committee within 90 days following the last day of each fiscal year of the CEF or the termination of this Trust Agreement, or at such other times as may be agreed upon by the Trustees and the Pension Committee, accounts of the transactions of the CEF in a form acceptable to the Pension Committee.

### **ARTICLE 8 ADMINISTRATION**

#### **8.1 Chairperson and Secretary**

The Trustees shall elect a Chairperson from among their number and shall appoint a Secretary who may, but need not, be a Trustee. If the Chairperson or the Secretary is not in attendance at a meeting, the Trustees in attendance (if there is a quorum) may select a Chairperson or Secretary, as the case may be, of such meeting from among their number.

#### **8.2 Voting By the Trustees**

If the Trustees are unable to agree on any matter, the decision of a majority of Trustees present at a meeting where the matter is being considered shall be deemed to be the decision of all the Trustees. The Chairperson of the meeting shall not vote on any matter except where there is a tie vote, in which case the Chairperson shall have the casting vote.

#### **8.3 Unanimous Consent**

In lieu of holding a meeting, the Trustees may make a decision by way of unanimous consent as evidenced by a written resolution or minute signed by all of the Trustees. It shall be the duty of the Secretary to record such resolution or minute in the minute book maintained for the Trust.

#### **8.4 Rules and Regulations**

The Trustees may adopt, by by-law or otherwise, such rules and regulations they as see fit to govern their own procedure so long as such rules and regulations are not inconsistent with any of the provisions of this Trust Agreement or the CEP.

#### **8.5 Responsibility of Trustees**

Neither the Trustees as a group nor any individual Trustee nor the employees or agents of the Trustees shall be liable for any honest error of judgment, nor be personally liable for any liability or debt of the CEF contracted or incurred, nor for the non-fulfillment of any contract, nor for any other liability arising in connection with the administration of the CEP and the administration and the investment of the CEF; provided, however, that nothing herein shall exempt the Trustees or any Trustee or employee or agent thereof from any liability, obligation or debt arising out of acts or omissions done or suffered in bad faith or through gross negligence or

willful misconduct. Neither the Trustees nor any Trustee, employee or agent thereof shall be liable for any action taken upon reliance on any instrument, certificate or paper believed to be genuine and to be signed or presented by the proper person or persons and shall be under no duty to make investigations nor inquiry as to any statement contained in any such document but may accept the same as conclusive evidence of the truth and accuracy of the statements therein contained. The Trustees may obtain trustees' and fiduciaries' liability insurance and pay the premiums for such insurance out of the CEF.

## **ARTICLE 9**

### **APPOINTMENT, RESIGNATION AND REMOVAL OF TRUSTEE**

#### **9.1 Composition of the Trustees**

The Trustees shall be those persons who from time to time are appointed by the Pension Committee.

Any Trustee may at any time resign from the office of Trustee on giving not less than 30 days notice addressed to the other Trustees then in office, but if there are no other Trustees then in office, the Trustee may resign on the appointment of and acceptance of such appointment by a new Trustee or new Trustees in the place of the Trustee so resigning.

The office of a Trustee shall be automatically terminated and vacated if that Trustee is an individual and is found to be mentally incompetent or is declared bankrupt or insolvent or, if the Trustee is a corporation, it is declared bankrupt or insolvent or enters into liquidation, whether compulsory or voluntary, but not a liquidation carried out on a voluntary basis for the purpose of amalgamation or reconstruction.

A Trustee shall not be required to remain in or be resident in the Province of Ontario, but all times a majority of the Trustees shall reside in Canada.

The Pension Committee may revoke the appointment of any Trustee at any time.

Any three Trustees shall constitute a quorum.

#### **9.2 Successor Trustees**

If a person appointed as Trustee consents to act as Trustee, then upon the effective date of such appointment the Trustee shall be bound by all of the terms of this Trust Agreement as though he or she were an original party to it. The property in the CEF shall vest in the new Trustee and the continuing Trustees without the need for any conveyance or assignment and any reference to "Trustees" in this Trust Agreement shall mean the Trustee or Trustees from time to time in office.

#### **9.3 Conveyance**

Notwithstanding Section 9.2, every person ceasing to be a Trustee hereunder shall at the request of the Pension Committee convey, assign, transfer and make over or join in conveying, assigning, transferring and making over to the other Trustees of the CEF, any or all of the real and personal property of the CEF as the Pension Committee may direct.

## **ARTICLE 10 PARTICIPATING EMPLOYERS**

Except as otherwise provided in the CEP:

10.1 The Pension Committee, upon written notice to the Trustees, shall have the right to extend the benefits of the CEP on mutually agreeable terms to the eligible employees of any Provincial or Diocesan Synod, any Diocese, Parish or other organization in the Church which wishes to participate in the CEP (a "Participating Employer") and such Participating Employer may thereupon participate as a member in the CEP and will be bound by the provisions of this Trust Agreement.

## **ARTICLE 11 AMENDMENT AND TERMINATION**

### **11.1 Amendment**

The Trustees may at any time and from time to time amend, in whole or in part, all or any of the provisions of this Trust Agreement, provided, however, that no such amendment shall become effective without the written consent of the Pension Committee, and this Trust Agreement shall be amended, ipso facto, to the extent necessary, if Canon XII or the regulations thereunder are amended in any way that requires an amendment of this Trust Agreement.

### **11.2 Termination**

The Pension Committee may terminate this Trust Agreement at any time, in which event the Trustees shall distribute the assets in the CEF in accordance with the terms of the CEP and provide the Pension Committee with a final accounting of their administration of the CEF.

## **ARTICLE 12 MISCELLANEOUS**

### **12.1 Delivery of Notices**

The delivery of any notice, account, statement, report, document, instruction or direction which, by any provision of this Trust Agreement, is required or permitted to be given or served by or to the Trustees or the Pension Committee, shall be deemed to be sufficiently given and served for all purposes if delivered personally, delivered by facsimile transmission, or mailed postage prepaid (except in the case of postal interruption), addressed to each of the Trustees at his address as filed with the Secretary and to the Pension Committee at the following address:

Pension Office Corporation of the  
Anglican Church of Canada  
625 Church St.  
Suite 401  
Toronto, ON

M4Y 2G1  
Fax: 416-968-7689

or at such other address with respect to any of the Trustees or the Pension Committee as may be provided to the Secretary from time to time; and such notice shall be considered to have been given on the day it is actually delivered personally or by facsimile transmission to, or otherwise received by, the Trustee or the Pension Committee, as the case may be.

**12.2 Severance of Illegal or Invalid Provision**

If any provision of this Trust Agreement shall be held illegal or invalid for any reason by a court of competent jurisdiction, such illegality or invalidity shall not affect the remaining provisions thereof but this Trust Agreement shall be construed and enforced as if such illegal or invalid provision had never been inserted herein.

**12.3 Notification Respecting Alienation of Benefits**

The Trustees will notify the Pension Committee upon the receipt by them of any assignment or attempted assignment or notice thereof or of any involuntary assignment, seizure, garnishment or any process of law or execution or notice thereof in respect of any benefit payable out of the CEF.

**12.4 Assignment**

This Trust Agreement may not be assigned by the Trustees otherwise than to other Trustees appointed pursuant to the terms of this Trust Agreement.

**12.5 Gender**

Unless the context otherwise requires, any masculine term used in this Trust Agreement shall include the feminine and neuter and vice versa, and any singular term shall include the plural and vice versa.

**12.6 Headings**

The titles of Articles and the headings in this Trust Agreement are placed herein for convenience of reference only, and in case of any conflict, the text of this Trust Agreement, rather than such titles or headings, shall govern.

**12.7 Binding Agreement**

This Trust Agreement shall enure to the benefit of and be binding upon the parties hereto and upon their permitted successors and assigns. The parties acknowledge that the terms of this agreement reflect an ongoing relationship which has been in existence for many years. Notwithstanding the fact that this Trust Agreement is being executed currently, the parties acknowledge that it records the terms of the CEF as originally constituted and subsequently amended.

#### **12.8 Execution in Counterparts**

This Trust Agreement may be executed in several counterparts, each of which when so executed shall be deemed to be an original, and such counterparts shall constitute one and the same Trust Agreement.

#### 12.9 Applicable Law

This Trust Agreement shall be governed by, construed in accordance with, and enforced according to the laws of the Province of Ontario, Canada.

**DATED AT TORONTO** this \_\_\_\_\_ day of \_\_\_\_\_, 2014.

**IN WITNESS WHEREOF** the parties have executed this amendment to the Trust Agreement.

**GENERAL SYNOD OF THE  
ANGLICAN CHURCH OF CANADA**

per: \_\_\_\_\_

Hanna Goschy, Treasurer

**THE TRUSTEES**

|         |   |   |
|---------|---|---|
| Witness | ) | Josephine Marks, Trustee                    |
| Witness | ) | Karen McRae, Trustee                        |
| Witness | ) | Bob Boeckner, Trustee                       |
| Witness | ) | Louise Greig, Trustee                       |
| Witness | ) | Sheryl Kennedy, Trustee                     |
| Witness | ) | Stephen Koning, Trustee                     |
| Witness | ) | David Stovel, Trustee                       |
| Witness | ) | The Right Reverend M. Philip Poole, Trustee |

**THE PENSION COMMITTEE OF THE GENERAL  
SYNOD**

per: \_\_\_\_\_  
Authorized Signing Officer

**GENERAL SYNOD 2016**  
**RESOLUTION**

**Resolution Number: A181**

**Subject:** Self Insured Death Benefit Plan

**Moved by:** The Rt. Rev. Philip Poole, Diocese of Toronto

**Seconded by:** The Rt. Rev. Stephen Andrews, Diocese of Algoma

**Be it resolved that this General Synod**

Approve the amendments attached to this document.

**Source:** Pension Committee

**Submitted by:** Judy Robinson, Executive Director

Does this motion contain within it any financial implications? Yes  No

If yes, has the General Synod Expenditures Committee considered the implications? Yes  No

**EXPLANATORY NOTE/BACKGROUND INFORMATION**

Confirmation of amendments previously approved by the Council of General Synod.

Pursuant to Canon VIII section 4(b), the Pension Committee is empowered to adopt and amend regulations regarding the pension and benefits plans that it administers, subject to the approval of the Council of General Synod. All such regulations must be confirmed by the General Synod at its next session in order to remain in effect. These amendments were duly adopted by the Pension Committee and ratified by the Council of General Synod during the last triennium. They are presented for confirmation by the General Synod as required by the canon referred to above.

**PROCEDURE FOR ADOPTION (G)**

*In the normal course, an ordinary motion must be passed by a majority of the Order of Bishops, and by a majority of the Orders of Clergy and Laity voting together.*

*Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.*

*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may require a vote to be taken by dioceses. A motion passes if a majority of dioceses (or a tie) vote in favour.*

*Source: Section 4 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

**SELF INSURED DEATH BENEFIT PLAN RESOLUTION**

**APPROVED BY THE COUNCIL OF GENERAL SYNOD DURING THE TRIENNUIM (2013 – 2016)**

**Resolution - Self Insured Death Benefit Plan**

**November 2014**

**SIDB TRUST AGREEMENT**

Moved by:                    Canon David Jones

Seconded by:                Mr. Tony Teare

Be it resolved that the Council of General Synod approve the Pension Committee's recommendation that Self Insured Death Benefit Plan Trust Agreement (attached to this CoGS report as Appendix 6) be restated effective January 1, 2015.

*Rationale: The Pension Committee is empowered under the Trust Agreement to amend the Trust Agreement, subject in certain circumstances to the consent of the Board of Trustees of the Trust Fund (the "Trustees"). The parties to the Trust Agreement, which include the Trustees and the Pension Committee, deem it desirable to confer upon the Trustees the power to amend the Trust Agreement, subject to the consent of the Pension Committee and also to amend the Trust Agreement to provide for the possibility of expenses being paid directly by Participating Employers where the Pension Committee determines it is appropriate to do so.*

**ADOPTED #014-11-14**

**Appendices attached to the resolution**

- Appendix 1 – Self Insured Death Benefit Plan Trust Agreement

**Appendix 1**

**SELF-INSURED DEATH BENEFIT PLAN**

**TRUST AGREEMENT**

**THIS AMENDED AND RESTATED TRUST AGREEMENT** made as of the \_\_\_\_\_ day of \_\_\_\_\_ 2015

reflecting the terms of Trust constituted on January 1, 1998 and amendments made on October 5, 2002.

BETWEEN:

**THE PENSION COMMITTEE OF THE GENERAL SYNOD OF THE ANGLICAN CHURCH OF CANADA**

(herein after referred to as the "**Pension Committee**")

**OF THE FIRST PART;**

-and-

**Josephine Marks**

**Karen McRae**

**Bob Boeckner**

**Louise Greig**

**Sheryl Kennedy**

**Stephen Koning**

**David Stovel**

**The Right Reverend M. Philip Poole,**

(hereinafter referred to as the "**Trustees**")

**OF THE SECOND PART**

**RECITALS:**

- A. **WHEREAS** the Pension Committee established the Self-Insured Death Benefit Plan (the "Plan") effective January 1, 1998 for the benefit of employees of Participating Employers under the Plan; and
- B. **WHEREAS** the Plan is administered by the Director of Pensions (the "Director of Pensions"); and
- C. **WHEREAS** the Pension Committee and the Trustees are desirous of setting out in a formal trust agreement the terms on which the Trustees have been holding, and will continue to hold, the Fund.

**THEREFORE**, the parties agree as follows:

## ARTICLE I

### INTERPRETATION

1.1 The following terms when used in this Trust Agreement, including the Recitals, shall have the meanings set out below:

"**Benefits**" means any benefits or other amounts payable under the Plan;

"**Church**" means The Anglican Church of Canada;

"**Effective Date**" means January 1, 1998;

"**Fund**" has the meaning assigned to it under Section 2.1;

"**Participating Employer**" has the meaning assigned to it under the Plan;

"**Pension Committee**" has the meaning assigned to it under the Plan;

"**Plan**" means The Anglican Church of Canada Self-Insured Death Benefit Plan as amended from time to time;

"**Trust Agreement**" means this agreement as amended from time to time;

"**Trustees**" means Josephine Marks, Karen McRae, Bob Boeckner, Louise Greig, Sheryl Kennedy, Stephen Koning, David Stovel, The Right Reverend M. Philip Poole or their successors as appointed under this Trust Agreement from time to time to serve as a Trustee.

### **1.2 Gender and Number**

Words importing the singular shall include the plural and vice versa and words importing the masculine gender shall extend to and include the feminine gender and/or body corporate unless the context in which a particular word is used clearly requires otherwise.

## ARTICLE 2

### THE FUND

#### **2.1 Establishment of the Fund**

All contributions received by the Trustees from Participating Employers in accordance with the terms of the Plan, together with any earnings, profits, increments and accruals arising therefrom less authorized payments therefrom, shall constitute the "Fund".

#### **2.2 Acceptance of Trust**

The Trustees acknowledge that they, or their predecessor(s), have been holding the Fund on the terms set out in the Plan and this Trust Agreement since the Effective Date and will continue to hold the Fund on the terms set out in the Plan and this Trust Agreement.

## **ARTICLE 3**

### **THE TRUSTEES**

#### **3.1 Receipt of Contributions**

The Trustees in their capacity as Trustees of this Trust Agreement shall receive and hold Plan contributions from Participating Employers but the Trustees shall have no responsibility for insuring the accuracy or sufficiency of contributions from Participating Employers or for the adequacy of the Fund to meet and discharge present or future liabilities of the Plan.

#### **3.2 Appointment of Custodian**

The Trustees shall enter into an agreement with a custodian acceptable to the Pension Committee for the safekeeping of Fund assets.

#### **3.3 Investments**

The Trustees shall, subject to the limitations of this Trust Agreement and the Plan, invest and reinvest assets of the Fund without distinction between capital and income, in such investments as the Trustees in the Trustees' absolute discretion considers advisable from time to time, without in any way being limited to investments authorized for Trustees under any applicable laws.

#### **3.4 Appointment of Investment Manager**

The Trustees may delegate the responsibility for the investment and reinvestment of Fund assets to a chartered bank, trust company or an investment counsel firm acceptable to the Pension Committee.

#### **3.5 Appointment of Counsel, Auditors, Advisors and Agents**

The Trustees may employ such counsel (who may be counsel to the Pension Committee or the Church), auditors, advisors, agents or other persons as the Trustees may reasonably require for the purpose of discharging the Trustees' duties hereunder. The Trustees shall be protected in acting in good faith on the opinion or advice of or information obtained from any counsel, auditors, advisors, agents or other persons, whether retained or employed by the Pension Committee, the Church or the Trustees, in relation to any matter arising in the administration of the Plan or Trust.

#### **3.6 Standard of Care**

In the performance of the Trustees' duties hereunder, the Trustees shall exercise the care, diligence and skill that a person of ordinary prudence would exercise in dealing with the property of another person.

#### **3.7 Indemnification**

In no event shall any person eligible for Benefits under the Plan or any Participating Employer be entitled to any recompense or damages from the Trustees or the Trustees' agents in respect of the operation of the Plan or on account of the inability of the Fund to provide Benefits.

The Trustees or any agent of the Trustees shall not be liable for any liability or debt of the Plan or the Fund contracted or incurred, or for the non-fulfillment of any contract, or for any other liability arising in connection with the administration of the Plan and the administration and investment of the Fund; provided, however, that nothing herein shall exempt the Trustees or any agent of the Trustees from any liability, obligation or debt arising out of acts or omissions done or suffered in bad faith or through gross negligence or willful misconduct.

The Trustees or any agent of the Trustees shall not be liable for any action taken in reliance on any instrument, certificate or paper believed by them to be genuine and signed or presented by the proper person or persons and shall be under no duty to make investigations or inquiries as to any statement contained in any such document but may accept the same as conclusive evidence of the truth and accuracy of the statements therein contained. The Trustees and their heirs and executors (the "Indemnified Parties") are hereby indemnified and held harmless by the Fund and, to the extent not paid by the Fund, by the Participating Employers who contribute to the Fund, from any and all claims,

liabilities, damages, costs and expenses of any kind, including reasonable legal and expert's fees and expenses (but excluding consequential losses) arising out of the performance of their obligations under this Trust Agreement, except as a result of a breach of the standard of care set out in section 3.6.

## ARTICLE 4

### PAYMENTS OUT OF THE FUND

#### **4.1 Payment of Benefits**

The Trustees shall pay out Benefits from the Fund in accordance with the terms of the Plan.

#### **4.2 Insufficient Funds**

If there are insufficient assets in the Fund to pay out Benefits in accordance with the terms of the Plan, the Trustees shall notify the Pension Committee in accordance with Section 3.6 of the Plan and the Pension Committee shall instruct the Trustees as to the timing and amount of any payment of Benefits from the Fund. The Trustees shall be fully protected and is hereby indemnified and held harmless by the Pension Committee in relying and acting upon such instructions from the Pension Committee.

#### **4.3 Expenses**

All fees and expenses that relate to the administration and investment of the Plan and the Fund may be paid from the Fund, including fiduciary or other liability insurance as deemed necessary or appropriate, and any deductible amounts in respect of any claim in which coverage is provided by a trustee, fiduciary or other liability insurance policy. The Pension Committee is empowered to determine which expenses

will be paid from the Fund and which expenses will be paid directly by the Participating Employers pursuant to Canon VIII.

#### **4.4 Taxes**

The Fund shall be responsible for and the Trustees shall pay out of the Fund all taxes of whatever kind payable under any law of Canada or of a province of Canada. The Trustees shall withhold from payment out of the fund all taxes required by any applicable law or regulatory authority having jurisdiction over the Fund to be withheld.

#### **4.5 Legal Proceedings**

The costs and expense of any action, suit or proceeding brought by or against the Trustees (including counsel fees), shall be paid from the Fund, except in relation to matters as to which it shall be adjudged in such action, suit or proceeding that such Trustees were acting unreasonably or in bad faith in the performance of their duties hereunder.

### **ARTICLE 5**

#### **SUCCESSOR TRUSTEES, TERMINATION AND AMENDMENT**

##### **5.1 Composition of the Trustees**

The Trustees shall, be appointed in the manner set out in Canon VIII.

##### **5.2 Successor Trustees.**

If a person appointed Trustee consents to act as Trustee, then upon the effective date of his appointment he shall be bound by all of the terms of this Trust Agreement as though he were an original party to it. The Fund shall vest in the new Trustees and the continuing Trustees without the need for a conveyance or assignment and any reference to "Trustees" in this Trust Agreement shall mean the Trustees or Trustees from time to time in office.

##### **5.3 Conveyance**

Notwithstanding the last preceding provision, every person ceasing to be a Trustee hereunder shall at the request of the Pension Committee convey, assign, transfer and make over or join in conveying, assigning, transferring and making over to the Fund, any or all of the real and personal property of the Fund as the Pension Committee may direct.

##### **5.4 Termination or Amendments**

Subject as hereinafter provided, the Trustees may at any time and from time to time to amend, in whole or in part, all or any of the provisions of this Trust Agreement; provided, however, that no such amendment shall become effective without the Pension Committee's written consent.

## **ARTICLE 6**

### **MISCELLANEOUS**

#### **6.1 Governing Law**

This Trust Agreement shall be construed according to the laws of the Province of Ontario and all provisions hereof shall be administered according to the laws of said Province, and any actions, proceedings, or claims against the Trustees shall be commenced in the courts of the Province of Ontario.

#### **6.2 Severability**

If any term, condition or provision of this Trust Agreement is determined to be void or unenforceable, in whole or in part, such determination shall not affect the validity of any other term, condition or provision or part thereof.

#### **6.3 Indemnities**

Any indemnity granted under this Trust Agreement shall survive the termination of this Trust Agreement and/or the Fund.

#### **6.4 Assignment of Trust**

Except as provided herein or in the Plan, no party hereto may assign this Trust Agreement without the consent of the other party.

#### **6.5 Counterparts**

This Trust Agreement may be executed by the parties in separate counterparts each of which when so executed and delivered shall be an original, but all such counterparts shall together constitute one and the same instrument and any of the parties may execute this Trust Agreement by signature transmitted by facsimile and such signature shall be deemed to be an original signature.

DATED AT TORONTO this \_\_\_\_\_ day of \_\_\_\_\_, 2015.

IN WITNESS WHEREOF the parties have executed this amendment to the Trust Agreement.

#### **THE TRUSTEES**

|                  |  |
|------------------|--|
| _____<br>Witness | )<br>_____<br>Josephine Marks, Trustee |
| _____<br>Witness | )<br>_____<br>Karen McRae, Trustee     |

|                  |   |
|------------------|---|
| _____<br>Witness | )<br>_____<br>) Bob Boeckner, Trustee                       |
| _____<br>Witness | )<br>_____<br>) Louise Greig, Trustee                       |
| _____<br>Witness | )<br>_____<br>) Sheryl Kennedy, Trustee                     |
| _____<br>Witness | )<br>_____<br>) Stephen Koning, Trustee                     |
| _____<br>Witness | )<br>_____<br>) David Stovel, Trustee                       |
| _____<br>Witness | )<br>_____<br>) The Right Reverend M. Philip Poole, Trustee |

**THE PENSION COMMITTEE OF THE GENERAL SYNOD**

Per:

\_\_\_\_\_  
Authorized Signing Officer

**GENERAL SYNOD 2016**  
**RESOLUTION**

**Resolution Number: A18**

**Subject:** General Synod Pension Plan

**Moved by:** The Rt. Rev. Philip Poole, Diocese of Toronto

**Seconded by:** The Rt. Rev. Stephen Andrews, Diocese of Algoma

**Be it resolved that this General Synod**

Approve the amendments attached to this document.

**Source:** Pension Committee

**Submitted by:** Judy Robinson, Executive Director

Does this motion contain within it any financial implications? Yes  No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND INFORMATION**

Confirmation of amendments previously approved by the Council of General Synod.

Pursuant to Canon VIII section 4(b), the Pension Committee is empowered to adopt and amend regulations regarding the pension and benefits plans that it administers, subject to the approval of the Council of General Synod. All such regulations must be confirmed by the General Synod at its next session in order to remain in effect. These amendments were duly adopted by the Pension Committee and ratified by the Council of General Synod during the last triennium. They are presented for confirmation by the General Synod as required by the canon referred to above.

**PROCEDURE FOR ADOPTION (G)**

*In the normal course, an ordinary motion must be passed by a majority of the Order of Bishops, and by a majority of the Orders of Clergy and Laity voting together.*

*Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.*

*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may require a vote to be taken by dioceses. A motion passes if a majority of dioceses (or a tie) vote in favour.*

*Source: Section 4 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

## GENERAL SYNOD PENSION PLAN RESOLUTIONS

**APPROVED BY THE COUNCIL OF GENERAL SYNOD DURING THE TRIENNUIM (2013 – 2016)**

**1. Resolution – Canon VIII and Regulations of Canon VIII**

**A. November 2013**

### GENERAL SYNOD PENSION PLAN (GSPP) REGULATIONS

Moved by: Chancellor David Jones

Seconded by: Bishop Percy Coffin

1.1 Be it resolved that The Council of General Synod approves the following recommendations of the Pension Committee; and approve the amendments to Regulation 3.1 and 3.2 (Contributions) of Canon VIII effective January 1, 2014 to implement these changes.

- That the member contribution rate to the GSPP increases by 0.5% to 5.3% of salary.
- That the employer contribution rate to the GSPP decreases by 0.5% to 11.9% of salary
- That the employers to contribute 1.3% of pensionable salary to a new expense fund administered by the Pension Office.

**Bold** indicates addition, ~~Strikethrough~~ indicates deletion Regulation 3.1 – Contributions

1. The Contributions required from each Participating Employer shall be as follows for all Members in Active Service:

- (i) Effective January 1, 2004: 10% of Salary
- (ii) Effective January 1, 2005: 8.3% of Salary
- (iii) Effective January 1, 2006: 9.0% of Salary
- (iv) Effective January 1, 2007: 10% of Salary
- (v) Effective January 1, 2010: 11.2% of Salary
- (vi) Effective January 1, 2011: 12.4% of Salary
- (vii) Effective January 1, 2014: 11.9% of Salary**

Regulation 3.2 – Contributions

The Pension Contributions required from the Member in Active Service shall be ~~4.8%–5.3%~~ of Salary.

Rationale

*The Central Advisory Group (CAG) has been working over the summer on reviewing Pension and Benefit Plan strategy to maximize effectiveness. This strategy results in payment of expenses outside plan and will help to improve funding level of the plan.*

**CARRIED #18-11-13**

**B. November 2014**

**1.1 GENERAL SYNOD BENEFIT PLANS ADMINISTRATION AND EXPENSES REGULATION  
PURSUANT TO SECTION 4 OF CANON VIII**

Moved by: Canon David Jones, Chancellor

Seconded by: Mr. James Sweeney

Be it resolved that The Council of General Synod approves the recommendation of the Pension Committee; and adopt the new Benefit Plan Regulation (attached to this report as Appendix 1) pursuant to section 4(b) of Canon VIII effective January 1, 2015 to implement the following :

- to impose the obligation on the participating employers to pay expenses in respect of all the Benefit Plans to the extent the expenses are not paid by the applicable Benefit Plan, including the GSPP administrative expenses, as determined by the Pension Committee.

*Rationale: There is currently no express obligation in the governing document for participating employers to pay expenses in respect of the Group Benefit Plans and therefore it is recommended that the expense obligation in respect of the Group Benefit Plans be included in a new Benefit Plan Regulation pursuant to Section 4(b) of Canon VIII.*

**ADOPTED #06-11-14**

**1.2 AMENDMENTS TO CANON VIII**

Moved by: Canon David Jones

Seconded by: Bishop Percy Coffin

Be it resolved that The Council of General Synod approves the following recommendations of the Pension Committee to amend Article 2(c), 2 (e), 4(c) and 6(h) effective January 1, 2015.

**Bold** Indicates addition. ~~Strikethrough~~ indicates deletion

- 2.c) ~~i) The Ordinary Fund, being the monies received by way of contributions, transfers and other amounts for provision of Pension Plan benefits together with interest, dividends, earnings, accumulations and accretions, less the amounts expended in the payment of Pension Plan benefits and the expenses of administration of the Pension Plan and the Pension Fund;~~
- ~~ii) The Endowment Fund, being the amounts received by way of gift, donation, or bequest, which may be disbursed at the discretion of The Endowment Committee of The Anglican Church of Canada as an augmentation, either general or particular, to the Pension Plan benefits; and~~
- ~~iii) The Special Endowment Fund, being the amounts received by way of gift, donation, or bequest, the terms of which are restricted by donors or trusts. The Endowment Fund, including the Special Endowment Fund, shall be maintained as a charitable organization within the meaning of the Income Tax Act (Canada).~~

**The Pension Fund shall be composed of the monies received by way of contributions, transfers and other amounts for provision of Pension Plan benefits together with interest, dividends, earnings, accumulations and accretions, less the amounts expended in the payment of Pension Plan benefits and the expenses of administration of the Pension Plan and the Pension Fund;**

ADOPTED #07-11-14

Moved by: Canon David Jones

Seconded by: Bishop Percy

Coffin

- . . e) The Endowment Fund shall be composed of two parts:

i) The Ordinary Endowment Fund, which shall be composed of amounts received by way of gift, donation, or bequest, which may be disbursed at the discretion of

**The Endowment Committee of The Anglican Church of Canada as an augmentation, either general or particular, to the Pension Plan benefits; and**

ii) The Special Endowment Fund, which shall be composed of the amounts received by way of gift, donation, or bequest, the terms of which are restricted by

donors or trusts.

**The Endowment Fund, including the Special Endowment Fund, shall be maintained as a charitable organization within the meaning of the Income Tax Act (Canada).**

~~4.c 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, on mutually agreeable terms and subject to this Canon and the Pension and Long Term Disability Regulations;~~

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 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 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 Pension Benefits Act and any other applicable law.

ADOPTED #08-11-14

Moved by: Canon David Jones

Seconded by: Bishop Percy Coffin

~~6.h To receive and hold the Funds of the—  
Other Plans~~

**To receive and hold the Funds of any of the Other Plans which are established as a trust pursuant to a trust agreement.**

*Rationale*

*Article 2(c) in Canon VIII provides that the GSPP Pension Fund includes the Endowment Fund.*

- *The Endowment Fund assets are not comingled or maintained as part of the GSPP. The responsibility for the administration of the Endowment Fund is imposed on the “Endowment Committee of the Anglican Church of Canada.” Pursuant to Article 4(h) of Canon VIII the Pension Committee is appointed to serve as the Endowment Committee. Apart from the governance and fiduciary concerns, the inclusion of the Endowment Fund (which is a distinct registered charitable organization) as a fund of the GSPP is contrary to the Income Tax Act requirements applicable to registered pension plan. Therefore it is recommended that the Canon be amended to remove the Endowment Funds as a fund of the GSPP and create a separate section within Canon VIII describing the establishment and purpose of the Endowment Fund.*
- *One of the powers and duties of the Pension Committee under Article 4 of Canon VIII is “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, on mutually agreeable terms.” The term “Church” is defined in Section 1 of Canon VIII as “the Anglican Church of Canada or any other body in the Anglican Communion, which by agreement with the Pension Committee has been accepted as a participant in the Pension Plan with respect to a pension provisions for its clergy and/or lay employees. “In at least one instance the Pension Committee raised a concern about its capacity to determine whether any particular organization continued to be an eligible “organization in the Church”. The Chancellor of the General Synod recommended amendments to Canon VIII to address these concerns. In consultation with the Chancellor, it is recommended that an amendment to Canon VIII to impose on the Council of the General Synod the responsibility to determine if an organization is eligible or ineligible to be participating employers where the Pension Committee determines that there is a concern or it cannot determine if the organization is eligible to participate or continue participating.*
- *Canon VIII, section 6(h) requires the Trustees to receive and hold Group Benefit Plan contributions. This is inconsistent with the current structure under which contribution are remitted as premiums to the insurance carriers through the Pension Office Corporation. The Canon may impose a trust obligation on the Trustees, but there is currently no trust governance structure with respect to the Group Benefit Plan - there is no separate trust agreement in place. Koskie Minsky recommended that Canon VIII be amended to remove the trust obligation with respect to the Group Benefit Plan.*

### 1.3 REGULATIONS OF CANON VIII

Be it resolved that The Council of General Synod approves the following recommendation of the Pension Committee to delete Regulation 12.5 of Canon VIII as follows:

**Bold** indicates addition and ~~Strikethrough~~ indicates deletion

**12.5(a)** ~~Subject to Regulation 12.7, the Participating Employer of a Member may purchase additional Pension for a Member at the time of the Member's actual retirement.~~

~~(b) The amount of this additional Pension shall be as determined by the~~

~~Participating Employer subject to Regulation 12.7.~~

~~(c) The form of payment of Pension shall be the same as the form of the~~

~~Member's Pension otherwise payable.~~

~~(d) The Participating Employer shall pay in one sum the purchase price for the additional Pension.~~

~~(e) The Participating Employer shall supply to the Administrator a certified copy of the instrument authorizing the purchase of the additional Pension. The Administrator shall not be required to investigate further the authority for the purchase and shall not be liable in any manner for a purchase made without proper authorization.~~

Section 7 (b) of Regulation 12 is edited to read as follows:

**(b)** ~~The amount of additional Pension purchasable under Regulation 12.1 or Regulation 12.5 shall not increase a Member's Pension to an amount in~~

~~excess of the maximum amount specified by the Regulations under the~~

~~Income Tax Act (Canada).~~

*Rationale: This section previously noted that additional pension may be provided by the employer at time of retirement. To do so, the plan would need to be amended to allow the enhancement for particular members. However special GSPP Pension Benefits Act regulation specifies "No amendment to the pension plan that increases the going concern unfunded liability or the solvency deficiency*

*may be filed before the later of December 31, 2016 and the date on which the solvency deficiencies have been liquidated." As such, this amendment removes the provision that additional pension may be provided by the employer at time of retirement.*

ADOPTED #09-11-14

#### 1.4 GSPP TRUST AGREEMENT

Moved by: Canon David Jones

Seconded by: Mr. Tony Tear

Be it resolved that the Council of General Synod approve the Pension Committee's recommendation that General Synod Pension Plan Trust Agreement (attached to this report as Appendix 2) be restated effective January 1, 2015.

*Rationale: The General Synod is empowered under the Trust Agreement to amend the Trust Agreement, subject to the consent of the Board of Trustees of the General Synod Pension Fund (the "Trustees"). The parties to the Trust Agreement, which includes the General Synod, the Trustees and the Pension Committee of the General Synod (the "Pension Committee"), deem it desirable to confer upon the Trustees the power to amend the Trust Agreement, subject to the consent of the Pension Committee. They also deem it desirable to amend the Trust Agreement to resolve possible conflicts between the Trust Agreement and any other governing documents and clarify the legal relationships between the various stakeholders in the General Synod Pension Fund and also to provide for the possibility of expenses being paid directly by Participating Employers where the Pension Committee determines it is appropriate to do so.*

ADOPTED #010-11-14

#### 1.5 AGREEMENT TO TERMINATE PENSION AND BENEFIT ADMINISTRATION SERVICES AGREEMENT BETWEEN THE GENERAL SYNOD AND THE PENSION OFFICE CORPORATION

Moved by: Canon David Jones

Seconded by: Mr. Tony Teare

Be it resolved that the Council of General Synod approve the Pension Committee's recommendation to terminate Pension and Benefit Administration Services Agreement between the General Synod and the Pension Office Corporation, and to replace the Pension and Benefit Administration Services Agreement by the Cost Sharing and Agency Agreement (attached to this report as Appendix 3) be approved effective January 1, 2015.

*Rationale: The Cost Service and agency Agreement fulfills two objectives:*

- (i) *Mitigates the HST risks identified and avoids any "double payment" of HST on Benefit Plan expenses.*

- (ii) Provides further protection to the Trustees and the Pension Committee against fiduciary risks related to their duties with respect to the use of trust funds to pay expenses. Trustees are obligated to prudently administer trust assets; including employing appropriate mechanisms to determine that administrative expenses are reasonable and appropriate. A binding agreement between the various entities documenting this process with periodic reviews of the cost allocation process enhances the overall governance structure of the Benefit Plans.

**ADOPTED #015-11-14**

**C. MAY 2015**

**1.1 GENERAL SYNOD BENEFIT PLAN – REGULATION 5**

Moved by: Canon David Jones

Seconded by: Mrs. Cynthia Haines Turner

Be it resolved that The Council of General Synod approves the recommendation of the Pension Committee to amend plan with respect to early retirement subsidies for benefits earned from January 1, 2016 and that a formula reduction of 6% per year be implemented from normal retirement age; and approve the following changes effective January 1, 2016.

Amendments to Regulation 5 (“Retirement Benefit”)

**Bold** indicates addition. ~~Strikethrough~~ indicates deletion  
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) for Pension accrued by the Member to December 31, 2015,**

~~(A)(i)~~ if the Member was an Active Member immediately prior to retirement, by

~~(i)~~**(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

~~(A)(I)~~ the Member's Normal Retirement Date, or

~~(B)(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

~~(iii)(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 ~~(i)~~(A) above;

~~(b)(ii)~~ 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.

**(b) for Pension accrued by the Member after December 31, 2015, 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.**

*Rationale: An unreduced pension is available to members at the earlier of 65 years of age and 35 years of continuous service.*

*The CAG considered a model that had the effect of eliminating the early retirement subsidies entirely. In this case, a member retiring before their normal retirement date would have his or her pension (earned after the effective date of the change) reduced on an actuarially equivalent basis. Practically, it was prudent to consider a formula reduction of 6% per year rather than an actuarial adjustment. This amendment amends the early retirement subsidy as requested by the Trustees for Pension earned from January 1, 2016 onwards. Pension earned up to December 31, 2015 will continue to be eligible for subsidized early retirement without change.*

**CARRIED #009 05 15**

## 1.2 GSPP INVESTMENT MANAGEMENT FEE

Moved by: Canon David Jones

Seconded by: Mrs. Cynthia Haines Turner

Be it resolved that The Council of General Synod approves the recommendation of the Pension Committee under the new Benefit Plan Regulation, to require GSPP investment management fees be paid from the Pension Office Corporation's administrative expense account for 2015.

*Rationale: The administration expense account has 2 sources of contribution due to good experience under the benefit plans and the LTD Plan. These one-time deposits are sufficient to pay investment expenses in 2015.*

**D. November 2015**

**1.1 REGULATIONS OF THE GENERAL SYNOD PLANS**

**A motion to amend the changes to regulations 1, 4, 5, 10 and 14 of Canon VIII effective December 31, 2015.**

Moved by: Mr. David Jones

Seconded by: Mr. David Embury

Be it resolved:

That The Council of General Synod approves the recommendation of the Pension Committee to amend Regulations 1, 4, 5, 10 and 14 of Canon VIII as follows with effect from December 31, 2015.

**Bolded** text is new and ~~strikeout~~ is removed

**Amendments to Regulation 1 ("Definitions")**

Section 1 (b) of Regulation 1 is edited to read as follows:

1. "Active Member" means a person who:
  - (a) is a Member accruing Active Service, or
  - (b) is a Member who has been granted a leave of absence of one of the following types:
    - (i) study leave,
    - (ii) pregnancy leave,
    - (iii) parental leave,
    - (iv) family medical/**compassionate care leave**, or
  - (v) any other type of leave required to be granted by the Ontario Employment Standards Act **or other applicable provincial employment or labour standards act or code**.

*Rationale: To broaden the reference to incorporate other provincial legislation and maintain consistency between the GSPP and LTD plan provisions*

**Amendments to Regulation 4 ("Retirement")**

Section 2 of Regulation 4 is edited to read as follows:

A Member may retire at any time within the ten-year period preceding the Member's Normal Retirement Date. **For clarity, a Member may retire at any time after the earlier of the first of the month next following or coincident with the Member's 55th birthday or following completion of at least 30 Years of Contributory Membership.** Such member shall receive a Pension calculated in accordance with Regulation 5.2 accruing from the first day of the month following the Member's retirement date.

*Rationale: This is to clarify that a member who has not attained age 55 can retire following 30 years of contributory membership.*

**Amendments to Regulation 5 ("Retirement Benefit") - Effective December 31, 2015**

**Bolded** text is new and ~~strikeout~~ is removed

Sections 9 (c) and (d) of Regulation 5 are deleted in their entirety:

- (a) The provisions of this Regulation 5.9 apply to a Member in receipt of Pension who enters the employment of a Participating Employer (herein referred to as a "Re-employed Member"), and take precedence over the provisions of the Plan that would otherwise apply.
- (b) ~~Subject to Regulation 5.9(c), no~~ Contributions shall be made by a Re-employed Member or by such Member's employer, and no additional Pension shall accrue to such Member as a result of employment after the commencement of receipt of Pension.
- (c) ~~Where both the Re-employed Member and the Member's Employer so request in writing, and subject to Regulation 3.4, the Re-employed Member and the Member's Employer may contribute to the Plan in accordance with Regulation 3, and in such event the following provisions apply:~~
  - (i) ~~The Pension otherwise payable to the Member shall be suspended for any month in respect of which Contributions are payable to the Plan by the Member and the Member's Employer.~~
  - (ii) ~~When the Member's employment by a Participating Employer ceases, or Contributions cease to be paid by the Member and the Member's Employer, payment of the Member's Pension shall be reinstated accruing from the beginning of the month next following the cessation of Contributions, and the amount of Pension otherwise payable shall be increased to an amount equal to:~~
    - (A) ~~the amount of Pension payable to the Member immediately before the suspension of the Member's Pension pursuant to Regulation 5.9(c)(i); plus~~
    - (B) ~~any increase in such amount of Pension which would have applied during the period of re-employment if the Member's Pension had not been suspended; plus~~

(c) \_\_\_\_\_ an amount with respect to Salary in the period of re-employment during which Contributions were paid, determined in accordance with Regulation 5.

(iii) A Member's re-employment shall not adversely affect the entitlement of any person to any Surviving Partner's Allowance pursuant to Regulation 8, in respect of the Pension payable with respect to the Member's membership in the Plan prior to re-employment.

(iv) In the event of the death of a Member during the period of re-employment, the death benefits payable, if any, shall be determined as though the Member had ceased to be employed and had resumed receipt of Pension immediately prior to the Member's death.

(d) The foregoing provisions shall not affect any Pension payable to a person as a Surviving Partner's Allowance in the event of such person's employment by a Participating Employer.

*Rationale: This amendment eliminates the option for a Member returning to work after retirement to cease pension payments and accrue additional pension for their future retirement. Tax law prohibits earning and collecting a Defined Benefit pension from the same plan at the same time. The plan still needs to stipulate what happens when a retired member returns to work, but the option provided for in subsection (c) is not required, and the pension office feels it is usually not beneficial for the Member to forfeit pension payments while re-employed. Subsection (d) is no longer required once (c) has been removed as a Re-employed Member's only option is to continue to receive pension payments while re-employed - there is no adjustment to a Member's pension, or to any Surviving Partner's Allowance.*

#### **Amendments to Regulation 5 ("Retirement Benefit")**

Section 2 of Regulation 5 is edited to read as follows:

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) for Pension accrued by the Member to December 31, 2015,  
 (i) if the Member was an Active Member immediately prior to retirement,

(A) (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;

~~(iii) 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.~~

~~(b) for Pension accrued by the Member after December 31, 2015, 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.~~

**(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.**

*Rationale: This amendment allows for members to retire from active membership at an early retirement date referencing when the member would have reached forty years of service had they continued working. The early retirement reductions for pensions accrued after 2015 will also reference this date. Terminated members, however, will not have early retirement reductions in reference to the date they would have reached forty years of service incorporated into commuted value calculations*

**Amendments to Regulation 10 ("Termination of Active Service") - Effective December 31, 2015**

Section 4 (b) of Regulation 10 is edited to read as follows:

(b) Where a Member's employment by a Participating Employer terminates upon the Member becoming an employee of a participating employer in the Lay Retirement Plan of the Anglican Church of Canada, the Member's Active Service shall be deemed not to

have terminated, but Contributions pursuant to Regulation 3 are not required, and no additional Pension is accrued, from the date on which the Member makes such change in employment. However, the Member shall become an Inactive Member in the event the Member subsequently ceases to be employed either by such an employer or by any Participating Employer.

*Rationale: This amendment clarifies the intent that a Member who becomes an employee of a participating employer in the LRP is not eligible to terminate membership in the GSPP until the Member terminates employment with any participating employer of the GSPP or LRP.*

**Amendments to Regulation 14 ("RETIREMENT SAVINGS FUND (Additional Voluntary Contributions)" – Effective December 31, 2015)**

Section 3 (a) of Regulation 14 is edited to read as follows:

(a) The Member may use these accumulated additional savings to purchase additional Pension or may elect any other option permitted under the Income Tax Act (Canada), provided the savings are so applied no later than the December 31 coincident with or next following the Member's attainment of the age of sixty-nine–seventy-one years.

*Rationale: To align this Regulation with current legislative restrictions.*

CARRIED #005 15 11

March 2016

**E. CANON VIII – GENERAL SYNOD PENSION PLAN**

*Bolded text is new and ~~strikeout~~ is removed*

**Amendment - Canon VIII Effective December 31, 2015**

Moved by: Mr. David Jones

Seconded by: Mr. James

Sweeny

***Amendments to Section 5 (a)***

Section 5 (a) is edited to read as follows:

The Board of Trustees shall consist of not less than six and not more than ~~eight~~nine persons, who shall be individuals resident in Canada, provided that at least half of the Trustees are representatives of the Members. These representatives are not required to be Members.

*Rationale:*

*Gives an opportunity to appoint a retiree.*

**Appendices attached to the resolutions**

- Appendix 1 – New Benefit Plan Regulation
- Appendix 2 – General Synod Pension Plan Trust Agreement
- Appendix 3 – Cost Sharing and Agency Agreement

# **Appendix 1**

## **New Benefit Plan Regulation**

**Appendix 1**

**THE ANGLICAN CHURCH OF CANADA**

**Pension Office Corporation**  
625 Church St., Suite 401  
Toronto, Ontario, M4Y 2G1  
Tel: (416) 960-2484  
Toll Free No. 1-800-265-1070  
[www.anglicanpension.ca](http://www.anglicanpension.ca)

**GENERAL SYNOD BENEFIT PLANS  
ADMINISTRATION AND EXPENSES**

**REGULATION**

**MADE PURSUANT TO SECTION 4 OF  
CANON VIII**

**January 1, 2015**

## 1. DEFINITIONS

In these Regulations, unless the context requires otherwise, the terms defined in section 1 b) of Canon VIII or in the General Synod Pension Regulation shall have the meanings ascribed therein, and:

1. **"Benefit Plan"** means one of the Benefit Plans;
2. **"Benefit Plans"** means The General Synod Pension Plan, the General Synod Long Term Disability Plan, the Lay Retirement Plan, the Continuing Education Plan, the Self-Insured Death Benefit Plan, the Group Benefit Plan, and any other plan that has been or is created by the Pension Committee pursuant to section 4 t) of Canon VIII;
3. **"Required Contribution"** means the amount that each Participating Employer is required to contribute to pay for the expenses associated with the Benefit Plans pursuant to Article 3 of this Regulation.

## 2. PURPOSE

1. The purpose of this regulation to impose the obligation on all Participating Employers to pay all expenses in respect of the Benefit Plans to the extent that the expenses are not paid from the assets of the applicable Benefit Plan.

## 3. REQUIRED CONTRIBUTIONS

1. The Pension Committee is empowered to establish the amount of the Required Contribution of each Participating Employer by resolution from time to time.
2. The Required Contribution may be expressed as a percentage of the Salary to all Members in Active Service who are employees of a Participating Employer and otherwise entitled to participate in the Benefit Plans or as otherwise determined by the Pension Committee.
3. The Required Contributions will be paid to the Pension Office, to be allocated to pay the expenses of the Benefit Plans as necessary.
4. If the Pension Committee determines that it is necessary or desirable to alter the amount of the Required Contribution, the Pension Committee shall provide sixty (60) days' written notice to each Participating Employer prior to the effective date of the new Required Contribution.

## 4. GENERAL POWERS OF PENSION COMMITTEE

1. The Pension Committee may appoint agents or delegate to any person the authority to collect and allocate the Required Contributions and pay the applicable expenses.
2. For greater certainty, the Pension Committee is hereby empowered to enter contracts with third parties to provide for the orderly administration of the Benefit Plans as is necessary or desirable.

# **Appendix 2**

## **General Synod Pension Plan Trust Agreement**

**Appendix 2**

**THIS AMENDED AND RESTATED TRUST AGREEMENT** made as of the        day of        \_2015 reflecting the terms of Trust constituted on October 26, 1992, amendments made on October 22, 2005 and October 30, 2014.

**BETWEEN:**

**GENERAL SYNOD OF THE ANGLICAN CHURCH OF CANADA**, a body corporate, incorporated by special act of the Parliament of Canada,

(hereinafter referred to as the "**General Synod**")

OF THE FIRST PART

-and-

**Josephine Marks**  
**Karen McRae**  
**Bob Boeckner**  
**Louise Greig**  
**Sheryl Kennedy**  
**Stephen Koning**  
**David Stovel**  
**The Right Reverend M. Philip Poole,**

(hereinafter referred to as the "**Trustees**")

OF THE SECOND PART

-and-

**PENSION COMMITTEE OF THE GENERAL SYNOD**

(hereinafter referred to as the "**Pension Committee**")

OF THE THIRD PART

**WITNESSETH:**

**WHEREAS** the General Synod of the Anglican Church of Canada has established by Canon VIII and Regulations thereto the General Synod Pension Plan (the "Plan");

**AND WHEREAS** Canon VIII sets out the requirements for the establishment of The Pension Fund of The Anglican Church of Canada for the purpose of funding the Plan and sets out the requirements for the appointment of Trustees thereof and their powers, authorities and duties;

**AND WHEREAS** this Trust Agreement is made pursuant to Canon VIII and is to be read together with Canon VIII (the terms of which are incorporated by reference into this Trust Agreement) and replaces any prior trust agreements;

**AND WHEREAS** the Parties of the Second Part to this Agreement are the present Trustees of the Pension Fund.

**AND WHEREAS** the General Synod assigned oversight of the Pension Fund to the Pension Committee and The Pension Office Corporation of the Anglican Church of Canada that oversees the Plan and the Pension Fund, which reports to the Pension Committee on the overall performance of the Pension Fund;

**AND WHEREAS** the Pension Committee is not a separate legal entity, and consists of those individuals who, from time to time, are appointed by the General Synod to oversee the administration of the Pension Fund and for other purposes, and the Pension Committee, through its Chair, has acknowledged the terms of this Trust Agreement and agreed to be a party to it;

**NOW THEREFORE** in consideration of the premises and of the mutual obligations and agreements herein set forth the General Synod and the Trustees do hereby covenant and agree as follows:

## ARTICLE ONE

### DEFINITIONS

1.1 The trust fund shall be known as "The Pension Fund of The Anglican Church of Canada".

1.2 The meaning of all words and expressions defined in the Plan also apply to such words and expressions where used in this Trust Agreement, unless the context otherwise requires.

1.3 All references to Canon VIII shall mean Canon VIII of the General Synod of the Anglican Church of Canada and Regulations thereto (dated June 1989 but made retroactive to January 1, 1988) as they may be amended from time to time.

## ARTICLE TWO

### ACCEPTANCE OF TRUST

2.0 The Trustees accept the trusts set out in Canon VIII and in this Trust Agreement and agree that the Pension Fund shall be held by them in trust under and subject to the terms of Canon VIII and this Trust Agreement. The Trustees shall receive and hold as part of the Pension Fund any contributions paid to them in cash or other property acceptable to the Trustees, including any cash or other property transferred from

any other funding medium under the Plan. All such cash or other property, together with the income and capital gains arising therefrom, less any proper payments therefrom, shall be held, invested, managed and administered pursuant to the terms of Canon VIII and this Trust Agreement.

### **ARTICLE THREE**

#### **PAYMENTS OUT OF THE PENSION FUND**

3.0 The Trustees shall have responsibility to review and authorize for payment from the Pension Fund all benefits and other amounts payable under the terms of the Plan.

### **ARTICLE FOUR**

#### **POWERS, DUTIES AND AUTHORITY OF TRUSTEES**

4.1 The Trustees shall have, in addition to the powers given to them by Canon VIII, and to any other powers and authority to which trustees may be entitled at law, the following powers and authority in the administration of the Plan and the Pension Fund, all of which powers and authority shall be exercised by the Trustees in their discretion but not in any manner inconsistent with any other provision of this Trust Agreement or the Plan or the Plan's Statement of Investment Policies and Goals, as any of them may be amended from time to time.

- A. With any cash at any time held by them to purchase or otherwise acquire any securities or other property of any kind permitted in ARTICLE FIVE and to retain in trust such securities or other property;
- B. To sell for cash or on credit or partly for cash and partly on credit, convert, redeem, exchange for other securities or other property, convey, transfer, pledge or otherwise dispose of any securities or other property at any time held by them by any means considered reasonable by the Trustees and to receive consideration and grant discharges therefor;
- C. When instructed to do so by the Pension Committee, to settle, compromise or submit to arbitration any claims, debts, or damages, due or owing to or from the Pension Fund, to commence or defend suits or legal proceedings and to represent the Pension Fund in all suits or legal proceedings; provided that the Trustees shall not be obligated or required to do so unless they have been first indemnified to their satisfaction against all expenses and liabilities sustained or anticipated by them;
- D. To exercise any conversion privilege and/or subscription right, warrant and/ or other rights or options available in connection with any securities or other property at any time held by them and to make any payments incidental thereto; to consent, or otherwise participate in or dissent from, the reorganization, consolidation, amalgamation,

merger or readjustment of the finances of any corporation, company or association any of the securities of which may at any time be held by them or to the sale, mortgage or lease of the property of any such corporation, company or association, and to do any act with reference thereto, including the delegation of discretionary powers, the exercise of options, the making of agreements or subscriptions and the payment of expenses, assessments or subscriptions, which may be deemed necessary or advisable in connection therewith, and to hold and retain any securities or other property which they may so acquire and generally to exercise any of the powers of an owner with respect to securities or other property held in the Pension Fund;

E. To vote personally or by general or limited proxy, any securities or other property which may be held by them at any time, and similarly to exercise personally or by general or by limited power of attorney any right appurtenant to any securities or other property held by them at any time;

F. To employ and pay such agents and advisers, including, without limiting the generality of the foregoing, custodians, disbursing agents, investment advisors, lawyers, actuaries, auditors and other persons as the Trustees may deem necessary or advisable from time to time for the purpose of discharging their duties hereunder (including any person who may be a Trustee or any firm or organization of which such person may be a member or affiliated, and including any person who may be an officer or employee of the General Synod), and to rely and act on information and advice furnished by such persons or to refrain from acting thereon; provided that the Trustees must use such care in the selection and supervision of such persons as is reasonable and prudent in the circumstances and, in such event, the Trustees will not be responsible for the neglects or defaults of such persons;

G. To register the securities or other property of the Pension Fund in the name of "The Trustees of the General Synod of the Anglican Church of Canada Pension Fund" or a similar name or designation or in their own names or in the names of nominees in trust for the Pension Fund; and the Trustees are hereby expressly empowered to keep the same, wholly or partly, at the office of any financial institution that is authorized to act as a custodian of securities by the laws of any country, province, state or any other political subdivision of any country in which such financial institution is located, in which case the securities or other property may be registered in the name of such financial institution or its nominee, a depository of the financial institution or the nominee of such depository, or in bearer form. The securities and other property of the Pension Fund shall at all times be kept distinct from the Trustees' own assets and those of their nominees or depositories and distinguishable in the registers and other books of account kept by the Trustees or their nominees or depositories from those of the Trustees or their nominees or depositories, and such registers and books of account shall show that such securities or other property are held in trust for the Pension Fund;

H. To make, execute, acknowledge and deliver, as Trustees, any and all deeds, leases, mortgages, conveyances, contracts, waivers, releases or other instruments in writing necessary or proper for the accomplishment of any of the foregoing powers and the Trustees may by resolution authorize such person or persons or corporation to execute any such documents on the Trustees' behalf;

I. To keep such portion of the Pension Fund in cash as may from time to time be deemed by them to be in the best interests of the Pension Fund, in such interest bearing accounts as the Trustees determine, or to invest such cash balances in short term or intermediate term cash equivalents having ready marketability;

J. To make arrangements for the care and custody of the securities and other property of the Pension Fund and such banking arrangements as the Trustees from time to time deem advisable; and without limiting the generality of the foregoing the Trustees may by resolution authorize any person or persons to sign cheques on the Trustees' behalf;

K. To do all such acts, take all such proceedings, and exercise all such rights and privileges, although not specifically mentioned herein, as the Trustees may deem necessary to carry out their responsibilities hereunder.

The exercise by the Trustees of any one or more of the foregoing powers or any combination thereof from time to time shall not be deemed to exhaust the rights of the Trustees to exercise such power or powers or combination of them thereafter from time to time.

## ARTICLE FIVE

### INVESTMENTS

5.1 Investment of the Pension Fund. The Pension Fund shall be held, invested and reinvested in assets in which the funds of a pension plan may be invested under the Ontario *Pension Benefits Act* 1990 and the regulations thereto, as may be amended from time to time (or any successor statute and regulations), and in such manner as the Trustees may in their sole discretion determine without in any way being limited to investments authorized for trustees under any other applicable federal provincial or territorial legislation save as hereinafter provided. In no event shall any investment of the Pension Fund be made or retained if such investment:

(A) would not be in compliance with any applicable laws, regulations or requirements relating to the determination of authorized investments of pension funds; or

(B) would not be in compliance with the Statement of Investment Policy and Procedures, as amended from time to time, filed in respect of the Plan; or

(C) is a loan to any Member of the Plan or any contributing employer or to any other person as may be prohibited by any applicable law or regulation.

**5.2 Power to Commingle.** The Trustees may, in their discretion from time to time,

(i) invest all or any portion of the Pension Fund in any one or more mutual funds or other funds qualified for the investment of pension funds for the purpose of permitting common investment and reinvestment; and

(ii) commingle all or any portion of the Pension Fund with the assets of or all of the trust funds established in conjunction with other employee pension plans authorized by the General Synod or the National Executive Council or by any Provincial or Diocesan Synod and for which the Trustees are trustees and to make joint, collective or participating investments with respect to such commingled assets; provided, however, that the Trustees shall maintain separate accounts reflecting the undivided share, expressed on a pro-rata basis, of the Pension Fund in such investments and shall equitably on such basis determine the value of the assets of the Pension Fund from time to time withdrawn or segregated from such joint, collective or participating investments. For greater certainty, it is expressly understood and agreed that neither the aforesaid commingling, making of joint, collective or participating investments nor the maintenance of separate accounts as provided in this Pension Agreement is intended to create, nor shall such commingling, making of joint, collective or participating investments and maintenance of separate accounts, create a separate trust or trusts.

**5.3 Warrants, Options, Futures, Precious Metals.** Without limiting the generality of the Trustees' investment authority but subject always to Section 5.0, they are hereby expressly authorized to invest in warrants, options, futures or other instruments designed to provide additional income or hedging opportunities for current investments and to invest in gold, silver and other precious metals.

**5.4 Securities Lending.** Subject to Section 5.0, the Pension Fund may engage in securities lending under a specific programme approved by the Pension Committee and in connection therewith, the Trustees are authorized to release and deliver securities and return collateral received for securities in accordance with the provisions of the programme.

## ARTICLE SIX

### FEES AND EXPENSES

6.1 Taxes and Assessments. All taxes and other assessments levied or assessed under existing or future laws against the Trustees or the Pension Fund in respect of the Pension Fund or in respect of any money, property or securities from time to time forming a part thereof, shall be paid out of the Pension Fund and the Trustees shall withhold from payments out of the Pension Fund all taxes required by any law to be withheld.

6.2 Expenses. All reasonable expenses that relate to the administration of the pension plan or the administration and investment of the pension fund may be paid from the Pension Fund. The Pension Committee is empowered to determine which expenses will be paid from the Pension Fund and which expenses will be paid directly by the Participating Employers pursuant to Canon VIII.

## ARTICLE SEVEN

### ANNUITY PURCHASES

7.0 The Trustees may, as they determine appropriate, pay out of the Pension Fund such amount or amounts as is or are required to purchase or pay for a contract or contracts with an insurance company or companies authorized to carry on an insurance business in Canada or with the Canadian government or a province in Canada to provide pension benefits under the Plan.

## ARTICLE EIGHT

### REPORTS, ACCOUNTS AND STATEMENTS

8.1 Accounts and Records. The Trustees shall cause to be kept accurate and detailed accounts and records of all investments, receipts and disbursements and other transactions with respect to the Pension Fund, and all accounts, books and records relating thereto shall be open to inspection to such person or persons as the Trustees determine appropriate, or as required by law.

The Trustees shall maintain and determine or cause to be maintained and determined separate accounts of the contributions of individual Members under the Plan; and such other accounts as the Plan requires shall be maintained by the Trustees.

8.2 Periodic Statements. The Trustees shall render to the Pension Committee and the actuaries within 90 (ninety) days following the last day of each fiscal year of the Pension Fund or the termination of this Trust Agreement, or at such other times as may be agreed upon by the Trustees and the Pension Committee, accounts of the transactions of the Pension Fund in a form acceptable to the Pension Committee.

**ARTICLE NINE****ADMINISTRATION**

9.1 Chairman and Secretary. The Trustees shall elect a Chairman from among their number and shall appoint a Secretary who may, but need not, be a Trustee. In the event the Chairman or the Secretary are not in attendance at a meeting, the Trustees in attendance (if there is a quorum) may select a Chairman or Secretary, as the case may be, of such meeting.

9.2 Voting By the Trustees. In the event the Trustees are unable to agree on any matter, the decision of a majority of Trustees present at a meeting where the matter is being considered shall be the decision of all the Trustees. The Chairman of the meeting shall not vote on any matter except where there is a tie vote in which case the Chairman shall have the casting vote.

9.3 Unanimous Consent. In lieu of holding a meeting, the Trustees may make a decision by way of unanimous consent as evidenced by a written resolution or minute signed by all of the Trustees. It shall be the duty of the Secretary to record such resolution or minute in the Trustees' minute book under its proper date.

9.4 Rules and Regulations. The Trustees may adopt, by by-law or otherwise, whatever rules and regulations they see fit to govern their own procedure so long as such rules and regulations are not inconsistent with any of the provisions of Canon VIII, this Trust Agreement or the Plan.

9.5 Responsibility of Trustees. Neither the Trustees as a body nor any individual Trustee shall be liable for any honest error of judgment, nor be personally liable for any liability or debt of the Pension Fund contracted or incurred, nor for the non-fulfilment of any contract, nor for any other liability arising in connection with the administration of the Plan and the administration and the investment of the Pension Fund; provided, however, that nothing herein shall exempt the Trustees or any Trustee from any liability, obligation or debt arising out of acts or omissions done or suffered in bad faith or through gross negligence or wilful misconduct. Neither the Trustees nor any Trustee shall be liable for any action taken upon reliance on any instrument, certificate or paper believed by the Trustees to be genuine and to be signed or presented by the proper person or persons and shall be under no duty to make investigations nor inquiry as to any statement contained in any such document but may accept the same as conclusive evidence of the truth and accuracy of the statements therein contained. The Trustees may obtain trustees' and fiduciaries' liability insurance and pay the premiums for such insurance out of the Pension Fund. Any deductible amounts in respect of any claim for which coverage is provided by a trustees' or fiduciaries' liability insurance policy shall be paid from the Pension Fund.

9.6 Legal Proceedings. The costs and expense of any action, suit or proceeding brought by or against the Trustees, or any of them (including counsel fees), shall be paid from the Pension Fund, except in relation to matters as to which it shall be adjudged in such action, suit or proceeding that such Trustees were acting unreasonably or in bad faith in the performance of their duties hereunder.

## ARTICLE TEN

### APPOINTMENT, RESIGNATION AND REMOVAL OF TRUSTEE

10.1 Composition of the Trustees. The Trustees shall be appointed in the manner set out in Canon VIII provided that at least one (1) Trustee shall be independent of any employer contributing to the Pension Fund, as required by applicable laws.

10.2 Successor Trustees. If a person appointed Trustee consents to act as Trustee, then upon the effective date of his appointment he shall be bound by all of the terms of this Trust Agreement as though he were an original party to it. The Pension Fund shall vest in the new Trustee and the continuing Trustees without the need for a conveyance or assignment and any reference to "Trustees" in this Trust Agreement shall mean the Trustee or Trustees from time to time in office.

10.3 Conveyance. Notwithstanding the last preceding provision, every person ceasing to be a Trustee hereunder shall at the request of the Pension Committee convey, assign, transfer and make over or join in conveying, assigning, transferring and making over to the Pension Fund, any or all of the real and personal property of the Pension Fund as the Pension Committee may direct.

## ARTICLE ELEVEN

### PARTICIPATING EMPLOYERS

Except as otherwise provided in the Plan:

11.1 The Pension Committee, upon written notice to the General Synod and the Trustees, shall have the right to extend the benefits of the Plan to the eligible employees of any Provincial or Diocesan Synod, Parish or other organization in the Church which wishes to participate in the Plan (a "Participating Employer") and, such Participating Employer may thereupon participate in the Plan and the Pension Fund on behalf of its eligible employees and will be bound by the provisions of the Trust Agreement.

11.2 A Participating Employer may, subject to such prior approval as may be required by the applicable regulatory authorities, withdraw from participation in the Plan. The Pension Committee may direct the Trustees to segregate from the Pension Fund the equitable

share in the Pension Fund allocable to Plan members of a Participating Employer which withdraws from participating in the Plan, in accordance with the terms of the Plan, as certified to the Trustees by the Pension Committee. The Trustees shall thereupon segregate from the Pension Fund such assets as shall be determined to be equal in value to any such equitable share. If such equitable share of assets of the Pension Fund is insufficient to meet the liabilities under the Plan attributable to Plan members and former members of the withdrawing Participating Employer, the benefits of such members and former members shall be reduced in an equitable manner, on the advice of the Actuary and in accordance with Applicable Legislation. Such segregation from the Pension Fund may be in cash or in property held in the Pension Fund, or any combination of both, as the Trustees may determine, and the Trustees' valuation of the assets of the Pension Fund for such purpose shall be conclusive and binding on all persons.

11.3 The Trustees shall hold, invest and reinvest the equitable share so segregated as a separate trust pursuant to the provisions of this Agreement until a separate funding agreement is entered into between the Participating Employer and a qualified funding agent appointed by the Participating Employer. Acceptance of such appointment shall be evidenced in writing delivered by the Participating Employer to the Trustees. Upon acceptance of such appointment by such funding agent, the Trustees shall assign, transfer and pay over to such funding agent the assets then constituting such equitable share so segregated.

11.4 Where such separate trust is held, invested and reinvested, pursuant to the provisions of this Trust Agreement, this Trust Agreement shall, where the context so requires, be construed as if such Participating Employer had been named herein as the Synod and as if the assets of such separate trust had been named herein as the Fund.

## ARTICLE TWELVE

### AMENDMENT AND TERMINATION

12.1 Amendment. Subject as hereinafter provided, the Trustees may at any time and from time to time to amend, in whole or in part, all or any of the provisions of this Trust Agreement; provided, however, that no such amendment shall become effective without the Pension Committee's written consent.

12.2 Termination. The General Synod may terminate this Trust Agreement at any time, in which case the Trustees shall distribute the Pension Fund in accordance with the terms of the Plan and provide the General Synod with a final accounting of their administration of the Pension Fund, provided that no such distribution shall be made without first obtaining such approvals of Revenue Canada and any other appropriate federal or provincial authority as may be required under any legislation or regulations applicable to the Plan. If there is a deficit resulting from the Pension Fund being insufficient to meet all of the liabilities under the Plan, benefits shall be reduced in an equitable manner, on the advice of the Actuary and in accordance with Applicable Legislation.

## **ARTICLE THIRTEEN**

### **INDEMNIFICATION**

13.1 Standard of Care. Except as otherwise provided in any other general or particular provision of this Trust Agreement, in performing their obligations and duties under this Trust Agreement, the Trustees shall act honestly and in good faith and shall exercise the care, diligence and skill that a prudent trustee would exercise in dealing with the property of another person (the "Standard of Care").

13.2 Indemnification. The Trustees and their heirs and executors (the "Indemnified Parties") are hereby indemnified and held harmless by the Pension Fund and, to the extent not paid by the Pension Fund, by the Participating Employers who contribute to the Pension Fund, from any and all claims, liabilities, damages, costs and expenses of any kind, including reasonable legal and expert's fees and expenses (but excluding consequential losses) arising out of the performance of their obligations under this Trust Agreement, except as a result of a breach of the Standard of Care.

The indemnification set out in this ARTICLE THIRTEEN shall survive the termination of this Trust Agreement and/or the Pension Fund.

## **ARTICLE FOURTEEN**

### **MISCELLANEOUS**

14.1 Delivery of Notices. The delivery of any notice, account, statement, report, document, instruction or direction which, by any provision of this Trust Agreement, is required or permitted to be given or served by or to the Trustees or the Pension Committee or the General Synod, shall be deemed to be sufficiently given and served for all purposes if delivered personally, delivered by facsimile transmission, or mailed postage prepaid (except in the case of postal interruption), addressed to each of the Trustees at his address as filed with the Secretary; to the Pension Committee at the following address:

Pension Office Corporation of  
The Anglican Church of Canada  
625 Church St.  
Suite 401  
Toronto, ON  
M4Y 2G1  
FAX: 416-968-7689

and to the General Synod at the following address:

80 Hayden Street Toronto  
Ontario M4Y3G2  
Fax: 416-924-0211

or at such other address with respect to any of the Trustees, the Pension Committee or the General Synod as may be provided to the Secretary from time to time; and such notice shall be considered to have been given on the day it is actually delivered personally or by facsimile transmission to, or otherwise received by, the Trustee or the Pension Committee, or the General Synod, as the case may be.

14.2 Severance of Illegal or Invalid Provision. If any provision of this Trust Agreement shall be held illegal or invalid for any reason by a court of competent jurisdiction, such illegality or invalidity shall not affect the remaining provisions thereof but this Trust Agreement shall be construed and enforced as if such illegal or invalid provision had never been inserted herein.

14.3 Notification Respecting Alienation of Benefits. The Trustees will notify the Pension Committee upon the receipt by them of any assignment or attempted assignment or notice thereof or of any involuntary assignment, seizure, garnishment or any process of law or execution or notice thereof in respect of any benefit payable out of the Pension Fund.

14.4 Assignment. This Trust Agreement may not be assigned by the Trustees otherwise than to Trustees appointed pursuant to the terms of this Trust Agreement.

14.5 Gender. Unless the context otherwise requires, any masculine term used in this Trust Agreement shall include the feminine and neuter and vice versa, and any singular term shall include the plural and vice versa.

14.6 Headings. The titles of Articles and the headings in this Trust Agreement are placed herein for convenience of reference only, and in case of any conflict, the text of this Trust Agreement, rather than such titles or headings, shall control.

14.7 Binding Agreement. This Trust Agreement shall enure to the benefit of and be binding upon the parties hereto and upon their permitted successors and assigns.,

14.8 Execution in Counterparts. This Trust Agreement may be executed in several counterparts, each of which when so executed shall be deemed to be an original, and such counterparts shall constitute one and the same Trust Agreement.

14.9 Applicable Law. This Trust Agreement shall be governed by, construed in accordance with, and enforced according to the laws of the Province of Ontario, Canada.

DATED AT TORONTO this \_\_\_\_\_ day of \_\_\_\_\_, 2015.

IN WITNESS WHEREOF the parties have executed this amendment to the Trust Agreement.

**GENERAL SYNOD OF THE  
ANGLICAN CHURCH OF CANADA**

per: \_\_\_\_\_  
Hanna Goschy, Treasurer

**THE TRUSTEES**

|         |   |   |
|---------|---|---|
| Witness | ) | Josephine Marks, Trustee                    |
| Witness | ) | Karen McRae, Trustee                        |
| Witness | ) | Bob Boeckner, Trustee                       |
| Witness | ) | Louise Greig, Trustee                       |
| Witness | ) | Sheryl Kennedy, Trustee                     |
| Witness | ) | Stephen Koning, Trustee                     |
| Witness | ) | David Stovel, Trustee                       |
| Witness | ) | The Right Reverend M. Philip Poole, Trustee |

**THE PENSION COMMITTEE OF THE GENERAL SYNOD**

Per: \_\_\_\_\_  
Authorized Signing Officer

# **Appendix 3**

# **Cost Sharing and Agency Agreement**

### **Appendix 3**

**THIS COST SHARING AND AGENCY AGREEMENT made effective as of the 1<sup>st</sup> day of January, 2015.**

**BETWEEN:**

#### **OF THE FIRST PART**

**THE TRUSTEES OF: THE PENSION FUND OF THE ANGLICAN CHURCH OF CANADA; THE GENERAL SYNOD LONG TERM DISABILITY FUND; THE CONTINUING EDUCATION FUND OF THE ANGLICAN CHURCH OF CANADA; THE LAY RETIREMENT FUND; and THE SELF-INSURED DEATH BENEFIT FUND**

**(hereinafter referred to collectively as the "Trustees" and the "Funds")**

**- and -**

**THE PENSION OFFICE CORPORATION OF THE ANGLICAN CHURCH OF CANADA**

**(hereinafter referred to as the "Pension Office")**

#### **OF THE SECOND PART**

**- and -**

**THE PENSION COMMITTEE OF THE GENERAL SYNOD OF THE ANGLICAN CHURCH OF CANADA (hereinafter the "Pension Committee")**

#### **OF THE THIRD PART**

**WHEREAS** the Pension Office is a non-share capital corporation incorporated to administer various pension and benefit plans for the benefit of the clergy and lay employees of the Anglican Church of Canada (collectively, the "Plans");

**AND WHEREAS** each of the Funds relates to a specific pension or benefit plan that is administered by the same individual Trustees;

**AND WHEREAS** the Trustees of the Funds are empowered to enter into agreements for purposes of sharing certain administrative costs and expenses incurred in the administration of the Funds;

**AND WHEREAS** the Pension Committee is established under the Canons of the General Synod of the Anglican Church of Canada (the "General Synod") to act on behalf of the General Synod in respect of delegated responsibilities in relation to the Plans, including the establishment and administration of the Anglican Church Group Benefit Plans (the "Group Benefit Plan") and to serve as the Endowment Committee of the Anglican Church of Canada with respect to the Ordinary and Special Endowment Fund (the "Endowment Fund");

**AND WHEREAS** there is currently a Pension and Benefits Administration Services Agreement between the General Synod and the Pension Office, dated January 1<sup>st</sup>, 2005, which is being terminated by the parties thereto and is being replaced with this Cost Sharing and Agency Agreement in order to better provide for the administration of the Funds and Plans and the sharing of expenses and costs between the Plans;

**AND WHEREAS** for the purposes of effecting the cost sharing arrangements as set out in this Agreement, the Pension Office shall act as agent for the Trustees and the Pension Committee, in contracting with third parties;

**NOW, THEREFORE, THIS AGREEMENT WITNESSETH** that in consideration of the premises and mutual covenants hereinafter set forth, the parties hereto agree as follows:

## **ARTICLE 1 – TRUTH OF RECITALS**

1.1 The parties acknowledge and agree that the foregoing recitals are true in substance and in fact.

## **ARTICLE 2 – TRUSTEES’ APPOINTMENT OF PENSION OFFICE AS AGENT**

2.1 **Appointment and Acceptance of Agency.** The Trustees hereby appoint the Pension Office as their agent in respect of each of the Funds, on a disclosed or undisclosed basis, as may be appropriate, in contracting with third parties ("Third Party Contracts"), in relation to the shared expenses as set forth in this Agreement. The Pension Office hereby accepts said appointment.

2.2 **Pension Committee Appointment and Acceptance of Agency.** The Pension Committee hereby appoints the Pension Office as their agent in respect of the Group Benefit Plan and the Endowment Fund, on a disclosed or undisclosed basis, as may be appropriate, in contracting with third parties ("Third Party Contracts"), in relation to the shared expenses as set forth in this Agreement. The Pension Office hereby accepts said appointment.

2.3 **Agreements with Third Parties.** For the purposes of this Agreement, the Pension Office shall not enter into any Third Party Contracts as agent for the parties hereto, without their consent, save for such contracts which solely relate to the administrative tasks performed by the Pension Office as described in this Agreement. The parties hereby ratify and confirm all Third Party Contracts entered into by the Pension Office as of the date of execution of this Agreement.

2.4 **Administrative Responsibilities and Duties of Pension Office.** The Pension Office as Agent shall, subject to reimbursement provided herein, perform all necessary customary and required actions for the proper and complete administration of the Funds and the Plans, including, but not limited to:

- Maintaining employee data related to Plan participation
- Collecting and remitting required contributions for appropriate funding of all the Plans

- Calculating Plan entitlements for members upon retirement, termination, disability or death and communication of same to members
- Interacting with third party providers, as required
- Filing of all regulatory documents, as required
- Issuing pension and Long Term Disability cheques, and endowment payments
- Remitting taxes, as required
- Communication with Plan members regarding the Plans
- Preparation and filing of all reports, returns, financial statements or other material, as required by law, except such reports, returns, statements or other materials prepared and filed by other agents or advisors of the Trustees or the Pension Committee.
- Making arrangements for all meetings of the Trustees and the Pension Committee, including preparation and distribution of all materials, travel and venue arrangements.
- Assisting and cooperating as necessary with the agents and professional advisors appointed by the Trustees or the Pension Committee.
- Preparing such reports and documents as may be directed by the Trustees or the Pension Committee from time-to-time.

## ARTICLE 3 – SHARED COSTS

### 3.1

- (a) **Allocation of Costs.** Annexed hereto as Appendix "A" to this Agreement is a schedule prepared by the Pension Office, setting out the various costs to be shared by the Plans and allocating the percentage to be paid by each Plan, pursuant to the provisions of this Agreement (the "Cost Allocation Schedule"), which Appendix "A", as amended from time to time, forms part of this Agreement.
- (b) **Annual Review.** The services and costs shared under this Agreement shall be reviewed and updated, as necessary, on an annual basis (the "Annual Review"), by the Pension Office. This review shall be conducted upon the release of the Pension Office's financial statements for the previous fiscal period and shall be based on actual costs incurred by the Pension Office as disclosed by said financial statements and supporting documents for such period.
- (c) **Yearly Reconciliation of Costs.** It is understood and agreed that in acting as agent, the Pension Office shall not be entitled to profit from this Agreement, nor shall it suffer any financial loss in respect of costs actually incurred. As such, in conjunction with the Annual Review above, the Pension Office shall determine and report to the parties any amounts which are paid by the Plans in respect of the preceding year which are more or less than the actual costs incurred by the Pension Office as disclosed in the Pension Office's financial statements and supporting documents for such period. The Plans or any of them, or the Pension Office, as applicable, shall reimburse the other party for the difference between the amounts paid and the actual costs incurred.
- (d) **Cost Allocation Schedule Review.** At any time when a new party is added to the Agreement as a principal, or any existing party terminates this Agreement as provided herein, the Pension Office shall undertake a full review of the costs and services, and shall prepare a new Cost Allocation Schedule, which shall be effective upon written resolution by all the parties, as of the date of the new Cost Allocation Schedule.
- (e) **Auditor Review.** Any party may request a review of the Cost Allocation Schedule or the results of an annual review by an auditor as selected on consent by all the parties. The parties and the Pension Office agree to cooperate with the auditor selected and to provide any information and access to documents and records as may be requested by the auditor for the purposes of this review. The cost of such an audit shall be shared between the Plans, allocated as between the Plans in such proportions as the Parties may agree in writing.
- (f) **Amendments to the Cost Allocation Schedule.** Any amendments to the allocation of costs to be shared by the parties as a result of any review pursuant to Article 3.1 herein, including any amendments required due to the addition, or termination of this Agreement by a party, including any one of the Funds or Plans, shall be adopted as a new Appendix "A" to this Agreement and shall form part of this Agreement.
- (g) **Disputes Pertaining to Recommended Amendments.** Any dispute between the parties in respect of recommended amendments by the Pension Office or an

auditor appointed by the parties pursuant to Article 3.1(e) herein concerning the costs to be shared shall be settled in accordance with Article 7.7 herein.

**3.2 Reimbursement of Costs by the Funds.** The parties agree that for the sake of economy and efficiency, the Pension Office, in its capacity as agent for the Trustees, shall initially incur the costs to be shared, but shall be reimbursed from the Funds for their respective share of expenses described in Articles 3.3 to 3.13 herein as determined by the Pension Office in accordance with this Agreement.

**3.3 Staff.**

(a) **Employment Contracts.** All current and future employees who perform work in respect of the Funds shall be jointly employed by the Trustees of each Plan (the "Employees") and shall perform their tasks in accordance with the decisions and directions of the Trustees or their designate. The Employees shall at all times be subject to the direction and control of the Trustees. All determinations with respect to the hiring, discipline and termination of the Employees shall be subject to the approval of the Trustees or their designate. Each of the Plans shall jointly be responsible for all salary and benefit payments as set out in this Agreement. For the sake of economy and efficiency, the Pension Office shall continue to perform all payroll functions including the issuance of T4s and making the statutory deductions and remittances for all Employees on behalf of the Trustees.

(b) **Wages.** The Plans shall reimburse the Pension Office as agent, for their respective shares of the wages of the Employees, and such respective share shall be as determined by the Pension Office on the basis of the Cost Allocation Schedule.

(c) **Termination Liability.** In addition to regular wages, the Plans shall be liable on a pro rata basis as determined by the Pension Office for any costs associated with the termination of an Employee pursuant to a settlement agreement, arbitration award, or court order, in respect of such termination.

**3.4 Other Remuneration and Staff Expenses.** The Plans shall reimburse the Pension Office for their respective shares of the cost of any other remuneration for the Employees, including without limiting the generality of the foregoing, any contribution to pension or employee benefit funds that the Employees are entitled to as employees of the Trustees. The Plans shall also reimburse the Pension Office for their respective shares of any other reasonable and customary expense incurred in respect of the Employees, such as, but not limited to, the cost of training Employees in respect of the performance of their tasks as described in this Agreement.

**3.5 Telephones and Computers.** The Plans shall reimburse the Pension Office as agent, for their respective shares of the use of the Pension Office's telephone and computer facilities.

**3.6 Postage, Printing, Office Supplies and Miscellaneous Expenses.** Should the Pension Office incur costs relating to postage, printing, office supplies or other miscellaneous expenses necessarily incurred on behalf of the Trustees, the Plans shall reimburse the Pension Office as agent as and when such costs are incurred, in an amount based on the Plan's or Plans' proportionate share of the actual cost of the office

supplies, postage, printing or other miscellaneous expense utilized for the benefit of the Plan or Plans.

- 3.7 **Professional Fees.** The Plans shall reimburse the Pension Office as agent for their respective shares of the costs of legal, accounting and other professional services in accordance with the Cost Allocation Schedule as set out in Appendix "A".
- 3.8 **Rent.** The Plans shall reimburse the Pension Office for the cost of renting office space pursuant to a sublease between the Pension Office and the parties hereto. The rent payable by each Plan shall be determined in accordance with the Cost Allocation Schedule as set out in Appendix "A".
- 3.9 **Furniture, Fixtures and Office Equipment.** The Plans shall reimburse the Pension Office for each Plan's or Plans' share of the cost for the use of any office equipment, furniture or fixtures in an amount based on the Plan's or Plans' proportionate share of the costs in respect of such furniture, fixtures and office equipment in accordance with the Cost Allocation Schedule as set out in Appendix "A".
- 3.10 **Cost of Production of Forms, Materials, Reports and Member Communication.** The Plans shall reimburse the Pension Office for each Plan's or Plans' share of the cost for the use, production and preparation of forms and materials, reports and member communication in an amount based on the Plan's or Plans' proportionate share of such costs in accordance with the Cost Allocation Schedule as set out in Appendix "A".
- 3.11 **Cost of Meetings.** The Plans shall reimburse the Pension Office for each Plan's or Plans' share of the cost in respect of any meetings of the Trustees and the Pension Committee in an amount based on the Plan's or Plans' proportionate share of the cost in respect of such meetings in accordance with the Cost Allocation Schedule as set out in Appendix "A".
- 3.12 **Insurance.** The Plans shall reimburse the Pension Office for each Plan's or Plans' share of the cost of insurance coverage in respect of the Pension Office, the Trustees and the Pension Committee, including, but not limited to, the cost of Trustees' errors and omissions and fiduciary insurance in an amount based on the Plan's or Plans' proportionate share of the Insurance cost in accordance with the Cost Allocation Schedule as set out in Appendix "A".
- 3.13 **Acquisition of Capital Items.** The Pension Office may from time to time acquire capital items or goods as agent on a disclosed or undisclosed basis for the Plans. Subject to ratification by the Trustees and/or the Pension Committee, as applicable, the Trustees or the Pension Committee on behalf of the Funds or Plans shall be owners of said capital items or goods purchased by the Pension Office as their agent.
- 3.14 **Costs Not Shared.** Notwithstanding any term in this Agreement, any cost incurred by the Pension Office acting as agent in respect of an expense that relates solely to one Plan, such expense shall be reimbursed by that Plan only.
- 3.15 **Time of Payment.** All payments under this Agreement, except as otherwise provided, shall be made in quarterly instalments.

## ARTICLE 4 – RECORDS AND REPORTING

- 4.1 The Pension Office as agent shall establish and maintain such accurate and up-to-date records, in accordance with generally accepted accounting principles, where applicable, as may be reasonably required from time to time, by the Trustees and/or the Pension Committee, as applicable, including without limitation, records of:
  - (a) all costs, expenses, disbursement and receipts relating to expenditures covered by this Agreement; and
  - (b) such other reports and information related to services under this Agreement, as may be reasonably required by the Trustees and/or the Pension Committee.

## ARTICLE 5 – AMENDMENTS, ADDITION OF PARTIES, AND TERMINATION

- 5.1 **Amendments.** This Agreement may be amended by mutual agreement of the parties, provided that the amendment complies with the Canons of the General Synod of the Anglican Church of Canada, the trust agreements that govern the Funds, and all applicable law.
- 5.2 **New Parties.** New parties to this Agreement may be added with the unanimous consent of all parties as evidenced by written resolution. Any party added subsequent to the effective date of this Agreement shall be required to execute a Participation Agreement, which, among other things, binds them to this Agreement. Such new party shall be treated as a party for all purposes of this Agreement.
- 5.3 **Termination.** Any party may terminate this Agreement at any time on thirty (30) days' written notice to the other parties. Where the parties agree to replace this Agreement with a new cost sharing and agency agreement, this Agreement shall be terminated on the effective date of such new agreement.
- 5.4 **Procedure on Termination.** In the event of termination, each party shall, on or before the effective date of termination:
  - (a) complete all of the required services under this Agreement for the period up to the termination date;
  - (b) deliver to all other parties hereto, or such person as they may designate, all records, reports, documents, working papers and other property and assets belonging to any other party, related to services under this Agreement.

## ARTICLE 6 – NO FEES FOR AGENCY SERVICES

- 6.1 No fees are payable under this Agreement in respect of the Pension Office's agency services.

## ARTICLE 7 – GENERAL PROVISIONS

- 7.1 **Records and Documents.** All records, books of account, documents and other materials relating to the Funds or Plans which are required for the provision of services hereunder shall be the property of the Trustees and/or the Pension Committee, as

applicable, which shall have the exclusive right, title and interest in and to such materials.

- 7.2 **Shared Liability.** The Trustees and, as applicable, the Pension Committee, shall be jointly responsible for all claims, demands or actions arising from the Third Party Contracts entered into by the Pension Office as agent on behalf of the Trustees or the Pension Committee, and for any loss, expense, claim, demand or action arising from the acts of the Pension Office and the employees who work for the parties hereto. If liability is established, it shall be shared by the Plans on the same percentage basis as each is responsible for a share of the applicable cost, as provided for in this Agreement, or as otherwise determined pursuant to section 7.7 in this Agreement, or imposed by court order. For example, if a liability arises due to the negligence of an Employee, such liability shall be divided on the same percentage basis between the Plans as each is responsible for a share of the Employees' wage costs as provided in this Agreement, where the liability arises in respect of all the Plans.
- 7.3 **Notice.** Any written communication between the parties to this Agreement will be sent to the last known address in the records of the Pension Office, or to such other addresses as a party may advise.  
  
Any such written communication shall be delivered or sent by prepaid registered mail and, if delivered, will be deemed to have been received on the day on which it was delivered, and, if mailed, will be deemed to have been received on the fourth business day following the day on which it was so mailed.
- 7.4 **Governing Law.** This Agreement shall be construed in accordance with and governed by the laws of the Province of Ontario and in accordance with the Canons of the General Synod.
- 7.5 **Assignment.** Neither this Agreement nor any of the rights, benefits, duties and liabilities hereunder may be assigned by any party without the prior written consent of the other parties.
- 7.6 **Agreement Binding.** This Agreement shall enure to the benefit of and be binding upon the parties hereto and their respective successors and, subject to paragraph 7.5 hereof, assigns.
- 7.7 **Dispute Resolution.** Any dispute, difference or question arising between the parties hereto concerning the construction, meaning or effect of this Agreement or any part hereof shall be first referred to a mediator as agreed to by the parties. Should such mediation not result in a settlement of the dispute, the Trustees may bring an application to the court for advice and direction, or delegate the settlement of the dispute to a committee or any other person or entity as may be agreed.
- 7.8 **Time of the Essence.** Time shall be of the essence of this Agreement and every part thereof.
- 7.9 **Waiver.** No waiver on behalf of any party, or breach of any of the covenants, conditions and provisions herein contained, shall be effective or binding upon such party unless made in writing and any waiver so made shall not limit or affect such party's right with respect to any other future breach.

- 7.10 **Severability.** In the event that any article or sub-paragraph of this Agreement is held to be invalid or unenforceable by a court of competent jurisdiction, such invalidity or unenforceability shall be fully severable and this Agreement shall be construed and enforced as if such invalid or unenforceable part had never been inserted herein, and the parties do hereby agree that they would have signed this Agreement without such invalid or unenforceable part included herein.
- 7.11 **Further Requirements to Effect the Agreement.** Each of the parties hereto covenants and agrees that they, their successors and permitted assigns, will sign such further agreements, assurances, papers and documents and do and perform, or cause to be done and performed, such further and other acts and things as may be necessary or desirable, from time to time, in order to give effect this Agreement and every part thereof.

**IN WITNESS WHEREOF** the parties hereto have hereunto executed this Agreement this \_\_\_\_\_ day of \_\_\_\_\_, 2014.

**SIGNED, SEALED AND DELIVERED  
in the presence of:**

**THE PENSION OFFICE CORPORATION OF  
THE ANGLICAN CHURCH OF CANADA**

Per:

\_\_\_\_\_  
(Authorized Officer)

\_\_\_\_\_  
Witness

Per:

\_\_\_\_\_  
(Authorized Officer)

\_\_\_\_\_  
Witness

**SIGNED, SEALED AND DELIVERED  
IN THE PRESENCE OF:**

**THE PENSION COMMITTEE OF THE  
GENERAL SYNOD**

Per:

\_\_\_\_\_  
(Authorized Officer)

\_\_\_\_\_  
Witness

Per:

\_\_\_\_\_  
(Authorized Officer)

\_\_\_\_\_  
Witness

**SIGNED, SEALED AND DELIVERED  
in the presence of:**

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Witness

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Witness

**SIGNED, SEALED AND DELIVERED  
in the presence of:**

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Witness

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Witness

**SIGNED, SEALED AND DELIVERED  
in the presence of:**

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Witness

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Witness

**SIGNED, SEALED AND DELIVERED  
in the presence of:**

---

Witness

---

Witness

**THE TRUSTEES OF THE PENSION FUND OF  
THE ANGLICAN CHURCH OF CANADA**

Per: \_\_\_\_\_

(Authorized Trustee)

Per: \_\_\_\_\_

(Authorized Trustee)

**THE TRUSTEES OF THE CONTINUING  
EDUCATION FUND OF THE ANGLICAN  
CHURCH OF CANADA**

Per: \_\_\_\_\_

(Authorized Trustee)

Per: \_\_\_\_\_

(Authorized Trustee)

**THE TRUSTEES OF THE LAY RETIREMENT  
FUND**

Per: \_\_\_\_\_

(Authorized Trustee)

Per: \_\_\_\_\_

(Authorized Trustee)

**THE TRUSTEES OF THE SELF-INSURED  
DEATH BENEFIT FUND**

Witness

Per: Per:

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(Authoriz

ed

Trustee)

(Authoriz

ed

Trustee)

**SIGNED, SEALED AND DELIVERED  
in the presence of:**

---

Witness

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Witness

**THE TRUSTEES OF THE GENERAL SYNOD  
LONG TERM DISABILITY FUND and**

Per:

---

(Authorized Trustee)

Per:

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(Authorized Trustee)

1307529v1

**APPENDIX "A"****Cost Allocation Schedule Effective the 1st day of January, 2015****A. Staff Cost**

| <b>Plan</b>           | <b>% of Total Cost</b> | <b>Total Cost</b> | <b>Total Annual Cost Allocation</b> |
|-----------------------|------------------------|-------------------|-------------------------------------|
| <b>GSPP</b>           |                        |                   |                                     |
| <b>LTD</b>            |                        |                   |                                     |
| <b>CEF</b>            |                        |                   |                                     |
| <b>LRP</b>            |                        |                   |                                     |
| <b>SIDB</b>           |                        |                   |                                     |
| <b>Group Benefit</b>  |                        |                   |                                     |
| <b>Endowment Fund</b> |                        |                   |                                     |

**B. Telephone and Computers**

| <b>Plan</b>           | <b>% of Total Cost</b> | <b>Total Cost</b> | <b>Total Annual Cost Allocation</b> |
|-----------------------|------------------------|-------------------|-------------------------------------|
| <b>GSPP</b>           |                        |                   |                                     |
| <b>LTD</b>            |                        |                   |                                     |
| <b>CEF</b>            |                        |                   |                                     |
| <b>LRP</b>            |                        |                   |                                     |
| <b>SIDB</b>           |                        |                   |                                     |
| <b>Group Benefit</b>  |                        |                   |                                     |
| <b>Endowment Fund</b> |                        |                   |                                     |

**APPENDIX "A"****Cost Allocation Schedule Effective the 1st day of January, 2015****C. Office Supplies**

| <b>Plan</b>           | <b>% of Total Cost</b> | <b>Total Cost</b> | <b>Total Annual Cost Allocation</b> |
|-----------------------|------------------------|-------------------|-------------------------------------|
| <b>GSPP</b>           |                        |                   |                                     |
| <b>LTD</b>            |                        |                   |                                     |
| <b>CEF</b>            |                        |                   |                                     |
| <b>LRP</b>            |                        |                   |                                     |
| <b>SIDB</b>           |                        |                   |                                     |
| <b>Group Benefit</b>  |                        |                   |                                     |
| <b>Endowment Fund</b> |                        |                   |                                     |

**D. Professional Fees****(i) Actuarial and Consulting Fees**

| <b>Plan</b>           | <b>% of Total Cost</b> | <b>Total Cost</b> | <b>Total Annual Cost Allocation</b> |
|-----------------------|------------------------|-------------------|-------------------------------------|
| <b>GSPP</b>           |                        |                   |                                     |
| <b>LTD</b>            |                        |                   |                                     |
| <b>CEF</b>            |                        |                   |                                     |
| <b>LRP</b>            |                        |                   |                                     |
| <b>SIDB</b>           |                        |                   |                                     |
| <b>Group Benefit</b>  |                        |                   |                                     |
| <b>Endowment Fund</b> |                        |                   |                                     |

**APPENDIX "A"****Cost Allocation Schedule Effective the 1st day of January, 2015****(ii) Auditor Fees**

| <b>Plan</b>           | <b>% of Total Cost</b> | <b>Total Cost</b> | <b>Total Annual Cost Allocation</b> |
|-----------------------|------------------------|-------------------|-------------------------------------|
| <b>GSPP</b>           |                        |                   |                                     |
| <b>LTD</b>            |                        |                   |                                     |
| <b>CEF</b>            |                        |                   |                                     |
| <b>LRP</b>            |                        |                   |                                     |
| <b>SIDB</b>           |                        |                   |                                     |
| <b>Group Benefit</b>  |                        |                   |                                     |
| <b>Endowment Fund</b> |                        |                   |                                     |

**(iii) Investment Counselling and Management Fees**

| <b>Plan</b>           | <b>% of Total Cost</b> | <b>Total Cost</b> | <b>Total Annual Cost Allocation</b> |
|-----------------------|------------------------|-------------------|-------------------------------------|
| <b>GSPP</b>           |                        |                   |                                     |
| <b>LTD</b>            |                        |                   |                                     |
| <b>CEF</b>            |                        |                   |                                     |
| <b>LRP</b>            |                        |                   |                                     |
| <b>SIDB</b>           |                        |                   |                                     |
| <b>Group Benefit</b>  |                        |                   |                                     |
| <b>Endowment Fund</b> |                        |                   |                                     |

**APPENDIX "A"****Cost Allocation Schedule Effective the 1st day of January, 2015****(iv) Legal Fees**

| <b>Plan</b>           | <b>% of Total Cost</b> | <b>Total Cost</b> | <b>Total Annual Cost Allocation</b> |
|-----------------------|------------------------|-------------------|-------------------------------------|
| <b>GSPP</b>           |                        |                   |                                     |
| <b>LTD</b>            |                        |                   |                                     |
| <b>CEF</b>            |                        |                   |                                     |
| <b>LRP</b>            |                        |                   |                                     |
| <b>SIDB</b>           |                        |                   |                                     |
| <b>Group Benefit</b>  |                        |                   |                                     |
| <b>Endowment Fund</b> |                        |                   |                                     |

**E. Rent**

| <b>Plan</b>           | <b>% of Total Cost</b> | <b>Total Cost</b> | <b>Total Annual Cost Allocation</b> |
|-----------------------|------------------------|-------------------|-------------------------------------|
| <b>GSPP</b>           |                        |                   |                                     |
| <b>LTD</b>            |                        |                   |                                     |
| <b>CEF</b>            |                        |                   |                                     |
| <b>LRP</b>            |                        |                   |                                     |
| <b>SIDB</b>           |                        |                   |                                     |
| <b>Group Benefit</b>  |                        |                   |                                     |
| <b>Endowment Fund</b> |                        |                   |                                     |

**APPENDIX "A"****Cost Allocation Schedule Effective the 1st day of January, 2015****E. Furniture, Fixtures and Office Equipment**

| <b>Plan</b>           | <b>% of Total Cost</b> | <b>Total Cost</b> | <b>Total Annual Cost Allocation</b> |
|-----------------------|------------------------|-------------------|-------------------------------------|
| <b>GSPP</b>           |                        |                   |                                     |
| <b>LTD</b>            |                        |                   |                                     |
| <b>CEF</b>            |                        |                   |                                     |
| <b>LRP</b>            |                        |                   |                                     |
| <b>SIDB</b>           |                        |                   |                                     |
| <b>Group Benefit</b>  |                        |                   |                                     |
| <b>Endowment Fund</b> |                        |                   |                                     |

**G. Production for Forms, Materials, Reports and Member Communications**

| <b>Plan</b>           | <b>% of Total Cost</b> | <b>Total Cost</b> | <b>Total Annual Cost Allocation</b> |
|-----------------------|------------------------|-------------------|-------------------------------------|
| <b>GSPP</b>           |                        |                   |                                     |
| <b>LTD</b>            |                        |                   |                                     |
| <b>CEF</b>            |                        |                   |                                     |
| <b>LRP</b>            |                        |                   |                                     |
| <b>SIDB</b>           |                        |                   |                                     |
| <b>Group Benefit</b>  |                        |                   |                                     |
| <b>Endowment Fund</b> |                        |                   |                                     |

**APPENDIX "A"****Cost Allocation Schedule Effective the 1st day of January, 2015****H. Meeting Costs**

| <b>Plan</b>           | <b>% of Total Cost</b> | <b>Total Cost</b> | <b>Total Annual Cost Allocation</b> |
|-----------------------|------------------------|-------------------|-------------------------------------|
| <b>GSPP</b>           |                        |                   |                                     |
| <b>LTD</b>            |                        |                   |                                     |
| <b>CEF</b>            |                        |                   |                                     |
| <b>LRP</b>            |                        |                   |                                     |
| <b>SIDB</b>           |                        |                   |                                     |
| <b>Group Benefit</b>  |                        |                   |                                     |
| <b>Endowment Fund</b> |                        |                   |                                     |

**I. Insurance Costs**

| <b>Plan</b>           | <b>% of Total Cost</b> | <b>Total Cost</b> | <b>Total Annual Cost Allocation</b> |
|-----------------------|------------------------|-------------------|-------------------------------------|
| <b>GSPP</b>           |                        |                   |                                     |
| <b>LTD</b>            |                        |                   |                                     |
| <b>CEF</b>            |                        |                   |                                     |
| <b>LRP</b>            |                        |                   |                                     |
| <b>SIDB</b>           |                        |                   |                                     |
| <b>Group Benefit</b>  |                        |                   |                                     |
| <b>Endowment Fund</b> |                        |                   |                                     |

**GENERAL SYNOD 2016**  
**RESOLUTION**

**Resolution Number: A183**

**Subject:** Lay Retirement Plan

**Moved by:** The Rt. Rev. Philip Poole, Diocese of Toronto

**Seconded by:** The Rt. Rev. Stephen Andrews, Diocese of Algoma

**Be it resolved that this General Synod**

Approve the amendments attached to this document.

**Source:** Pension Committee

**Submitted by:** Judy Robinson, Executive Director

Does this motion contain within it any financial implications? Yes  No

If yes, has the General Synod Expenditures Committee considered the implications? Yes  No

**EXPLANATORY NOTE/BACKGROUND INFORMATION**

Confirmation of amendments previously approved by the Council of General Synod.

Pursuant to Canon IX section 3, the Pension Committee is empowered to adopt and amend regulations regarding the pension and benefits plans that it administers, subject to the approval of the Council of General Synod. All such regulations must be confirmed by the General Synod at its next session in order to remain in effect. These amendments were duly adopted by the Pension Committee and ratified by the Council of General Synod during the last triennium. They are presented for confirmation by the General Synod as required by the canon referred to above.

**PROCEDURE FOR ADOPTION (G)**

*In the normal course, an ordinary motion must be passed by a majority of the Order of Bishops, and by a majority of the Orders of Clergy and Laity voting together.*

*Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.*

*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may require a vote to be taken by dioceses. A motion passes if a majority of dioceses (or a tie) vote in favour.*

*Source: Section 4 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

## **LAY RETIREMENT PLAN RESOLUTION**

**APPROVED BY THE COUNCIL OF GENERAL SYNOD DURING THE TRIENNUIUM (2013 – 2016)**

### **Resolution – Canon IX – Lay Retirement Plan**

**November 2014**

#### **LRP TRUST AGREEMENT**

Moved by: Canon David Jones

Seconded by: Mr. Tony Teare

Be it resolved that the Council of General Synod approve the Pension Committee's recommendation that Lay Retirement Plan Trust Agreement (attached to this report as Appendix 1) be restated effective January 1, 2015

*Rationale: The General Synod is empowered under the Trust Agreement to amend the Trust Agreement, subject to the consent of the Board of Trustees of the General Synod Pension Fund (the "Trustees"). The parties to the Trust Agreement, which includes the General Synod, the Trustees and the Pension Committee of the General Synod (the "Pension Committee"), deem it desirable to confer upon the Trustees the power to amend the Trust Agreement, subject to the consent of the Pension Committee. They also deem it desirable to amend the Trust Agreement to resolve possible conflicts between the Trust Agreement and any other governing documents and clarify the legal relationships between the various stakeholders in the Lay Retirement Plan and also to provide for the possibility of expenses being paid directly by Participating Employers where the Pension Committee determines it is appropriate to do so.*

**ADOPTED #011-11-14**

## **Appendix attached to the resolution**

- Appendix 1 – Lay Retirement Plan Trust Agreement

## **Appendix 1**

**THIS AMENDED AND RESTATED TRUST AGREEMENT** made as of the \_\_\_\_\_ day of \_\_\_\_\_ 2015

reflecting the terms of Trust constituted on March 1, 1996, amendments made on October 22, 2005 and October 30, 2014.

**BETWEEN:**

**GENERAL SYNOD OF THE ANGLICAN CHURCH OF CANADA**, a body corporate,  
incorporated by special act of the Parliament of Canada,

(hereinafter referred to as the "**General Synod**")

OF THE FIRST PART

-and-

**Josephine Marks**  
**Karen McRae**  
**Bob Boeckner**  
**Louise Greig**  
**Sheryl Kennedy**  
**Stephen Koning**  
**David Stovel**

**The Right Reverend M. Philip Poole,**  
(hereinafter referred to as the "**Trustees**")

OF THE SECOND PART

-and-

**PENSION COMMITTEE OF THE GENERAL SYNOD**

(hereinafter referred to as the "**Pension Committee**")

OF THE THIRD PART

**WITNESSETH:**

**WHEREAS** the General Synod of the Anglican Church of Canada has established by Canon IX and Regulations thereto the Lay Retirement Plan (the "Plan");

**AND WHEREAS** Canon IX sets out the requirements for the establishment of The Lay Retirement Fund of The Anglican Church of Canada (the "Retirement Fund") for the purpose of funding the Plan and, by incorporating by reference the provisions of Canon VIII (General Synod Pension Plan), sets out the requirements for the appointment of Trustees thereof and their powers, authorities and duties;

**AND WHEREAS** this Trust Agreement is made pursuant to Canon IX and is to be read together with Canon VIII (the terms of which are incorporated by reference into this Trust Agreement) and replaces any prior trust agreements;

**AND WHEREAS** the Parties of the Second Part to this Agreement are the present Trustees of the Retirement Fund.

**AND WHEREAS** the General Synod assigned oversight of the Retirement Fund to the Pension Committee and The Pension Office Corporation of the Anglican Church of Canada that oversees the Plan and the Retirement Fund, which reports to the Pension Committee on the overall performance of the Retirement Fund;

**AND WHEREAS** the Pension Committee is not a separate legal entity, and consists of those individuals who, from time to time, are appointed by the General Synod to oversee the administration of the pension fund of the General Synod and for other purposes, and the Pension Committee, through its Chair, has acknowledged the terms of this Trust Agreement and agreed to be a party to it;

**NOW THEREFORE** in consideration of the premises and the mutual obligations and agreements herein set forth the General Synod and the Trustees do hereby covenant and agree as follows:

## ARTICLE ONE

### DEFINITIONS

1.1 The trust fund shall be known as "The Lay Retirement Fund of The Anglican Church of Canada".

1.2 The meaning of all words and expressions defined in the Plan also apply to such words and expressions where used in this Trust Agreement, unless the context otherwise requires.

1.3 All references to Canons VIII and IX shall mean Canons VIII and IX of the General Synod of the Anglican Church of Canada and Regulations thereto (dated June 1989 but made retroactive to January 1, 1988) as they may be amended from time to time.

## ARTICLE TWO

### ACCEPTANCE OF TRUST

2.0 The Trustees accept the trusts set out in Canons VIII and IX and in this Trust Agreement and agree that the Retirement Fund shall be held by them in trust under and subject to the terms of Canons VIII and IX and this Trust Agreement. The Trustees shall receive and hold as part of the Retirement Fund any contributions paid to them in cash or other property acceptable to the Trustees, including any cash or other property transferred from any other funding medium under the Plan. All such cash or other property, together with the income and capital gains arising therefrom, less any proper payments therefrom, shall be held, invested, managed and administered pursuant to the terms of Canons VIII and IX and this Trust Agreement.

### **ARTICLE THREE**

#### **PAYMENTS OUT OF THE RETIREMENT FUND**

3.0 The Trustees shall have responsibility to review and authorize for payment from the Retirement Fund all benefits and other amounts payable under the terms of the Plan.

### **ARTICLE FOUR**

#### **POWERS, DUTIES AND AUTHORITY OF TRUSTEES**

4.1 The Trustees shall have, in addition to the powers given to them by Canons VIII and IX, and to any other powers and authority to which trustees may be entitled at law, the following powers and authority in the administration of the Plan and the Retirement Fund, all of which powers and authority shall be exercised by the Trustees in their discretion but not in any manner inconsistent with any other provision of this Trust Agreement or the Plan or the Plan's Statement of Investment Policies and Goals, as any of them may be amended from time to time.

- A. With any cash at any time held by them to purchase or otherwise acquire any securities or other property of any kind permitted in ARTICLE FIVE and to retain in trust such securities or other property;
- B. To sell for cash or on credit or partly for cash and partly on credit, convert, redeem, exchange for other securities or other property, convey, transfer, pledge or otherwise dispose of any securities or other property at any time held by them by any means considered reasonable by the Trustees and to receive consideration and grant discharges therefor;
- C. When instructed to do so by the Pension Committee, to settle, compromise or submit to arbitration any claims, debts, or damages, due or owing to or from the Retirement Fund, to commence or defend suits or legal proceedings and to represent the Retirement Fund in all suits or legal proceedings; provided that the Trustees shall not be obligated or required to do so unless they have been first indemnified to their satisfaction against all expenses and liabilities sustained or anticipated by them;
- D. To exercise any conversion privilege and/or subscription right, warrant and/ or other rights or options available in connection with any securities or other property at any time held by them and to make any payments incidental thereto; to consent, or otherwise participate in or dissent from, the reorganization, consolidation, amalgamation, merger or readjustment of the finances of any corporation, company or association any of the securities of which may at any time be held by them or to the sale, mortgage or lease of the property of any such corporation, company or association, and to do any act with reference thereto, including the delegation of discretionary powers, the exercise of options, the making of agreements or subscriptions and the payment of expenses, assessments or subscriptions, which may be deemed necessary or advisable in connection therewith, and to hold and retain any

securities or other property which they may so acquire and generally to exercise any of the powers of an owner with respect to securities or other property held in the Retirement Fund;

E. To vote personally or by general or limited proxy, any securities or other property which may be held by them at any time, and similarly to exercise personally or by general or by limited power of attorney any right appurtenant to any securities or other property held by them at any time;

F. To employ and pay such agents and advisers, including, without limiting the generality of the foregoing, custodians, disbursing agents, investment advisors, lawyers, actuaries, auditors and other persons as the Trustees may deem necessary or advisable from time to time for the purpose of discharging their duties hereunder (including any person who may be a Trustee or any firm or organization of which such person may be a member or affiliated, and including any person who may be an officer or employee of the General Synod), and to rely and act on information and advice furnished by such persons or to refrain from acting thereon; provided that the Trustees must use such care in the selection and supervision of such persons as is reasonable and prudent in the circumstances and, in such event, the Trustees will not be responsible for the neglects or defaults of such persons;

G. To register the securities or other property of the Retirement Fund in the name of "The Trustees of the General Synod of the Anglican Church of Canada Lay Retirement Fund" or a similar name or designation or in their own names or in the names of nominees in trust for the Retirement Fund; and the Trustees are hereby expressly empowered to keep the same, wholly or partly, at the office of any financial institution that is authorized to act as a custodian of securities by the laws of any country, province, state or any other political subdivision of any country in which such financial institution is located, in which case the securities or other property may be registered in the name of such financial institution or its nominee, a depository of the financial institution or the nominee of such depository, or in bearer form. The securities and other property of the Retirement Fund shall at all times be kept distinct from the Trustees' own assets and those of their nominees or depositories and distinguishable in the registers and other books of account kept by the Trustees or their nominees or depositories from those of the Trustees or their nominees or depositories, and such registers and books of account shall show that such securities or other property are held in trust for the Retirement Fund;

H. To make, execute, acknowledge and deliver, as Trustees, any and all deeds, leases, mortgages, conveyances, contracts, waivers, releases or other instruments in writing necessary or proper for the accomplishment of any of the foregoing powers and the Trustees may by resolution authorize such person or persons or corporation to execute any such documents on the Trustees' behalf;

- I. To keep such portion of the Retirement Fund in cash as may from time to time be deemed by them to be in the best interests of the Retirement Fund, in such interest bearing accounts as the Trustees determine, or to invest such cash balances in short term or intermediate term cash equivalents having ready marketability;
- J. To make arrangements for the care and custody of the securities and other property of the Retirement Fund and such banking arrangements as the Trustees from time to time deem advisable; and without limiting the generality of the foregoing the Trustees may by resolution authorize any person or persons to sign cheques on the Trustees' behalf;
- K. To do all such acts, take all such proceedings, and exercise all such rights and privileges, although not specifically mentioned herein, as the Trustees may deem necessary to carry out their responsibilities hereunder.

The exercise by the Trustees of any one or more of the foregoing powers or any combination thereof from time to time shall not be deemed to exhaust the rights of the Trustees to exercise such power or powers or combination of them thereafter from time to time.

## ARTICLE FIVE

### INVESTMENTS

5.1 Investment of the Retirement Fund. The Retirement Fund shall be held, invested and reinvested in assets in which the funds of a pension plan may be invested under the *Ontario Pension Benefits Act*, 1990 and the regulations thereto, as may be amended from time to time (or any successor statute and regulations), and in such manner as the Trustees may in their sole discretion determine without in any way being limited to investments authorized for trustees under any other applicable federal, provincial or territorial legislation save as hereinafter provided. In no event shall any investment of the Retirement Fund be made or retained if such investment:

- (A) would not be in compliance with any applicable laws, regulations or requirements relating to the determination of authorized investments of pension funds; or
- (B) would not be in compliance with the Statement of Investment Policy and Procedures, as amended from time to time, filed in respect of the Plan; or
- (C) is a loan to any Member of the Plan or any contributing employer or to any other person as may be prohibited by any applicable law or regulation.

5.2 Power to Commingle. The Trustees may, in their discretion from time to time,

- (i) invest all or any portion of the Retirement Fund in any one or more mutual funds or other funds qualified for the investment of pension funds for the purpose of permitting common investment and reinvestment; and

(ii) commingle all or any portion of the Retirement Fund with the assets of some or all of the trust funds established in conjunction with other employee pension plans authorized by the General Synod or the National Executive Council or by any Provincial or Diocesan Synod and for which the Trustees are trustees and to make joint, collective or participating investments with respect to such commingled assets; provided, however, that the Trustees shall maintain separate accounts reflecting the undivided share, expressed on a pro-rata basis, of the Retirement Fund in such investments and shall equitably on such basis determine the value of the assets of the Retirement Fund from time to time withdrawn or segregate from such joint, collective or participating investments. For greater certainty, it is expressly understood and agreed that neither the aforesaid commingling, making of joint, collective or participating investments nor the maintenance of separate accounts as provided in this Pension Agreement is intended to create, nor shall such commingling, making of joint, collective or participating investments and maintenance of separate accounts, create a separate trust or trusts.

5.3 Warrants, Options, Futures, Precious Metals. Without limiting the generality of the Trustees' investment authority but subject always to Section 5.0, they are hereby expressly authorized to invest in warrants, options, futures or other instruments designed to provide additional income or hedging opportunities for current investments and to invest in gold, silver and other precious metals.

5.4 Securities Lending. Subject to Section 5.0, the Retirement Fund may engage in securities lending under a specific programme approved by the Pension Committee and in connection therewith, the Trustees are authorized to release and deliver securities and return collateral received for securities in accordance with the provisions of the programme.

## ARTICLE SIX

### FEES AND EXPENSES

6.1 Taxes and Assessments. All taxes and other assessments levied or assessed under existing or future laws against the Trustees or the Retirement Fund in respect of the Retirement Fund or in respect of any money, property or securities from time to time forming a part thereof, shall be paid out of the Retirement Fund and the Trustees shall withhold from payments out of the Retirement Fund all taxes required by any law to be withheld.

6.2 Expenses. All reasonable expenses that relate to the administration of the Plan or the administration and investment of the Retirement Fund may be paid from the Retirement Fund. The Pension Committee is empowered to determine which expenses will be paid from the Pension Fund and which expenses will be paid directly by the Participating Employers pursuant to Canon VIII.

## **ARTICLE SEVEN**

### **ANNUITY PURCHASES**

7.0 The Trustees may, as they determine appropriate, pay out of the Retirement Fund such amount or amounts as is or are required to purchase or pay for a contract or contracts with an insurance company or companies authorized to carry on an insurance business in Canada or with the Canadian government or a province in Canada to provide pension benefits under the Plan.

## **ARTICLE EIGHT**

### **REPORTS. ACCOUNTS AND STATEMENTS**

8.1 Accounts and Records. The Trustees shall cause to be kept accurate and detailed accounts and records of all investments, receipts and disbursements and other transactions with respect to the Retirement Fund, and all accounts, books and records relating thereto shall be open to inspection to such person or persons as the Trustees determine appropriate, or as required by law.

The Trustees shall maintain and determine or cause to be maintained and determined separate accounts of the contributions of individual Members under the Plan; and such other accounts as the Plan requires shall be maintained by the Trustees.

8.2 Periodic Statements. The Trustees shall render to the Pension Committee and the actuaries within 90 (ninety) days following the last day of each fiscal year of the Retirement Fund or the termination of this Trust Agreement, or at such other times as may be agreed upon by the Trustees and the Pension Committee, accounts of the transactions of the Retirement Fund in a form acceptable to the Pension Committee.

## **ARTICLE NINE**

### **ADMINISTRATION**

9.1 Chairperson and Secretary. The Trustees shall elect a Chairperson from among their number and shall appoint a Secretary who may, but need not, be a Trustee. In the event the Chairperson or the Secretary is not in attendance at a meeting, the Trustees in attendance (if there is a quorum) may select a Chairperson or Secretary, as the case may be, of such meeting.

9.2 Voting By the Trustees. In the event the Trustees are unable to agree on any matter, the decision of a majority of Trustees present at a meeting where the matter is being considered shall be the decision of all the Trustees. The Chairperson of the meeting shall not vote on any matter except where there is a tie vote in which case the Chairperson shall have the casting vote.

9.3 Unanimous Consent. In lieu of holding a meeting, the Trustees may make a decision by way of unanimous consent as evidenced by a written resolution or minute signed by all of the Trustees. It shall be the duty of the Secretary to record such resolution or minute in the Trustees' minute book under its proper date.

9.4     Rules and Regulations. The Trustees may adopt, by by-law or otherwise, whatever rules and regulations they see fit to govern their own procedure so long as such rules and regulations are not inconsistent with any of the provisions of Canons VIII and IX, this Trust Agreement or the Plan.

9.5     Responsibility of Trustees. Neither the Trustees as a body nor any individual Trustee shall be liable for any honest error of judgment, nor be personally liable for any liability or debt of the Retirement Fund contracted or incurred, nor for the non-fulfilment of any contract, nor for any other liability arising in connection with the administration of the Plan and the administration and the investment of the Retirement Fund; provided, however, that nothing herein shall exempt the Trustees or any Trustee from any liability, obligation or debt arising out of acts or omissions done or suffered in bad faith or through gross negligence or wilful misconduct. Neither the Trustees nor any Trustee shall be liable for any action taken upon reliance on any instrument, certificate or paper believed by the Trustees to be genuine and to be signed or presented by the proper person or persons and shall be under no duty to make investigations nor inquiry as to any statement contained in any such document but may accept the same as conclusive evidence of the truth and accuracy of the statements therein contained. The Trustees may obtain trustees' and fiduciaries' liability insurance and pay the premiums for such insurance out of the Retirement Fund. Any deductible amounts in respect of any claim for which coverage is provided by a trustees' or fiduciaries' liability insurance policy shall be paid from the Retirement Fund.

9.6     Legal Proceedings. The costs and expense of any action, suit or proceeding brought by or against the Trustees, or any of them (including counsel fees), shall be paid from the Retirement Fund, except in relation to matters as to which it shall be adjudged in such action, suit or proceeding that such Trustees were acting unreasonably or in bad faith in the performance of their duties hereunder.

## **ARTICLE TEN**

### **APPOINTMENT RESIGNATION AND REMOVAL OF TRUSTEE**

10.1     Composition of the Trustees. The Trustees shall be appointed in the manner set out in Canon VIII provided that at least one (1) Trustee shall be independent of any employer contributing to the Retirement Fund, as required by applicable laws.

10.2     Successor Trustees. If a person appointed Trustee consents to act as Trustee, then upon the effective date of his appointment he shall be bound by all of the terms of this Trust Agreement as though he were an original party to it. The Retirement Fund shall vest in the new Trustee and the continuing Trustees without the need for a conveyance or assignment and any reference to "Trustees" in this Trust Agreement shall mean the Trustee or Trustees from time to time in office.

10.3     Conveyance. Notwithstanding the last preceding provision, every person ceasing to be a Trustee hereunder shall at the request of the Pension Committee convey, assign, transfer and make over or join in conveying, assigning, transferring and making over to the Retirement Fund, any or all of the real and personal property of the Retirement Fund as the Pension Committee may direct.

## **ARTICLE ELEVEN**

### **PARTICIPATING EMPLOYERS**

Except as otherwise provided in the Plan:

11.1 The Pension Committee, upon written notice to the General Synod and the Trustees, shall have the right to extend the benefits of the Plan to the eligible employees of any Provincial or Diocesan Synod, Parish or other organization in the Church which wishes to participate in the Plan (a "Participating Employer") and, such Participating Employer may thereupon participate in the Plan and the Retirement Fund on behalf of its eligible employees and will be bound by the provisions of the Trust Agreement.

11.2 A Participating Employer may, subject to the prior approval of the Trustees and subject to such prior approval as may be required by the applicable regulatory authorities, withdraw from participation in the Plan. The Pension Committee may direct the Trustees to segregate from the Retirement Fund the equitable share in the Retirement Fund allocable to Plan members of a Participating Employer which withdraws from participating in the Plan, in accordance with the terms of the Plan, as certified to the Trustees by the Pension Committee. The Trustees shall thereupon segregate from the Retirement Fund such assets as shall be determined to be equal in value to any such equitable share. Such segregation from the Retirement Fund may be in cash or in property held in the Retirement Fund, or any combination of both, as the Trustees may determine, and the Trustees' valuation of the assets of the Retirement Fund for such purpose shall be conclusive and binding on all persons.

11.3 The Trustees shall hold, invest and reinvest the equitable share so segregated as a separate trust pursuant to the provisions of this Trust Agreement until a separate funding agreement is entered into between the Participating Employer and a qualified funding agent appointed by the Participating Employer. Acceptance of such appointment shall be evidenced in writing delivered by the Participating Employer to the Trustees. Upon acceptance of such appointment by such funding agent, the Trustees shall assign, transfer and pay over to such funding agent the assets then constituting such equitable share so segregated.

11.4 Where such separate trust is held, invested and reinvested, pursuant to the provisions of this Trust Agreement, this Trust Agreement shall, where the context so requires, be construed as if such Participating Employer had been named herein as the Synod and as if the assets of such separate trust had been named herein as the Fund.

11.5 Should the Trustees refuse to approve the request of a Participating Employer to withdraw from participation in the Plan under Section 11.1 hereof, the Participating Employer may appeal such refusal to the Council of the General Synod within 30 days of the receipt of the advice of the Trustees. The decision of such Council shall be final and binding upon the Trustees and the Participating Employer and there shall be no appeal from such decision.

## **ARTICLE TWELVE**

### **AMENDMENT AND TERMINATION**

12.1 Amendment. Subject as hereinafter provided, the Trustees may at any time and from time to time to amend, in whole or in part, all or any of the provisions of this Trust Agreement; provided, however, that no such amendment shall become effective without the Pension Committee's written consent.

12.2 Termination. The General Synod may terminate this Trust Agreement at any time, in which case the Trustees shall distribute the Retirement Fund in accordance with the terms of the Plan and provide the General Synod with a final accounting of their administration of the Retirement Fund, provided that no such distribution shall be made without first obtaining such approvals of any appropriate federal or provincial authority as may be required under any legislation or regulations applicable to the Plan.

## **ARTICLE THIRTEEN**

### **INDEMNIFICATION**

13.1 Standard of Care. Except as otherwise provided in any other general or particular provision of this Trust Agreement, in performing their obligations and duties under this Trust Agreement, the Trustees shall act honestly and in good faith and shall exercise the care, diligence and skill that a prudent trustee would exercise in dealing with the property of another person (the "Standard of Care").

13.2 Indemnification. The Trustees and their heirs and executors (the "Indemnified Parties") are hereby indemnified and held harmless by the Retirement Fund and, to the extent not paid by the Retirement Fund, by the Participating Employers who contribute to the Retirement Fund, from any and all claims, liabilities, damages, costs and expenses of any kind, including reasonable legal and expert's fees and expenses (but excluding consequential losses) arising out of the performance of their obligations under this Trust Agreement, except as a result of a breach of the Standard of Care.

The indemnification set out in this ARTICLE THIRTEEN shall survive the termination of this Trust Agreement and/or the Retirement Fund.

## **ARTICLE FOURTEEN**

### **MISCELLANEOUS**

14.1 Delivery of Notices. The delivery of any notice, account, statement, report, document, instruction or direction which, by any provision of this Trust Agreement, is required or permitted to be given or served by or to the Trustees or the Pension Committee or the General Synod, shall be deemed to be sufficiently given and served for all purposes if delivered personally, delivered by facsimile transmission, or mailed postage prepaid (except in the case of postal interruption), addressed

to each of the Trustees at his address as filed with the Secretary; to the Pension Committee at the following address:

Pension Office Corporation of  
The Anglican Church of Canada  
625 Church St.  
Suite 401  
Toronto, ON  
M4Y 2G1  
FAX: 416-968-7689

and to the General Synod at the following address:

80 Hayden Street Toronto  
Ontario M4Y3G2  
Fax: 416-924-0211

or at such other address with respect to any of the Trustees, the Pension Committee or the General Synod as may be provided to the Secretary from time to time; and such notice shall be considered to have been given on the day it is actually delivered personally or by facsimile transmission to, or otherwise received by, the Trustee or the Pension Committee, or the General Synod, as the case may be.

14.2     Severance of Illegal or Invalid Provision. If any provision of this Trust Agreement shall be held illegal or invalid for any reason by a court of competent jurisdiction, such illegality or invalidity shall not affect the remaining provisions thereof but this Trust Agreement shall be construed and enforced as if such illegal or invalid provision had never been inserted herein.

14.3     Notification Respecting Alienation of Benefits. The Trustees will notify the Pension Committee upon the receipt by them of any assignment or attempted assignment or notice thereof or of any involuntary assignment, seizure, garnishment or any process of law or execution or notice thereof in respect of any benefit payable out of the Pension Fund.

14.4     Assignment. This Trust Agreement may not be assigned by the Trustees otherwise than to Trustees appointed pursuant to the terms of this Trust Agreement.

14.5     Gender. Unless the context otherwise requires, any masculine term used in this Trust Agreement shall include the feminine and neuter and vice versa, and any singular term shall include the plural and vice versa.

14.6     Headings. The titles of Articles and the headings in this Trust Agreement are placed herein for convenience of reference only, and in case of any conflict, the text of this Trust Agreement, rather than such titles or headings, shall control.

14.7     Binding Agreement. This Trust Agreement shall enure to the benefit of and be binding upon the parties hereto and upon their permitted successors and assigns.

14.8 Execution in Counterparts. This Trust Agreement may be executed in several counterparts, each of which when so executed shall be deemed to be an original, and such counterparts shall constitute one and the same Trust Agreement.

14.9 Applicable Law. This Trust Agreement shall be governed by, construed in accordance with, and enforced according to the laws of the Province of Ontario, Canada.

DATED AT TORONTO this \_\_\_\_\_ day of \_\_\_\_\_, 2015.

IN WITNESS WHEREOF the parties have executed this amendment to the Trust Agreement.

**GENERAL SYNOD OF THE  
ANGLICAN CHURCH OF CANADA**

per: \_\_\_\_\_  
Hanna Goschy, Treasurer

**THE TRUSTEES**

|         |   |                          |
|---------|---|--------------------------|
| Witness | ) | Josephine Marks, Trustee |
| Witness | ) | Karen McRae, Trustee     |
| Witness | ) | Bob Boeckner, Trustee    |
| Witness | ) | Louise Greig, Trustee    |
| Witness | ) | Sheryl Kennedy, Trustee  |
| Witness | ) | Stephen Koning, Trustee  |
| Witness | ) | David Stovel, Trustee    |

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Witness

) \_\_\_\_\_  
 ) The Right Reverend M. Philip Poole, Trustee

**THE PENSION COMMITTEE OF THE GENERAL SYNOD**

Per:

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Authorized Signing Officer

**GENERAL SYNOD 2016**  
**RESOLUTION**

**Resolution Number: A184**

**Subject:** Long Term Disability Plan

**Moved by:** The Rt. Rev. Philip Poole, Diocese of Toronto

**Seconded by:** The Rt. Rev. Stephen Andrews, Diocese of Algoma

**Be it resolved that this General Synod**

Approve the amendments attached to this document.

**Source:** Pension Committee

**Submitted by:** Judy Robinson, Executive Director

Does this motion contain within it any financial implications? Yes  No

If yes, has the General Synod Expenditures Committee considered the implications? Yes  No

**EXPLANATORY NOTE/BACKGROUND INFORMATION**

Confirmation of amendments previously approved by the Council of General Synod.

Pursuant to Canon VIII section 4(b), the Pension Committee is empowered to adopt and amend regulations regarding the pension and benefits plans that it administers, subject to the approval of the Council of General Synod. All such regulations must be confirmed by the General Synod at its next session in order to remain in effect. These amendments were duly adopted by the Pension Committee and ratified by the Council of General Synod during the last triennium. They are presented for confirmation by the General Synod as required by the canon referred to above.

**PROCEDURE FOR ADOPTION (G)**

*In the normal course, an ordinary motion must be passed by a majority of the Order of Bishops, and by a majority of the Orders of Clergy and Laity voting together.*

*Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.*

*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may require a vote to be taken by dioceses. A motion passes if a majority of dioceses (or a tie) vote in favour.*

*Source: Section 4 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

## LONG TERM DISABILITY PLAN RESOLUTIONS

APPROVED BY THE COUNCIL OF GENERAL SYNOD DURING THE TRIENNUIUM (2013 – 2016)

### 1. *Resolution – Long Term Disability Plan*

November 2014

#### LTD TRUST AGREEMENT

Moved by: Canon David Jones

Seconded by: Mr. Tony Teare

Be it resolved that the Council of General Synod approve the Pension Committee's recommendation that Long Term Disability Plan Trust Agreement (attached to this report as Appendix 5) be restated effective January 1, 2015.

*Rationale: The General Synod is empowered under the Trust Agreement to amend the Trust Agreement, subject to the consent of the Board of Trustees of the General Synod Pension Fund (the "Trustees"). The parties to the Trust Agreement, which includes the General Synod, the Trustees and the Pension Committee of the General Synod (the "Pension Committee"), deem it desirable to confer upon the Trustees the power to amend the Trust Agreement, subject to the consent of the Pension Committee. They also deem it desirable to amend*

*the Trust Agreement to resolve possible conflicts between the Trust Agreement and any other governing documents and clarify the legal relationships between the various stakeholders in the Long Term Disability Fund and also to provide for the possibility of expenses being paid directly by Participating Employers where the Pension Committee determines it is appropriate to do so.*

ADOPTED #013-11-14

November 2015

## LONG TERM DISABILITY PLAN

Be it resolved that The Council of General Synod approves the recommendation of the Pension Committee to amend Section A.21 of Long Term Disability Plan Regulations as follows with effect from December 31, 2015:

### A.21      Leave of Absence, Approved Leave of Absence

An arrangement registered with the Administrator whereby a Participating Employer and Employee agree that the Employee will be absent from Active Work for a specific period of time which is not a casual absence or vacation, and where it is anticipated that the Employee will return to Active Work with the Participating Employer on a specified date when the Leave of Absence ends. The following are the types of Leave of Absence and the maximum period of time for which Coverage may be maintained during such Leave of Absence:

- (a) pregnancy & parental leave: 12 months
- (b) study leave: 12 months
- (c) lay-off: 6 months
- (d) family medical ~~emergency~~/ compassionate care leave: 8 weeks
- (e) any other type of leave required to be granted by the Ontario Employment Standards Act or other applicable provincial employment or labour standards act or code

*Rationale: To broaden the reference to incorporate other provincial legislation and maintain consistency between the GSPP and LTD plan provisions.*

[Type here]

### **Appendix attached to the resolution**

- Appendix 1 – Long Term Disability Plan Trust Agreement

[Type here]

## Appendix 1

**THIS AMENDED AND RESTATED TRUST AGREEMENT** made as of the \_\_\_\_\_ day of January, \_\_\_\_\_ 2015 reflecting the terms of Trust constituted on January 1, 2005 and amendments made on October 30, 2014.

**BETWEEN:**

**GENERAL SYNOD OF THE ANGLICAN CHURCH OF CANADA**, a body corporate, incorporated by special act of the Parliament of Canada,

(hereinafter referred to as the “**General Synod**”)

OF THE FIRST PART

- and -

**Josephine Marks**

**Karen McRae**

**Bob Boeckner**

**Louise Greig**

**Sheryl Kennedy**

**Stephen Koning**

**David Stovel**

**The Right Reverend M. Philip Poole,**

(hereinafter referred to as the “**Trustees**”)

OF THE SECOND PART

and

**PENSION COMMITTEE OF THE GENERAL SYNOD**

(hereinafter referred to as the “**Pension Committee**”)

OF THE THIRD PART

**WITNESSETH:**

**WHEREAS** the General Synod has established as of the date hereof pursuant to Canon VIII a New Long Term Disability Plan (the “New LTD Plan”) to provide long term disability benefits for Employees of the General Synod and all dioceses, parishes and organizations of the Church which participate in the New LTD Plan;

**AND WHEREAS** Canon VIII sets out certain requirements for the establishment of a separate trust fund (the “New LTD Fund”) for the purpose of administering funds contributed in respect of the New LTD Plan and sets out the requirements for the appointment of Trustees thereof and their powers, authorities and duties;

**AND WHEREAS** the New LTD Plan provides for The Pension Office Corporation of the Anglican Church of Canada to administer the New LTD Plan;

**NOW THEREFORE** in consideration of the premises and of the mutual obligations and agreements herein set forth the General Synod and the Trustees do hereby covenant and agree as follows:

## **ARTICLE 1 DEFINITIONS**

- 1.1 The trust fund shall be known as "The New Long Term Disability Fund of The Anglican Church of Canada", abbreviated in this Trust Agreement as the "New LTD Fund".
- 1.2 The meaning of all words and expressions defined in the New LTD Plan also apply to such words and expressions where used in this Trust Agreement, unless the context otherwise requires.
- 1.3 All references to Canon VIII shall mean Canon VIII of the General Synod of the Anglican Church of Canada and Regulations thereto as they may be amended from time to time.

## **ARTICLE 2 CONFIRMATION OF TRUST**

- 2.1 The Trustees confirm that they are trustees of the trusts set out in Canon VIII and in this Trust Agreement and agree that the New LTD Fund shall be held by them in trust under and subject to the terms of the New LTD Plan and this Trust Agreement. The Trustees shall receive and hold as part of the New LTD Fund any contributions paid to them in cash or other property acceptable to the Trustees, including any cash or other property transferred from any other funding medium under the New LTD Plan. All such cash or other property, together with the income and capital gains arising therefrom, less any proper payments therefrom, shall be held, invested, managed and administered pursuant to the terms of Canon VIII, the New LTD Plan and this Trust Agreement.

## **ARTICLE 3 PAYMENTS OUT OF THE LTD FUND**

- 3.1 Subject to their right to delegate as hereinafter provided and subject to the provisions of the New LTD Plan regarding the authority of the Adjudicator thereunder, the Trustees shall have responsibility to review and authorize for payment from the New LTD Fund all benefits and other amounts payable under the terms of the New LTD Plan.
- 3.2 The following limitations shall apply to the rights or interests in or use of the New LTD Fund:
  - (a) No Participating Employer, nor any Employee, nor any other person, association or corporation shall have any right, title or interest in or to the New LTD Fund, save as by this Trust Agreement and the New LTD Plan expressly provided, and save as by law provided. Provided however that nothing herein contained shall impair or derogate from the right of the Employees and their beneficiaries to the benefits under the New LTD Plan.

- (b) No part of the principal or income of the New LTD Fund shall be used for or diverted to purposes other than for the exclusive benefit of the Employees and their beneficiaries, except as permitted under the New LTD Plan or this Trust Agreement.

## **ARTICLE 4**

### **POWERS, DUTIES AND AUTHORITY OF TRUSTEES**

- 4.1 The Trustees shall have, in addition to the powers given to them by Canon VIII, and to any other powers and authority to which trustees may be entitled at law, the following powers and authority in the administration of the New LTD Plan and the New LTD Fund, all of which powers and authority shall be exercised by the Trustees in their discretion but not in any manner inconsistent with any other provision of this Trust Agreement or the New LTD Plan as any of them may be amended from time to time:
- (a) With any cash at any time held by them to purchase or otherwise acquire any securities or other property of any kind permitted in ARTICLE 5 and to retain in trust such securities or other property;
  - (b) To sell for cash or on credit or partly for cash and partly on credit, convert, redeem, exchange for other securities or other property, convey, transfer, pledge or otherwise dispose of any securities or other property at any time held by them by any means considered reasonable by the Trustees and to receive consideration and grant discharges therefor;
  - (c) When instructed to do so by the Pension Committee, to settle, compromise or submit to arbitration any claims, debts, or damages, due or owing to or from the New LTD Fund, to commence or defend suits or legal proceedings and to represent the New LTD Fund in all suits or legal proceedings; provided that the Trustees shall not be obligated or required to do so unless they have been first indemnified to their satisfaction against all expenses and liabilities sustained or anticipated by them;
  - (d) To exercise any conversion privilege and/or subscription right, warrant and/or other rights or options available in connection with any securities or other property at any time held by them and to make any payments incidental thereto; to consent, or otherwise participate in or dissent from, the reorganization, consolidation, amalgamation, merger or readjustment of the finances of any corporation, company or association any of the securities of which may at any time be held by them or to the sale, mortgage or lease of the property of any such corporation, company or association, and to do any act with reference thereto, including the delegation of discretionary powers, the exercise of options, the making of agreements or subscriptions and the payment of expenses, assessments or subscriptions, which may be deemed necessary or advisable in connection therewith, and to hold and retain any securities or other property which they may so acquire and generally to exercise any of the powers of an owner with respect to securities or other property held in the New LTD Fund;
  - (e) To vote personally or by general or limited proxy, any securities or other property which may be held by them at any time, and similarly to exercise personally or by general or by

limited power of attorney any right appurtenant to any securities or other property held by them at any time;

- (f) The Trustees may use and apply the New LTD Fund to:
- (i) pay all reasonable costs, fees and necessary expenses incurred in connection with the maintenance and operation of the New LTD Fund and the administration of the New LTD Plan, but notwithstanding the above, the Pension Committee is empowered to determine which expenses will be paid directly from the New LTD Fund and which will be paid directly by the Participating Employers pursuant to Canon VIII.
  - (ii) employ and pay such employees, agents and advisers, including, without limiting the generality of the foregoing, custodians, disbursing agents, investment advisors, lawyers, actuaries, auditors and other persons as the Trustees may deem necessary or advisable from time to time for the purpose of discharging their duties hereunder (including any person who may be a Trustee or any firm or organization of which such person may be a member or affiliated, and including any person who may be an officer or employee of the General Synod, and without limiting the generality of the foregoing, to delegate the administration of the New LTD Plan to the Director of Pensions), and to rely and act on information and advice furnished by such persons or to refrain from acting thereon; provided that the Trustees must use such care in the selection and supervision of such persons as is reasonable and prudent in the circumstances and, in such event, the Trustees will not be responsible for the neglects or defaults of such persons;
- (g) To register the securities or other property of the New LTD Fund in the name of "The New Long Term Disability Fund of the Anglican Church of Canada" or a similar name or designation or in their own names or in the names of nominees in trust for the New LTD Fund; and the Trustees are hereby expressly empowered to keep the same, wholly or partly, at the office of any financial institution that is authorized to act as a custodian of securities by the laws of any country, province, state or any other political subdivision of any country in which such financial institution is located, in which case the securities or other property may be registered in the name of such financial institution or its nominee, a depository of the financial institution or the nominee of such depository, or in bearer form. The securities and other property of the New LTD Fund shall at all times be kept distinct from the Trustees' own assets and those of their nominees or depositaries and distinguishable in the registers and other books of account kept by the Trustees or their nominees or depositaries from those of the Trustees or their nominees or depositaries, and such registers and books of account shall show that such securities or other property are held in trust for the New LTD Fund;
- (h) To make, execute, acknowledge and deliver, as Trustees, any and all deeds, leases, mortgages, conveyances, contracts, waivers, releases or other instruments in writing necessary or proper for the accomplishment of any of the foregoing powers and the Trustees may by resolution authorize such person or persons or corporation to execute any such documents on the Trustees' behalf;

- (i) To keep such portion of the New LTD Fund in cash as may from time to time be deemed by them to be in the best interests of the New LTD Fund, in such interest bearing accounts as the Trustees determine, or to invest such cash balances in short term or intermediate term cash equivalents having ready marketability;
- (j) To make arrangements for the care and custody of the securities and other property of the New LTD Fund and such banking arrangements as the Trustees from time to time deem advisable; and without limiting the generality of the foregoing the Trustees may by resolution authorize any person or persons to sign cheques on the Trustees' behalf;
- (k) To do all such acts, take all such proceedings, and exercise all such rights and privileges, although not specifically mentioned herein, as the Trustees may deem necessary to carry out their responsibilities hereunder.

The exercise by the Trustees of any one or more of the foregoing powers or any combination thereof from time to time shall not be deemed to exhaust the rights of the Trustees to exercise such power or powers or combination of them thereafter from time to time.

## **ARTICLE 5 INVESTMENTS**

### **5.1 Investment of the LTD Fund**

The New LTD Fund shall be held, invested and reinvested in assets in which the funds of a pension plan may be invested under the *Pension Benefits Act* (Ontario) and the regulations thereto, as may be amended from time to time (or any successor statute and regulations), and in such manner as the Trustees may in their sole discretion determine without in any way being limited to investments authorized for trustees under any other applicable federal, provincial or territorial legislation save as hereinafter provided. In no event shall any investment of the New LTD Fund be made or retained if such investment:

- (a) would not be in compliance with any applicable laws, regulations or requirements relating to the determination of authorized investments of pension funds; or
- (b) is a loan to any Employee or any Participating Employer.

### **5.2 Mutual or Pooled Fund Investment**

The Trustees may, in their discretion from time to time invest all or any portion of the New LTD Fund in any one or more mutual or pooled funds or other funds managed by third parties and qualified for the investment of pension funds for the purpose of permitting common investment and reinvestment.

### **5.3 Warrants, Options, Futures, Precious Metals**

Without limiting the generality of the Trustees' investment authority but subject always to Section 5.1, they are hereby expressly authorized to invest in warrants, options, futures or other instruments designed to provide additional income or hedging opportunities for current investments and to invest in gold, silver and other precious metals.

#### **5.4 Securities Lending**

The New LTD Fund may engage in securities lending under a specific programme approved by the Pension Committee and in connection therewith, the Trustees are authorized to release and deliver securities and return collateral received for securities in accordance with the provisions of the programme.

### **ARTICLE 6 FEES AND EXPENSES**

#### **6.1 Taxes and Assessments**

All taxes and other assessments levied or assessed under existing or future laws against the Trustees or the New LTD Fund in respect of the New LTD Fund or in respect of any money, property or securities from time to time forming a part thereof, shall be paid out of the New LTD Fund and the Trustees shall withhold from payments out of the New LTD Fund all taxes required by any law to be withheld.

#### **6.2 Expenses**

All reasonable costs, fees and necessary expenses incurred in connection with the maintenance and operation of the New LTD Fund and the administration of the New LTD Plan, but notwithstanding the above, the Pension Committee is empowered to determine which expenses will be paid directly from the New LTD Fund and which will be paid directly by the Participating Employers pursuant to Canon VIII.

### **ARTICLE 7 REPORTS, ACCOUNTS AND STATEMENTS**

#### **7.1 Accounts and Records**

The Trustees shall cause to be kept accurate and detailed accounts and records of all investments, receipts and disbursements and other transactions with respect to the New LTD Fund, and all accounts, books and records relating thereto shall be open to inspection to such person or persons as the Trustees determine appropriate, or as required by law.

The Trustees shall maintain and determine or cause to be maintained and determined separate accounts of the contributions of individual Members under the New LTD Plan; and such other accounts as the New LTD Plan requires shall be maintained by the Trustees.

#### **7.2 Periodic Statements**

The Trustees shall render to the Pension Committee within 90 (ninety) days following the last day of each fiscal year of the New LTD Fund or the termination of this Trust Agreement, or at such other times as may be agreed upon by the Trustees and the Pension Committee, accounts of the transactions of the New LTD Fund in a form acceptable to the Pension Committee.

## **ARTICLE 8** **ADMINISTRATION**

### **8.1 Chairperson and Secretary**

The Trustees shall elect a Chairperson from among their number and shall appoint a Secretary who may, but need not, be a Trustee. In the event the Chairperson or the Secretary are not in attendance at a meeting, the Trustees in attendance (if there is a quorum) may select a Chairperson or Secretary, as the case may be, of such meeting.

### **8.2 Voting By the Trustees**

In the event the Trustees are unable to agree on any matter, the decision of a majority of Trustees present at a meeting where the matter is being considered shall be the decision of all the Trustees. The Chairperson of the meeting shall not vote on any matter except where there is a tie vote in which case the Chairperson shall have the casting vote.

### **8.3 Unanimous Consent**

In lieu of holding a meeting, the Trustees may make a decision by way of unanimous consent as evidenced by a written resolution or minute signed by all of the Trustees. It shall be the duty of the Secretary to record such resolution or minute in the Trustees' minute book under its proper date.

### **8.4 Rules and Regulations**

The Trustees may adopt, by by-law or otherwise, whatever rules and regulations they see fit to govern their own procedure so long as such rules and regulations are not inconsistent with any of the provisions of Canon VIII, this Trust Agreement or the New LTD Plan.

### **8.5 Responsibility of Trustees**

Neither the Trustees as a body nor any individual Trustee nor the Trustees or their employees or agents shall be liable for any honest error of judgment, nor be personally liable for any liability or debt of the New LTD Fund contracted or incurred, nor for the non-fulfilment of any contract, nor for any other liability arising in connection with the administration of the New LTD Plan and the administration and the investment of the New LTD Fund; provided, however, that nothing herein shall exempt the Trustees or any Trustee or employee or agent thereof from any liability, obligation or debt arising out of acts or omissions done or suffered in bad faith or through gross negligence or wilful misconduct. Neither the Trustees nor any Trustee, employee or agent thereof shall be liable for any action taken upon reliance on any instrument, certificate or paper believed to be genuine and to be signed or presented by the proper person or persons and shall be under no duty to make investigations nor inquiry as to any statement contained in any such document but may accept the same as conclusive evidence of the truth and accuracy of the statements therein contained.

### **8.6 Fiduciary Insurance**

The Trustees may purchase such trustee, fiduciary or other liability insurance as they deem necessary or appropriate, the cost of which shall be paid from the New LTD Fund.

#### **8.7 Legal Proceedings**

The Trustees may seek judicial protection for any action or proceedings they may deem necessary to settle their accounts, or may obtain a judicial determination or declaratory judgment as to any question of construction of this Trust Agreement or instruction as to any action hereunder. Any such determination shall be binding upon all parties to or claiming under this Trust Agreement.

The costs and expense of any action, suit or proceeding brought by or against the Trustees, or any of them (including counsel fees), shall be paid from the New LTD Fund, except in relation to matters as to which it shall be adjudged in such action, suit or proceeding that such Trustees were acting unreasonably or in bad faith in the performance of their duties hereunder.

### **ARTICLE 9 INDEMNIFICATION**

#### **9.1 Standard of Care**

Except as otherwise provided in any other general or particular provision of this Trust Agreement, in performing his or her obligations and duties under this Trust Agreement, each Trustee shall act honestly and in good faith and shall exercise the care, diligence and skill that a trustee would exercise in dealing with the property of another person (the "Standard of Care").

#### **9.2 Indemnification**

The Trustee and his or her heirs and executors (the "Indemnified Parties") are hereby indemnified and held harmless by, to the extent not paid by the New LTD Fund, from any and all taxes, claims, liabilities, damages, costs and expenses of any kind, including reasonable legal and expert's fees and expenses (but excluding consequential losses) arising out of the performance of his or their obligations, as applicable, under this Trust Agreement, except as a result of a breach of the Standard of Care.

The indemnification set out in this Article 9 shall survive the termination of this Trust Agreement and/or the New LTD Fund.

### **ARTICLE 10 APPOINTMENT, RESIGNATION AND REMOVAL OF TRUSTEE**

#### **10.1 Composition of the Trustees**

The Trustees shall be appointed by the Pension Committee.

#### **10.2 Successor Trustees**

If a person appointed Trustee consents to act as Trustee, then upon the effective date of his appointment he shall be bound by all of the terms of this Trust Agreement as though he were an original party to it. The New LTD Fund shall vest in the new Trustee and the continuing Trustees without the need for a conveyance or assignment and any reference to "Trustees" in this Trust Agreement shall mean the Trustee or Trustees from time to time in office.

### 10.3 Conveyance

Notwithstanding the last preceding provision, every person ceasing to be a Trustee hereunder shall at the request of the Pension Committee convey, assign, transfer and make over or join in conveying, assigning, transferring and making over to the New LTD Fund, any or all of the real and personal property of the New LTD Fund as the Pension Committee may direct.

## **ARTICLE 11 PARTICIPATING EMPLOYERS**

Except as otherwise provided in the New LTD Plan:

- 11.1 The Pension Committee, upon written notice to the Trustees, shall have the right to extend the benefits of the New LTD Plan on mutually agreeable terms to the eligible employees of any Provincial or Diocesan Synod, any Diocese, Parish or other organization in the Church which wishes to participate in the New LTD Plan (a "Participating Employer") and, such Participating Employer may thereupon participate in the New LTD Plan and the New LTD Fund on behalf of its eligible employees and will be bound by the provisions of the Trust Agreement. Each Participating Employer shall, forthwith upon participating in the Plan, execute and deliver to the Pension Office a participation agreement substantially in the form of Appendix "A" to this Trust Agreement, pursuant to which the Participating Employer shall agree to be bound by the terms and provisions of this Trust Agreement and the New LTD Plan.
- 11.2 A Participating Employer may, subject to such prior approval as may be required by the applicable regulatory authorities, withdraw from participation in the New LTD Plan. The Pension Committee may direct the Trustees to segregate from the New LTD Fund the equitable share in the New LTD Fund allocable to New LTD Plan members of a Participating Employer which withdraws from participating in the New LTD Plan, in accordance with the terms of the New LTD Plan, as certified to the Trustees by the Pension Committee. The Trustees shall thereupon segregate from the New LTD Fund such assets as shall be determined to be equal in value to any such equitable share. Such segregation from the New LTD Fund may be in cash or in property held in the New LTD Fund, or any combination of both, as the Trustees may determine, and the Trustees' valuation of the assets of the New LTD Fund for such purpose shall be conclusive and binding on all persons.
- 11.3 The Trustees shall hold, invest and reinvest the equitable share so segregated as a separate trust pursuant to the provisions of this Agreement until a separate funding agreement is entered into between the Participating Employer and a qualified funding agent appointed by the Participating Employer. Acceptance of such appointment shall be evidenced in writing delivered by the Participating Employer to the Trustees. Upon acceptance of such appointment by such funding agent, the Trustees shall assign, transfer and pay over to such funding agent the assets then constituting such equitable share so segregated.
- 11.4 Where such separate trust is held, invested and reinvested, pursuant to the provisions of this Trust Agreement, this Trust Agreement shall, where the context so requires, be construed as if such Participating Employer had been named herein and as if the assets of such separate trust had been named herein as the Fund.

## **ARTICLE 12**

### **AMENDMENT AND TERMINATION**

#### **12.1 Amendment**

Subject as hereinafter provided, the Trustees may at any time and from time to time to amend, in whole or in part, all or any of the provisions of this Trust Agreement; provided, however, that no such amendment shall become effective without the Pension Committee's written consent.

#### **12.2 Termination**

The Pension Committee may terminate this Trust Agreement at any time, in which case the Trustees shall distribute the New LTD Fund in accordance with the terms of the New LTD Plan and provide the Pension Committee with a final accounting of their administration of the New LTD Fund.

## **ARTICLE 13**

### **MISCELLANEOUS**

#### **13.1 Delivery of Notices**

The delivery of any notice, account, statement, report, document, instruction or direction which, by any provision of this Trust Agreement, is required or permitted to be given or served by or to the Trustees or the Pension Committee, shall be deemed to be sufficiently given and served for all purposes if delivered personally, delivered by facsimile transmission, or mailed postage prepaid (except in the case of postal interruption), addressed to each of the Trustees at his address as filed with the Secretary and to the Pension Committee at the following address:

Pension Office Corporation of  
The Anglican Church of Canada  
625 Church St.  
Suite 401  
Toronto, ON  
M4Y 2G1  
FAX: 416-968-7689

or at such other address with respect to any of the Trustees or the Pension Committee as may be provided to the Secretary from time to time; and such notice shall be considered to have been given on the day it is actually delivered personally or by facsimile transmission to, or otherwise received by, the Trustee or the Pension Committee, as the case may be.

#### **13.2 Severance of Illegal or Invalid Provision**

If any provision of this Trust Agreement shall be held illegal or invalid for any reason by a court of competent jurisdiction, such illegality or invalidity shall not affect the remaining provisions thereof but this Trust Agreement shall be construed and enforced as if such illegal or invalid provision had never been inserted herein.

### **13.3 Notification Respecting Alienation of Benefits**

The Trustees will notify the Pension Committee upon the receipt by them of any assignment or attempted assignment or notice thereof or of any involuntary assignment, seizure, garnishment or any process of law or execution or notice thereof in respect of any benefit payable out of the New LTD Fund.

### **13.4 Assignment**

This Trust Agreement may not be assigned by the Trustees otherwise than to Trustees appointed pursuant to the terms of this Trust Agreement.

### **13.5 Gender**

Unless the context otherwise requires, any masculine term used in this Trust Agreement shall include the feminine and neuter and vice versa, and any singular term shall include the plural and vice versa.

### **13.6 Headings**

The titles of Articles and the headings in this Trust Agreement are placed herein for convenience of reference only, and in case of any conflict, the text of this Trust Agreement, rather than such titles or headings, shall control.

### **13.7 Binding Agreement**

This Trust Agreement shall endure to the benefit of and be binding upon the parties hereto and upon their permitted successors and assigns.

### **13.8 Execution in Counterparts**

This Trust Agreement may be executed in several counterparts, each of which when so executed shall be deemed to be an original, and such counterparts shall constitute one and the same Trust Agreement.

### **13.9 Applicable Law**

This Trust Agreement shall be governed by, construed in accordance with, and enforced according to the laws of the Province of Ontario, Canada.

[SIGNING PAGE FOLLOWS]

DATED AT TORONTO this \_\_\_\_\_ day of\_\_\_\_\_, 2015.

**IN WITNESS WHEREOF** the parties have executed this amendment to the Trust Agreement.

**GENERAL SYNOD OF THE  
ANGLICAN CHURCH OF CANADA**

per:\_\_\_\_\_  
Hanna Goschy, Treasurer

**THE TRUSTEES**

|         |   |   |
|---------|---|---|
| Witness | ) | Josephine Marks, Trustee                    |
| Witness | ) | Karen McRae, Trustee                        |
| Witness | ) | Bob Boeckner, Trustee                       |
| Witness | ) | Louise Greig, Trustee                       |
| Witness | ) | Sheryl Kennedy, Trustee                     |
| Witness | ) | Stephen Koning, Trustee                     |
| Witness | ) | David Stovel, Trustee                       |
| Witness | ) | The Right Reverend M. Philip Poole, Trustee |

**THE PENSION COMMITTEE OF THE GENERAL  
SYNOD**

per:\_\_\_\_\_  
Authorized Signing Officer

## Summary of Marriage Commission Report

### **1. Why was the Commission formed?**

In response to Resolution C003 of General Synod 2013 the Council of General Synod (CoGS) formed the Marriage Commission to undertake the work requested in the resolution and report back to CoGS.

### **2. What did General Synod 2013 ask for?**

Resolution C003 asked:

Be it resolved that this General Synod:  
 direct the Council of General Synod to prepare and present a motion at General Synod 2016 to change Canon XXI on Marriage to allow the marriage of same sex couples in the same way as opposite sex couples, and that this motion should include a conscience clause so that no member of the clergy, bishop, congregation or diocese should be constrained to participate in or authorize such marriages against the dictates of their conscience.

This motion will also include supporting documentation that:

- a) demonstrates broad consultation in its preparation;
- b) explains how this motion does not contravene the Solemn Declaration;
- c) confirms immunity under civil law and the Human Rights Code for those bishops, dioceses and priests who refuse to participate in or authorize the marriage of same-sex couples on the basis of conscience; and
- d) provides a biblical and theological rationale for this change in teaching on the nature of Christian marriage.

### **3. What exactly did the Commission study? (See Section 1)**

The Terms of Reference given to the Commission asked for the following:

The Commission will consider and prepare documentation about the following matters specified in General Synod Resolution C003:

- a) the Solemn Declaration in relation to this matter;
- b) the immunity under the civil law and the Human Rights Codes of the various provinces and Territories within Canada of those bishops, dioceses and priests who refuse to participate in or authorize the marriage of same-sex couples on the basis of conscience; and
- c) a biblical and theological rationale for this change in teaching on the nature of

'This Holy Estate' Report of the Commission on the Marriage Canon  
 For the full report go to <https://www.anglican.ca/about/ccc/cogs/cmc/submissions/>



Christian marriage.....

And this Report will include:

- i. a recommended wording of the enabling Motion called for in General Synod Resolution C003; and
- ii. a recommended wording of the conscience clause called for in General Synod Resolution C003.

#### **4. What does the report contain?**

The report includes:

- an introduction of our method for consultation; **(see Section 2)**
- reflection on the relationship of the Solemn Declaration with the proposed change; **(see Section 3)**
- legal consultation on a proposed conscience clause, **(see Section 4)**
- a biblical and theological rationale **(see Section 5)**
- a proposed motion for General Synod including a conscience clause. **(see Appendix)**
- Draft Motion **(See Appendix)**

#### **5. Does changing the Canon contravene the Solemn Declaration? (see Section 3)**

The Solemn Declaration is a founding document for the Anglican Church of Canada (1893). The Declaration of Principles of the Anglican Church of Canada declares that we are to be ‘in harmony’ with that Solemn Declaration, which includes full communion with the Church of England, the ecumenical creeds, the Scriptures, sacraments and apostolic orders. The determination of whether a particular change is ‘in harmony’ with the Declaration is the responsibility of General Synod. The Anglican Church of Canada has made changes in the past, sometimes prior to similar changes being made by the Church of England. Each change requires careful consideration and approval by the General Synod.

#### **6. Will making these changes to the marriage canon affect our relationships with other churches?**

**(see Section 2)**

It is clear that a change to the marriage canon would cause concern for our Anglican Communion partners as it would for our ecumenical partnership with the Roman Catholic Church. The nature of the change to these relationships has not been named specifically. It would not change our relationship with other full communion or ecumenical dialogue partners, such as the Evangelical Lutheran Church in Canada or the United Church of Canada, who already offer same-sex marriage.



**7. Will changing the Canon make it difficult or impossible for dissenting clergy to follow their consciences?**

(see Section 4)

The proposed conscience clause included in the resolution changing Canon XXI is intended to protect the rights of bishops, ministers, dioceses, and congregations to follow their conscience in this matter. It is already the case that clergy are not obligated to officiate at a wedding and may decline to do so (See Canon XXI 1.11.d)

**8. Is the church allowing its teachings to be dictated by society rather than scripture?**

This is an important question, as we are called by St. Paul “not to be conformed to this world but to be transformed through the renewing of our minds.” (Rom 12:1) The report acknowledges the central role scripture plays in Anglicans’ understanding of God’s revelation and places the Bible at the centre of our discussion. It emphasizes that the Bible is interpreted best in the community of the church and, while acknowledging the importance of the history of interpretation over time, also identifies that it is as we place ourselves and the unique circumstances of our time in the biblical narrative of God’s unfolding purpose that we hear God’s word anew.

While it is true that society will sometimes pose questions to the church that will contain the impetus to go deeper, at other times it will be the church’s own people--in this case its gay and lesbian members. This challenge will involve listening afresh to the voice of God through scripture, not only on the question of same-sex marriage but on the meaning of marriage and sexuality for all. It will hear this voice in continuity with the way the church across time and space has heard it, but in a manner appropriate to their own context. Finally, it will hear God’s voice through the gifts of scientific and other kinds of knowledge.

(See 5.1.1)

**9. Do the proposed changes in the Marriage Canon represent a change in the Church’s definition of marriage?**

The Marriage Canon defines marriage as a lifelong union between two qualified persons, established by God’s grace when couples declare their intent for such a union and exchange vows. This union is in faithful love, to the exclusion of all others, and for better or for worse. This definition would not change. What would change is the understanding of “qualified persons” to now include persons of the same gender. What would also change is the understanding of one of the three purposes of marriage: procreation (if it may be).

(See 5.1.2; 5.2.4)



## **10. Are the proposed changes in the Marriage Canon being driven by special interest groups within the church?**

No. The Anglican Church of Canada has for more than forty years been struggling with the inclusion of its gay and lesbian members. It began to do this at a time when the acceptance of gay and lesbian people was emerging in the Canadian mainstream. It has also come to realize that sins of omission and commission against them required acknowledgement and repentance. A decision to affirm the sanctity of committed same-sex relationships was taken at General Synod 2004. The church's repentance can never be merely understood as accommodating "special interests" within the church, but constitutes a call to the discipline of serious theological reflection.

For the Anglican Church of Canada the sanctity of same-sex relationships is no longer in question, even though a number of Anglicans continue to have difficulty reconciling same-sex relationships with their understanding of sexuality and scripture. The question the Report addresses is whether the language of marriage can apply to same-sex relationships characterized as holy. **(See 5.1.2)**

## **11. Why make the changes to the Marriage Canon? Isn't blessing civilly-married same-sex relationships enough?**

**Section 5.3.2** addresses this question directly. There are two broad problems with the status quo. First, blessing civil marriages denies to same-sex couples the sacramental significance of marriage in the context of Christian worship that is available for heterosexual couples. Second, the service of blessing expressly forbids the restating of vows, taking for granted the validity of whatever vows were said, whether these vows were consistent with a Christian view of marriage or not.

## **12. How do you understand the differences between civil marriage and marriage in the church?**

Although we use the same word when a couple is married by a justice of the peace or in the Christian Church, there is a distinction between legal marriage and what the church teaches about marriage. **(5.2.1)** In the civil realm, marriage is a legal contract determining property and inheritance rights, and providing stability for social order.

When Christians talk about marriage, they mean more than a civil ceremony that happens to take place in a church, with a priest or minister presiding instead of a magistrate. Articulating that "more" is what we mean by a theology of marriage. Marriage is understood to be a Christian way

'This Holy Estate' Report of the Commission on the Marriage Canon  
For the full report go to <https://www.anglican.ca/about/ccc/cogs/cmc/submissions/>



of life (**5.2.4**), and is located within the biblical narrative of a good creation fallen into sin but under redemptive grace in Jesus Christ, and pointing toward the new creation. Marriage is thus an aspect of discipleship. It looks back at the covenanting Creator who gifted all things with life (**5.2.5**), and ahead to the renewal of all things after the image of Jesus Christ. Marriage remembers the companionship, even communion, of the first humans in the garden. But it also looks ahead to “the uniting of all things in Christ” (Eph 1:9-10) which is symbolized in the mystery of the church’s relation to Jesus Christ (Eph 5:32). This relation reorders and reorients marriage (**5.2.4**), which is why some Anglicans call marriage a sacrament (**5.2.8**).

### **13. What about the creation accounts?**

**Section 5.2.3** highlights the creation accounts of Genesis 1 and 2, noting their differences and addressing ways in which they can be understood more broadly beyond exclusively describing heterosexual marriage and procreation. God did indeed create humans male and female, according to the first creation story (Gen 1:1-2:3). Genesis tells us that God blessed them and commanded them to “be fruitful and multiply and fill the earth.” (Gen 1:27) Clearly procreation is intended here, and biological difference is necessary to that (**5.2.2**). However, nothing is said in this passage about marriage. The first mention of marriage is in the second creation story (Gen 2:4-25), though there is no mention there of procreation. The purpose of marriage is companionship, a helper “suitable” for the man in his task of taking care of the garden. This purpose can be realized in same- or opposite-sex marriage.

### **14. What does Jesus teach about marriage? Doesn’t he say about marriage , “God created them male and female” (Matthew 19:3-12; Mark 10:1-12)**

The question asked in Matthew 19 (cf. Mark 10:1-12) pertains to marriage and divorce, asked by the Pharisees as a way to trap Jesus. **Section 5.2.3** explores this question in relation to the creation accounts noting that Jesus and the apostles in later texts focus on the nature of the relationship ‘in Christ’ to Christ and the church. Jesus puts the two creation stories together, but he does so in such a way as to reinforce the permanence of the marriage bond, not the gender of the partners. (**See 5.2.3.1**)

### **15. Do the proposed changes in the Marriage Canon destroy the symbol of marriage as image of Christ and his bride, the church?**

Paul draws on the rich imagery of heterosexual marriage to speak of the relationship between Christ and the church in Eph 5. Yet what is in view here is neither biological complementarity nor procreation but self-giving love. Indeed, the love of Christ for the church is the pattern for marriage. (**See 5.2.3.2**)

‘This Holy Estate’ Report of the Commission on the Marriage Canon  
For the full report go to <https://www.anglican.ca/about/ccc/cogs/cmc/submissions/>



## **16. Do the proposed changes in the Marriage Canon change the meaning of marriage for heterosexual couples?**

They do not change the meaning of marriage but broaden it to include same-sex unions. If adopted, same-sex marriage would become part of the rich, symbolic tapestry of marriage. The purposes of marriage would be retained, but the idea of procreation expanded to embrace “fruitfulness and the capacity to give life” (Jean Vanier).

(See 5.2.7.2)

## **17. What exactly is being proposed?**

The Report charts a third way between imitating what has been done in civil marriage (simply changing “man and woman” to “the couple”) and maintaining the status quo of blessing same-sex civil marriages (see #6 above). Neither is adequate to the challenge of the resolution placed before the church, which is incorporating same-sex relationships into the church’s understanding of marriage in a biblically and theologically responsible way. Marriage in Christian tradition is spoken of in at least two different kinds of ways. First, marriage is understood as a creation-ordinance established for the filling of the earth. Second, marriage is understood as a sign of redemption of the broken creation and the reconciliation of all things in Christ. While same-sex marriage pertains more to the second, rather than to the first, understanding it serves as a sign of this unity in Christ.

(See 5.3.3)

## **18. How will General Synod proceed with the proposed resolution?**

Since the marriage canon is considered a matter of doctrine a change to this canon will require approval by two successive General Synods. Therefore, if it passes at GS2016 it will need to come back to General Synod 2019 before being enacted. In order to pass this canon will require a two-thirds majority in each Order (laity, clergy and bishops) on both occasions. In between the two Synods it is referred to diocesan and Provincial Synods for consideration. It is a decision that the church will have to reach, not by arguments alone, but by prayerful discernment of the movement of the Spirit in our midst. (See 5.4)



## MEMORANDUM

To: Members of General Synod

From: David Jones, Q.C.  
Chancellor of General Synod

Date: 22 June 2016

Subject: **ISSUES IN DEALING WITH RESOLUTION A051**  
**(the motion to amend the Marriage Canon)**

1. The Primate and the General Secretary have asked me to prepare this description of various issues which may arise in the legislative session when General Synod is dealing with Resolution A051 to amend Canon XXI (the Marriage Canon).

### ***Resolution A051***

2. Resolution A051 (the “main motion”) is drafted to respond to the requirements contained in Resolution C003 passed by the 2013 General Synod. There is an annotation at the end of this memorandum explaining how Resolution A051 does this.
3. Once the main motion is moved and seconded, General Synod will “own” the motion—General Synod can amend the main motion in any way it sees fit.

### ***Amendments to the main motion***

4. Amendments must be moved and seconded. Prior written notice of the text of the proposed amendment should be provided to the presiding officer: *Rule 16 e) of the Rules of Order and Procedure*.
5. Because only the main motion if passed would actually amend Canon XXI, only the main motion must be passed by a two-thirds majority of each Order voting separately as required by *section 11 c) i) of the Declaration of Principles*.

6. Accordingly, voting on an amendment to the main motion would be done by the three Orders voting together: *section 4 of the Declaration of Principles*<sup>1</sup> and *Rule 18 b) of the Rules of Order and Procedure*; and the threshold for an amendment to the main motion to pass is a majority (50% plus one): *Rule 18 b) of the Rules of Order and Procedure*.

***Requisitioning a vote by Orders on an amendment to the main motion***

7. Prior to the vote on an amendment to the main motion being taken, any six members of General Synod may require the vote to be taken by Orders, voting separately in the sequence of laity, clergy, bishops: *Rule 19 of the Rules of Order and Procedure*.
8. If a vote by Orders is requisitioned on an amendment to the main motion, the threshold for the amendment passing is a majority (50% plus one) in each of the Orders: *Rule 19 of the Rules of Order and Procedure*.
9. Abstentions are not counted in calculating whether the majority is met: *Rule 18 b) of the Rules of Order and Procedure*.

***Requisitioning a vote by Dioceses on an amendment to the main motion***

10. If there were a vote by Orders (and only if there were a vote by Orders) which passed an amendment to the main motion, it would be possible to requisition a vote by Dioceses on that amendment: *Rule 20 of the Rules of Order and Procedure*.

A vote by Dioceses is not available if either (a) the vote on the amendment was not by Orders, or (b) the preceding vote by Orders was defeated.

The Indigenous Spiritual Ministry of Mishamikowesh and the Territory of the Central Interior<sup>2</sup> have the status of dioceses.

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1. The Declaration of Principles was amended by General Synod 2013 to provide for all members of General Synod to vote together at the same time as one body, except where the Declaration of Principles, the Constitution or the Rules of Order and Procedure require voting by Orders. This is a change from previous practice, where the Order of Bishops voted separately from the combined Orders of Clergy and Laity.
  2. The Territory of the Central Interior is in the process of changing its name to the Territory of the People.

11. A request for a vote by Dioceses must be made by any six members, two from each of three different dioceses: *Rule 20 a) of the Rules of Order and Procedure*.
12. The request must be made immediately following the affirmative vote by Orders, prior to General Synod having moved on to the next item of business: *Rule 20 a) of the Rules of Order and Procedure*.
13. Ex officio and non-diocesan members of General Synod vote with the diocese in which they are normally resident if laity, or canonically resident if clergy: *Rule 20 a.1) of the Rules of Order and Procedure*.
14. The vote of each diocese is determined by the majority of the members of all Orders of that diocese voting together. If the votes in the diocese are equal, that diocese is not counted. *Rule 20 b) of the Rules of Order and Procedure*. Abstentions are not counted in determining the majority: *Rule 18 b) of the Rules of Order and Procedure*.
15. If the majority of the dioceses vote in the negative, the question is defeated. If there is a tie, the question is passed (on the basis of the previous affirmative vote by Orders): *Rules 20 c) and d) of the Rules of Order and Procedure*.

#### ***Voting on the main motion***

16. Because the Marriage Canon deals with doctrine,<sup>3</sup> the main motion must be passed by a two-thirds majority in each of the three Orders (Bishops, Clergy and Laity), at two successive sessions of General Synod: *section 11 c) i) of the Declaration of Principles*.
17. Accordingly, when the main motion (with or without amendment) comes to a vote at General Synod 2016, that vote will be taken by Orders.
18. To be passed, the main motion (with or without amendment) must receive a majority of two-thirds of the votes cast in each of the Orders.

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3. Only *canons* dealing with doctrine, worship or discipline must be passed by a two-thirds majority in each of the three Orders at two successive sessions of General Synod. Matters dealing with doctrine, worship or discipline which are not contained in a *canon* are not subject to section 11 c) i) of the Declaration of Principles. Accordingly, motions dealing with matters of doctrine which are not in a *canon* may be passed by a majority of one General Synod voting together (or a majority voting by Orders if such a vote is requisitioned under Rule 19).

19. Abstentions are not counted in calculating whether the two-thirds majority is met: *Rule 18 b) of the Rules of Order and Procedure.*

***Requisitioning a vote by Dioceses on the main motion (with or without amendment)***

20. If the vote on the main motion (with or without amendment) is passed by two-thirds in each of the three Orders, it would be possible for there to be a vote by Dioceses: see paragraphs 10 to 15 above.

***If the main motion (with or without amendment) is passed by General Synod 2016***

21. If the main motion (with or without amendment) is passed by General Synod 2016, that would constitute “First Reading”. It would then be referred to the diocesan and provincial synods for consideration and comment (not consent) during the ensuing triennium: *section 11 c) i) of the Declaration of Principles.*
22. The motion as passed at First Reading would then be brought to the next General Synod (2019) to be considered at Second Reading.
23. At Second Reading, General Synod 2019 could amend the motion passed at First Reading, provided that any such amendment would have been in order when the motion was considered at First Reading: *s. 11 e) i) of the Declaration of Principles.*
24. General Synod 2019 would decide whether or not to pass the motion (with or without amendment) at Second Reading.
25. If Resolution A051 (with or without amendment) is given Second Reading, the resulting language of Canon XXI would make clear the circumstances in which solemnization of same-sex marriage is permitted in the Anglican Church of Canada.

***Some other procedural matters***

26. No member (except the mover) may speak more than once on a particular motion, except with the permission of General Synod, or if permitted by the chair to explain or answer a question: *Rules 10 d) and 11 a) of the Rules of Order and Procedure.*

27. Debate on a particular motion is normally closed when the presiding officer recognizes the right of the mover (not the seconder) to speak for a second time in order to reply and close debate: *Rule 11 a) and b) of the Rules of Order and Procedure*. The mover may choose not to take the opportunity to say anything further in closing the debate.

However, debate on the particular motion will not be closed simply because the mover speaks a second time if permitted by the chair to answer a question or explain, or permitted by General Synod to speak a second time in the debate: *Rules 10 d) and 11 a) of the Rules of Order and Procedure*.

28. Alternatively, any member *who has not yet spoken* may move that debate be closed. The motion to close debate must be seconded. The presiding officer has discretion not to accept such a motion if
- a) there is written notice of a proposed amendment to the motion for which debate would be closed, or
  - b) the presiding officer is of the opinion that closing the debate would abuse the rules or deny members an adequate opportunity for discussion.

If accepted, a motion to close debate is itself not debatable, and requires a two-thirds majority in order to pass.<sup>4</sup>

29. There can only be two amendments pending at any given time (so: the main motion, an amendment to the main motion, and an amendment to the amendment): *Rule 17 o) of the Rules of Order and Procedure*.
30. Any three members may require that the names of those who vote for or against a motion shall be recorded in the minutes: *Rule 18 e) of the Rules of Order and Procedure*.

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4. Existing Rule 16 i) requires a vote to close debate to be passed by two-thirds of the Order of Bishops voting separately and two-thirds of the combined Orders of Clergy and Laity. Resolution A070 would amend Rule 16 i) to require a vote to close debate to be passed by two-thirds of the three Orders voting together.

***If the main motion (with or without amendment) is not passed by General Synod 2016***

31. If the main motion (with or without amendment) is not passed by General Synod 2016:
  - this would not be equivalent to passing a motion to the opposite effect (such as a motion specifically prohibiting solemnization of same-sex marriages). Not passing the motion simply means that the motion was not passed.
  - the same or similar motion could be brought at any subsequent General Synod.<sup>5</sup>
  - there may be differing understandings about whether, under the current state of ecclesiastical law in the Anglican Church of Canada, the solemnization of same-sex marriages is prohibited or could be permitted.
32. Determining whether our current Canadian church law permits or prohibits same-sex marriages would require consideration of at least the following:
  - (a) General Synod has “... authority and jurisdiction to ... define the doctrines of the Church in harmony with the Solemn Declaration adopted by this synod”: *Section 6 i) of the Declaration of Principles*. There is no requirement for General Synod to put matters of doctrine in a canon. Some matters of doctrine are included in canons; others are not.
  - (b) Although General Synod has enacted Canon XXI, it does not contain either a definition of “marriage”, or a specific prohibition against solemnizing same-sex marriages. It does refer to the “requirements of civil law”, and to persons “duly qualified” to enter into marriage.
  - (c) At the time Canon XXI was enacted in its current form in 1967, civil law did not recognize marriages between persons of the same sex, so same-sex persons would not at that time have been “duly qualified” to enter into marriage; the four references to “man and

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5. *Rule 21 of the Rules of Order and Procedure* only prevents a question that has been determined from being reconsidered at the *same* session of General Synod (unless two thirds of the members voting together agree).

woman” and “husband and wife” are not surprising. General Synod could not have contemplated same-sex marriage when it enacted Canon XXI.

- (d) In 2005, Parliament enacted the *Civil Marriage Act* which permits marriage between “any two persons” (thereby making it clear that persons of the same sex are “duly qualified” to enter into marriage). This is the civil law throughout Canada.
- (e) In the absence of a prohibition by General Synod against same-sex marriages, Provincial Synods have authority and jurisdiction with respect to “... the authorization of special forms of prayers, services and ceremonies for use within the province, for which no provisions have been made under the authority of the General Synod or of the House of Bishops of The Anglican Church of Canada”: *Section 7 viii) of the Declaration of Principles*.
- (f) In addition, bishops retain some inherent “powers, jurisdiction and authority”: *Section 9 of the Declaration of Principles*.

### **Annotation on How the Elements of Resolution A051 relate to Resolution C003 from General Synod 2013**

Resolution C003 from General Synod 2013 directed Council of General Synod to prepare a motion for General Synod 2016 to make two specific types of amendments to the Marriage Canon (Canon XXI):

- [1] to allow the marriage of same-sex couples in the same way as opposite sex couples, and
- [2] to include a conscience clause so that no member of the clergy, bishop, congregation or diocese should be constrained to participate in or authorize such marriages against the dictates of their conscience.

Resolution A051 accomplishes this by doing the following:

Paragraph 1 sets out the principle that the Canon applies to all persons whom civil law permits to marry.

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

Paragraph 2 makes the four changes in language which are required to achieve this result.

2. The following consequential amendments be made 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 word “partners” for “husband and wife”;
  - (c) in section 16 a) of the Regulations, substitute “the parties to the marriage” for “a man and a woman”;
  - (d) in section 17 b) of the Regulations, substitute “the partners” for “husband and wife”.

Paragraph 3 puts in place the conscience clause required by C003.

C003 requires the conscience clause to apply to four specified types of actors: a member of the clergy, a bishop, a diocese, and a congregation.

C003 also contemplates that the conscience clause would allow any of the four specified types of actors to decline to either *participate in* or *authorize* the solemnization of same-sex marriages.

Section 11 d) of the existing Canon preserves a minister's discretion to decline to solemnize any particular marriage, so no additional language is required in the draft resolution to put in place a conscience clause for individual ministers to refuse to solemnize a same-sex marriage.

Because all marriages are solemnized by ministers, the consequence of a diocese, bishop or congregation exercising the right contemplated by C003 not to authorize same-sex marriages, paragraph 3 is drafted to prevent ministers from solemnizing such marriages if any of those three has exercised the opt out:

3. The following be added to section 11 of the Regulations

e) A minister shall not solemnize a marriage between persons of the same sex if:

(i) the diocesan synod has enacted a Canon to prohibit the solemnization of marriages between persons of the same sex in the churches and other places of worship in the diocese by any bishop or member of the clergy licensed in the diocese;

C003 contemplates that a diocese may decide not to authorize same-sex marriages in that diocese. A diocese acts through its synod (with the concurrence of the diocesan bishop). This provision requires such a decision to be enacted in a diocesan Canon.

(ii) the diocesan bishop has issued a written and public direction prohibiting the solemnization of marriages between persons of the same sex

in the churches or other places of worship in the diocese by any bishop or member of the clergy licensed in the diocese;

C003 contemplates that a bishop may decide not to authorize same-sex marriages in that diocese. This provision requires such a decision by the bishop to be in writing and public.

or

- (iii) the congregation has passed a resolution at a duly constituted meeting of the members of the congregation prohibiting the solemnization of marriages between persons of the same sex in the congregation's church or other place of worship.

C003 contemplates that a “congregation” may decide not to permit the solemnization of same-sex marriages. Paragraph 3 e) iii) of the draft resolution requires such a decision to be made at a duly constituted meeting of the members of the congregation. Diocesan constitutions and canons have provisions which will determine the requirements for such a meeting.

- f) Provided that none of the provisions of paragraph 11 e) applies, where a minister under paragraph 11 d) [of the existing Canon] declines for reasons of conscience to solemnize a marriage between two persons of the same sex, the minister shall refer the persons to another priest and permit that priest or another priest to solemnize the marriage in the minister's church or other place of worship.

Paragraph 3 f) addresses what must happen if an individual minister exercises the discretion contained in section 11 d) of the existing Canon.

4. This resolution shall come into effect on the first day of January after being passed by General Synod at Second Reading.

In order for there to be a window of time for bishops, dioceses and congregations to be able to decide whether to exercise their ability to opt-out of the revised Canon, paragraph 4 provides that the revised Canon will not come into effect for some months after having been passed at second reading by General Synod.

MINUTES OF THE FORTY-FIRST SESSION  
OF THE GENERAL SYNOD  
JULY 7-12, 2016

ADDENDUM

**Monday, July 11**

Page 31

...The Primate commented that the vote required a two-thirds majority in each order.

(insert)

Ron Chaplin "A Point of Order Archbishop. A requisition has been made that this be a recorded vote and the appropriate papers have been filed with the assistant secretary."

The Chancellor affirmed "that a requisition has been made by three members of Synod that the vote be a recorded vote in the minutes, so the clickers are able to record who voted which way and that will be transmitted to the secretaries and note taker and in due course will be put into the minutes."

Mr. Chaplin agreed with the clarification.

(end of insertion)

The list from the recorded vote is included as Appendix I of these minutes.



## APPENDIX I

### DOTS Individual Results Marriage Cannon Vote

Session Name: synod day 3 Night

Created: 7/11/2016 11:51 PM

|             |          |
|-------------|----------|
| Correct =   | Response |
| Incorrect = | Response |
| No Value =  | Response |

| Alexander Jane     | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Anderson William   | Responses |
|--------------------|-----------|
| 1) A051 As Amended | Opposed   |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Andrews Stephen    | Responses |
|--------------------|-----------|
| 1) A051 As Amended | Opposed   |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Andrews Barbara    | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Bennett Robert     | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Bird Michael       | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Chapman John       | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Cliff William      | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |

APPENDIX I

|                          |                  |
|--------------------------|------------------|
| <b>Total Points</b>      | <b>0</b>         |
| <b>Coffin Percy</b>      | <b>Responses</b> |
| 1) A051 As Amended       | In favour        |
| 2) A051 As Amended       | -                |
| Correct %                | Nan%             |
| <b>Total Points</b>      | <b>0</b>         |
| <b>Corston Thomas</b>    | <b>Responses</b> |
| 1) A051 As Amended       | In favour        |
| 2) A051 As Amended       | -                |
| Correct %                | Nan%             |
| <b>Total Points</b>      | <b>0</b>         |
| <b>Cutler Ron</b>        | <b>Responses</b> |
| 1) A051 As Amended       | In favour        |
| 2) A051 As Amended       | -                |
| Correct %                | Nan%             |
| <b>Total Points</b>      | <b>0</b>         |
| <b>Drainville Dennis</b> | <b>Responses</b> |
| 1) A051 As Amended       | In favour        |
| 2) A051 As Amended       | -                |
| Correct %                | Nan%             |
| <b>Total Points</b>      | <b>0</b>         |
| <b>Edwards David</b>     | <b>Responses</b> |
| 1) A051 As Amended       | Opposed          |
| 2) A051 As Amended       | -                |
| Correct %                | Nan%             |
| <b>Total Points</b>      | <b>0</b>         |
| <b>Fenty Peter</b>       | <b>Responses</b> |
| 1) A051 As Amended       | In favour        |
| 2) A051 As Amended       | -                |
| Correct %                | Nan%             |
| <b>Total Points</b>      | <b>0</b>         |
| <b>Halkett Adam</b>      | <b>Responses</b> |
| 1) A051 As Amended       | Opposed          |
| 2) A051 As Amended       | -                |
| Correct %                | Nan%             |
| <b>Total Points</b>      | <b>0</b>         |
| <b>Hardwick Rob</b>      | <b>Responses</b> |
| 1) A051 As Amended       | In favour        |
| 2) A051 As Amended       | -                |
| Correct %                | Nan%             |
| <b>Total Points</b>      | <b>0</b>         |
| <b>Hawkins Michael</b>   | <b>Responses</b> |
| 1) A051 As Amended       | Opposed          |
| 2) A051 As Amended       | -                |
| Correct %                | Nan%             |
| <b>Total Points</b>      | <b>0</b>         |

APPENDIX I

| Hiltz Fred         |  | Responses |
|--------------------|--|-----------|
| 1) A051 As Amended |  | -         |
| 2) A051 As Amended |  | -         |
| Correct %          |  | Nan% 0    |
| Total Points       |  | 0         |

| Irving David       |  | Responses |
|--------------------|--|-----------|
| 1) A051 As Amended |  | In favour |
| 2) A051 As Amended |  | -         |
| Correct %          |  | Nan% 0    |
| Total Points       |  | 0         |

| Irwin-Gibson Mary  |  | Responses |
|--------------------|--|-----------|
| 1) A051 As Amended |  | In favour |
| 2) A051 As Amended |  | -         |
| Correct %          |  | Nan% 0    |
| Total Points       |  | 0         |

| Johnson Colin      |  | Responses |
|--------------------|--|-----------|
| 1) A051 As Amended |  | In favour |
| 2) A051 As Amended |  | -         |
| Correct %          |  | Nan% 0    |
| Total Points       |  | 0         |

| Kerr-Wilson Gregory |  | Responses |
|---------------------|--|-----------|
| 1) A051 As Amended  |  | Opposed   |
| 2) A051 As Amended  |  | -         |
| Correct %           |  | Nan% 0    |
| Total Points        |  | 0         |

| Lawton Fraser      |  | Responses |
|--------------------|--|-----------|
| 1) A051 As Amended |  | Opposed   |
| 2) A051 As Amended |  | -         |
| Correct %          |  | Nan% 0    |
| Total Points       |  | 0         |

| Mamakwa Lydia      |  | Responses |
|--------------------|--|-----------|
| 1) A051 As Amended |  | Opposed   |
| 2) A051 As Amended |  | -         |
| Correct %          |  | Nan% 0    |
| Total Points       |  | 0         |

| McCartney Darren   |  | Responses |
|--------------------|--|-----------|
| 1) A051 As Amended |  | Opposed   |
| 2) A051 As Amended |  | -         |
| Correct %          |  | Nan% 0    |
| Total Points       |  | 0         |

| McMenamie Logan    |  | Responses |
|--------------------|--|-----------|
| 1) A051 As Amended |  | In favour |
| 2) A051 As Amended |  | -         |
| Correct %          |  | Nan% 0    |
| Total Points       |  | 0         |

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| <b>Responses</b> | <b>Myers Bruce</b>     |
|------------------|------------------------|
| In favour        | 1) A051 As Amended     |
| -                | 2) A051 As Amended     |
| NaN%             | Correct %              |
| 0                | Total Points           |
| <b>Responses</b> | <b>Nicholls Linda</b>  |
| In favour        | 1) A051 As Amended     |
| -                | 2) A051 As Amended     |
| NaN%             | Correct %              |
| 0                | Total Points           |
| <b>Responses</b> | <b>Oulton Michael</b>  |
| In favour        | 1) A051 As Amended     |
| -                | 2) A051 As Amended     |
| NaN%             | Correct %              |
| 0                | Total Points           |
| <b>Responses</b> | <b>Parsons David</b>   |
| Opposed          | 1) A051 As Amended     |
| -                | 2) A051 As Amended     |
| NaN%             | Correct %              |
| 0                | Total Points           |
| <b>Responses</b> | <b>Peddle Geoffrey</b> |
| In favour        | 1) A051 As Amended     |
| -                | 2) A051 As Amended     |
| NaN%             | Correct %              |
| 0                | Total Points           |
| <b>Responses</b> | <b>Phillips Donald</b> |
| In favour        | 1) A051 As Amended     |
| -                | 2) A051 As Amended     |
| NaN%             | Correct %              |
| 0                | Total Points           |
| <b>Responses</b> | <b>Poole Philip</b>    |
| In favour        | 1) A051 As Amended     |
| -                | 2) A051 As Amended     |
| NaN%             | Correct %              |
| 0                | Total Points           |
| <b>Responses</b> | <b>Privett John</b>    |
| In favour        | 1) A051 As Amended     |
| -                | 2) A051 As Amended     |
| NaN%             | Correct %              |
| 0                | Total Points           |
| <b>Responses</b> | <b>Robertson Larry</b> |
| Opposed          | 1) A051 As Amended     |
| -                | 2) A051 As Amended     |
| NaN%             | Correct %              |
| 0                | Total Points           |
| <b>Responses</b> | <b>Shaw Nigel</b>      |

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|                    |           |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Skelton Melissa    | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Watton John        | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Yu Patrick         | Responses |
|--------------------|-----------|
| 1) A051 As Amended | Opposed   |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Andison Jenny      | Responses |
|--------------------|-----------|
| 1) A051 As Amended | -         |
| 2) A051 As Amended | Abstain   |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Basbaum Nissa      | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Bell Susan         | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Bengry Robert      | Responses |
|--------------------|-----------|
| 1) A051 As Amended | Opposed   |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Boote Peter        | Responses |
|--------------------|-----------|
| 1) A051 As Amended | Opposed   |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Bornowsky Dell     | Responses |
|--------------------|-----------|
| 1) A051 As Amended | Opposed   |

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|                    |      |
|--------------------|------|
| 2) A051 As Amended |      |
| Correct %          | NaN% |
| Total Points       | 0    |

| BrantFrancis Rodney |      | Responses |
|---------------------|------|-----------|
| 1) A051 As Amended  |      | Opposed   |
| 2) A051 As Amended  |      | -         |
| Correct %           | NaN% |           |
| Total Points        | 0    |           |

| Bretzlaff Beth     |      | Responses |
|--------------------|------|-----------|
| 1) A051 As Amended |      | In favour |
| 2) A051 As Amended |      | -         |
| Correct %          | NaN% |           |
| Total Points       | 0    |           |

| Bryant-Scott Bruce |      | Responses |
|--------------------|------|-----------|
| 1) A051 As Amended |      | In favour |
| 2) A051 As Amended |      | -         |
| Correct %          | NaN% |           |
| Total Points       | 0    |           |

| Burrows David      |      | Responses |
|--------------------|------|-----------|
| 1) A051 As Amended |      | In favour |
| 2) A051 As Amended |      | -         |
| Correct %          | NaN% |           |
| Total Points       | 0    |           |

| Caines Terry       |      | Responses |
|--------------------|------|-----------|
| 1) A051 As Amended |      | Opposed   |
| 2) A051 As Amended |      | -         |
| Correct %          | NaN% |           |
| Total Points       | 0    |           |

| Camara Robert      |      | Responses |
|--------------------|------|-----------|
| 1) A051 As Amended |      | In favour |
| 2) A051 As Amended |      | -         |
| Correct %          | NaN% |           |
| Total Points       | 0    |           |

| Chisholm-Smith Lisa |      | Responses |
|---------------------|------|-----------|
| 1) A051 As Amended  |      | In favour |
| 2) A051 As Amended  |      | -         |
| Correct %           | NaN% |           |
| Total Points        | 0    |           |

| Cooper Perry       |      | Responses |
|--------------------|------|-----------|
| 1) A051 As Amended |      | Opposed   |
| 2) A051 As Amended |      | -         |
| Correct %          | NaN% |           |
| Total Points       | 0    |           |

| Courey Allison     |  | Responses |
|--------------------|--|-----------|
| 1) A051 As Amended |  | In favour |
| 2) A051 As Amended |  | -         |

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|              |      |
|--------------|------|
| Correct %    | NaN% |
| Total Points | 0    |

| Dobbin Timothy     | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Dow Chris          | Responses |
|--------------------|-----------|
| 1) A051 As Amended | Opposed   |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Edward Gethin      | Responses |
|--------------------|-----------|
| 1) A051 As Amended | Opposed   |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Elliott Peter      | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Enright Travis     | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Fenton Douglas     | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Fraser Len         | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Freeman Trevor     | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Fyfe Sandra        | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |

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|              |   |
|--------------|---|
| Total Points | 0 |
|--------------|---|

| Gateman Pilar      | Responses |
|--------------------|-----------|
| 1) A051 As Amended | Opposed   |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Gilson Gregory     | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Graydon Douglas    | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Haggstrom Jason    | Responses |
|--------------------|-----------|
| 1) A051 As Amended | Opposed   |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Harrison David     | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Humphreys Jane     | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Huskins Harry      | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Johnson Paul       | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Kean-Newhook Beverly | Responses |
|----------------------|-----------|
| 1) A051 As Amended   | In favour |
| 2) A051 As Amended   | -         |
| Correct %            | NaN%      |
| Total Points         | 0         |

APPENDIX I

| Kinghan Mark       |  | Responses |
|--------------------|--|-----------|
| 1) A051 As Amended |  | In favour |
| 2) A051 As Amended |  | -         |
| Correct %          |  | NaN%      |
| Total Points       |  | 0         |
| Langmaid Mary Anne |  | Responses |
| 1) A051 As Amended |  | Opposed   |
| 2) A051 As Amended |  | -         |
| Correct %          |  | NaN%      |
| Total Points       |  | 0         |
| Leer Terry         |  | Responses |
| 1) A051 As Amended |  | Opposed   |
| 2) A051 As Amended |  | -         |
| Correct %          |  | NaN%      |
| Total Points       |  | 0         |
| Luke Iain          |  | Responses |
| 1) A051 As Amended |  | Opposed   |
| 2) A051 As Amended |  | -         |
| Correct %          |  | NaN%      |
| Total Points       |  | 0         |
| Maki Steven        |  | Responses |
| 1) A051 As Amended |  | In favour |
| 2) A051 As Amended |  | -         |
| Correct %          |  | NaN%      |
| Total Points       |  | 0         |
| Marsh Robert       |  | Responses |
| 1) A051 As Amended |  | Opposed   |
| 2) A051 As Amended |  | -         |
| Correct %          |  | NaN%      |
| Total Points       |  | 0         |
| McCance Heather    |  | Responses |
| 1) A051 As Amended |  | In favour |
| 2) A051 As Amended |  | -         |
| Correct %          |  | NaN%      |
| Total Points       |  | 0         |
| McCharles Chad     |  | Responses |
| 1) A051 As Amended |  | -         |
| 2) A051 As Amended |  | -         |
| Correct %          |  | NaN%      |
| Total Points       |  | 0         |
| McCollum Alastair  |  | Responses |
| 1) A051 As Amended |  | In favour |
| 2) A051 As Amended |  | -         |
| Correct %          |  | NaN%      |
| Total Points       |  | 0         |

APPENDIX I

| McNaughton Lynne   | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Mintz Gordon       | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Mous Bill          | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Nakoolak Lucassie  | Responses |
|--------------------|-----------|
| 1) A051 As Amended | Opposed   |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Odian Dorothy      | Responses |
|--------------------|-----------|
| 1) A051 As Amended | Opposed   |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Pang Nicholas      | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Park Baxter        | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Parsons Alex       | Responses |
|--------------------|-----------|
| 1) A051 As Amended | Opposed   |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Perry Alan         | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Phibbs Tanya | Responses |
|--------------|-----------|
|              |           |

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|                    |           |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |
| Plamondon Clara    | Responses |
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |
| Rayment Pamela     | Responses |
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |
| Redden Gordon      | Responses |
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |
| Robertson Kevin    | Responses |
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |
| Robinson James     | Responses |
| 1) A051 As Amended | Opposed   |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |
| Rose Sam           | Responses |
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |
| Rowland Jane       | Responses |
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |
| Sangoya Caleb      | Responses |
| 1) A051 As Amended | Opposed   |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |
| Selzer David       | Responses |
| 1) A051 As Amended | In favour |

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|                    |      |
|--------------------|------|
| 2) A051 As Amended |      |
| Correct %          | NaN% |
| Total Points       | 0    |

| Sharp Jenny        | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Simonton Edward    | Responses |
|--------------------|-----------|
| 1) A051 As Amended | -         |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Solomon Vincent    | Responses |
|--------------------|-----------|
| 1) A051 As Amended | Opposed   |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Spence Martha      | Responses |
|--------------------|-----------|
| 1) A051 As Amended | Opposed   |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Stone Monique      | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Tatarnic Martha    | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Taylor Charlene    | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Thompson Michael   | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Towler Robert      | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |

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|                               |                  |
|-------------------------------|------------------|
| <b>Correct %</b>              | <b>NaN%</b>      |
| <b>Total Points</b>           | <b>0</b>         |
| <br>                          |                  |
| <b>Townshend Todd</b>         | <b>Responses</b> |
| 1) A051 As Amended            | In favour        |
| 2) A051 As Amended            | -                |
| <b>Correct %</b>              | <b>NaN%</b>      |
| <b>Total Points</b>           | <b>0</b>         |
| <br>                          |                  |
| <b>Usher Sarah</b>            | <b>Responses</b> |
| 1) A051 As Amended            | Opposed          |
| 2) A051 As Amended            | -                |
| <b>Correct %</b>              | <b>NaN%</b>      |
| <b>Total Points</b>           | <b>0</b>         |
| <br>                          |                  |
| <b>VanBuskirk Christopher</b> | <b>Responses</b> |
| 1) A051 As Amended            | Opposed          |
| 2) A051 As Amended            | -                |
| <b>Correct %</b>              | <b>NaN%</b>      |
| <b>Total Points</b>           | <b>0</b>         |
| <br>                          |                  |
| <b>VanStone John</b>          | <b>Responses</b> |
| 1) A051 As Amended            | Opposed          |
| 2) A051 As Amended            | -                |
| <b>Correct %</b>              | <b>NaN%</b>      |
| <b>Total Points</b>           | <b>0</b>         |
| <br>                          |                  |
| <b>Voyer Pierre</b>           | <b>Responses</b> |
| 1) A051 As Amended            | -                |
| 2) A051 As Amended            | -                |
| <b>Correct %</b>              | <b>NaN%</b>      |
| <b>Total Points</b>           | <b>0</b>         |
| <br>                          |                  |
| <b>Wall Peter</b>             | <b>Responses</b> |
| 1) A051 As Amended            | In favour        |
| 2) A051 As Amended            | -                |
| <b>Correct %</b>              | <b>NaN%</b>      |
| <b>Total Points</b>           | <b>0</b>         |
| <br>                          |                  |
| <b>Walsh Shaw Riscylla</b>    | <b>Responses</b> |
| 1) A051 As Amended            | In favour        |
| 2) A051 As Amended            | -                |
| <b>Correct %</b>              | <b>NaN%</b>      |
| <b>Total Points</b>           | <b>0</b>         |
| <br>                          |                  |
| <b>Watts Ken</b>              | <b>Responses</b> |
| 1) A051 As Amended            | In favour        |
| 2) A051 As Amended            | -                |
| <b>Correct %</b>              | <b>NaN%</b>      |
| <b>Total Points</b>           | <b>0</b>         |
| <br>                          |                  |
| <b>Whitehead Danny</b>        | <b>Responses</b> |
| 1) A051 As Amended            | -                |
| 2) A051 As Amended            | -                |
| <b>Correct %</b>              | <b>NaN%</b>      |

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|              |   |
|--------------|---|
| Total Points | 0 |
|--------------|---|

| Whittall Mark      | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | Nan%      |
| Total Points       | 0         |

| Winter Amos        | Responses |
|--------------------|-----------|
| 1) A051 As Amended | Opposed   |
| 2) A051 As Amended | -         |
| Correct %          | Nan%      |
| Total Points       | 0         |

| Woolaver Max       | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2).A051 As Amended | -         |
| Correct %          | Nan%      |
| Total Points       | 0         |

| Worley Jake        | Responses |
|--------------------|-----------|
| 1) A051 As Amended | Opposed   |
| 2) A051 As Amended | -         |
| Correct %          | Nan%      |
| Total Points       | 0         |

| Adams Donald       | Responses |
|--------------------|-----------|
| 1) A051 As Amended | -         |
| 2) A051 As Amended | -         |
| Correct %          | Nan%      |
| Total Points       | 0         |

| Alexander Ian      | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | Nan%      |
| Total Points       | 0         |

| Ambidge Chris      | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | Nan%      |
| Total Points       | 0         |

| Andres Shelley     | Responses |
|--------------------|-----------|
| 1) A051 As Amended | Opposed   |
| 2) A051 As Amended | -         |
| Correct %          | Nan%      |
| Total Points       | 0         |

| Antonio Jason      | Responses |
|--------------------|-----------|
| 1) A051 As Amended | Opposed   |
| 2) A051 As Amended | -         |
| Correct %          | Nan%      |
| Total Points       | 0         |

APPENDIX I

| Barker Lawrence    |  | Responses |
|--------------------|--|-----------|
| 1) A051 As Amended |  | In favour |
| 2) A051 As Amended |  | -         |
| Correct %          |  | NaN%      |
| Total Points       |  | 0         |
| Bennett Valerie    |  | Responses |
| 1) A051 As Amended |  | In favour |
| 2) A051 As Amended |  | -         |
| Correct %          |  | NaN%      |
| Total Points       |  | 0         |
| Boéré René         |  | Responses |
| 1) A051 As Amended |  | Opposed   |
| 2) A051 As Amended |  | -         |
| Correct %          |  | NaN%      |
| Total Points       |  | 0         |
| Broadwell Heather  |  | Responses |
| 1) A051 As Amended |  | In favour |
| 2) A051 As Amended |  | -         |
| Correct %          |  | NaN%      |
| Total Points       |  | 0         |
| Carter Gilbert     |  | Responses |
| 1) A051 As Amended |  | In favour |
| 2) A051 As Amended |  | -         |
| Correct %          |  | NaN%      |
| Total Points       |  | 0         |
| Chadsey Kim        |  | Responses |
| 1) A051 As Amended |  | In favour |
| 2) A051 As Amended |  | -         |
| Correct %          |  | NaN%      |
| Total Points       |  | 0         |
| Chaplin Ron        |  | Responses |
| 1) A051 As Amended |  | In favour |
| 2) A051 As Amended |  | -         |
| Correct %          |  | NaN%      |
| Total Points       |  | 0         |
| Clinkard Andrew    |  | Responses |
| 1) A051 As Amended |  | In favour |
| 2) A051 As Amended |  | -         |
| Correct %          |  | NaN%      |
| Total Points       |  | 0         |
| Davidson Betty     |  | Responses |
| 1) A051 As Amended |  | Opposed   |
| 2) A051 As Amended |  | -         |
| Correct %          |  | NaN%      |
| Total Points       |  | 0         |

APPENDIX I

| Davis Patricia     | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Delaney Grace      | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Delva Melanie      | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Dickson Robert     | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Fairey Randall     | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Golden Shara       | Responses |
|--------------------|-----------|
| 1) A051 As Amended | Opposed   |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Greeley Graham     | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Green Melissa      | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Gutjahr Cameron    | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Haines-Turner Cynthia | Responses |
|-----------------------|-----------|
|                       |           |

APPENDIX I

|                    |           |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Hall Helen         | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Hallen Caron       | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Hayes Carol        | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Hearne Margo       | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Henshall Barbara   | Responses |
|--------------------|-----------|
| 1) A051 As Amended | Opposed   |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Howell Jacquie     | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Hutchings Trudy    | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| James June         | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Jenniex Margaret   | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |

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|                    |      |
|--------------------|------|
| 2) A051 As Amended | -    |
| Correct %          | NaN% |
| Total Points       | 0    |

| Johnson Hedley     | Responses |
|--------------------|-----------|
| 1) A051 As Amended | Opposed   |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Kirkpatrick Jane   | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Koning Stephen     | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Koovisk Matthew    | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Lawrence Audrey    | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Little Susan       | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Lofgren Meghan     | Responses |
|--------------------|-----------|
| 1) A051 As Amended | Opposed   |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Long Claudia       | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Malton Marilyn     | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |

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|                            |                  |      |
|----------------------------|------------------|------|
| Correct %                  |                  | Nan% |
| Total Points               |                  | 0    |
| <b>Mamakwa James</b>       | <b>Responses</b> |      |
| 1) A051 As Amended         | Opposed          |      |
| 2) A051 As Amended         | -                |      |
| Correct %                  |                  | Nan% |
| Total Points               |                  | 0    |
| <b>Marschall Margaret</b>  | <b>Responses</b> |      |
| 1) A051 As Amended         | In favour        |      |
| 2) A051 As Amended         | -                |      |
| Correct %                  |                  | Nan% |
| Total Points               |                  | 0    |
| <b>Marshall Dorothy</b>    | <b>Responses</b> |      |
| 1) A051 As Amended         | Opposed          |      |
| 2) A051 As Amended         | -                |      |
| Correct %                  |                  | Nan% |
| Total Points               |                  | 0    |
| <b>Marshall M. Kennedy</b> | <b>Responses</b> |      |
| 1) A051 As Amended         | In favour        |      |
| 2) A051 As Amended         | -                |      |
| Correct %                  |                  | Nan% |
| Total Points               |                  | 0    |
| <b>Matoush George</b>      | <b>Responses</b> |      |
| 1) A051 As Amended         | Opposed          |      |
| 2) A051 As Amended         | -                |      |
| Correct %                  |                  | Nan% |
| Total Points               |                  | 0    |
| <b>McAuley Justin</b>      | <b>Responses</b> |      |
| 1) A051 As Amended         | In favour        |      |
| 2) A051 As Amended         | -                |      |
| Correct %                  |                  | Nan% |
| Total Points               |                  | 0    |
| <b>McBride John</b>        | <b>Responses</b> |      |
| 1) A051 As Amended         | In favour        |      |
| 2) A051 As Amended         | -                |      |
| Correct %                  |                  | Nan% |
| Total Points               |                  | 0    |
| <b>Mckay Mary</b>          | <b>Responses</b> |      |
| 1) A051 As Amended         | Opposed          |      |
| 2) A051 As Amended         | -                |      |
| Correct %                  |                  | Nan% |
| Total Points               |                  | 0    |
| <b>McKenzie Danielle</b>   | <b>Responses</b> |      |
| 1) A051 As Amended         | Opposed          |      |
| 2) A051 As Amended         | -                |      |
| Correct %                  |                  | Nan% |

APPENDIX I

|                                |                  |
|--------------------------------|------------------|
| <b>Total Points</b>            | <b>0</b>         |
| <b>Mikki Salomon</b>           | <b>Responses</b> |
| 1) A051 As Amended             | Opposed          |
| 2) A051 As Amended             | -                |
| <b>Correct %</b>               | <b>NaN%</b>      |
| <b>Total Points</b>            | <b>0</b>         |
| <b>Moore Reid</b>              | <b>Responses</b> |
| 1) A051 As Amended             | In favour        |
| 2) A051 As Amended             | -                |
| <b>Correct %</b>               | <b>NaN%</b>      |
| <b>Total Points</b>            | <b>0</b>         |
| <b>Munn Jeremy</b>             | <b>Responses</b> |
| 1) A051 As Amended             | Opposed          |
| 2) A051 As Amended             | -                |
| <b>Correct %</b>               | <b>NaN%</b>      |
| <b>Total Points</b>            | <b>0</b>         |
| <b>Neil-Burchert Haroldine</b> | <b>Responses</b> |
| 1) A051 As Amended             | In favour        |
| 2) A051 As Amended             | -                |
| <b>Correct %</b>               | <b>NaN%</b>      |
| <b>Total Points</b>            | <b>0</b>         |
| <b>Newell Israel</b>           | <b>Responses</b> |
| 1) A051 As Amended             | Opposed          |
| 2) A051 As Amended             | -                |
| <b>Correct %</b>               | <b>NaN%</b>      |
| <b>Total Points</b>            | <b>0</b>         |
| <b>Nicolle Donald Mark</b>     | <b>Responses</b> |
| 1) A051 As Amended             | In favour        |
| 2) A051 As Amended             | -                |
| <b>Correct %</b>               | <b>NaN%</b>      |
| <b>Total Points</b>            | <b>0</b>         |
| <b>Patterson Anne</b>          | <b>Responses</b> |
| 1) A051 As Amended             | In favour        |
| 2) A051 As Amended             | -                |
| <b>Correct %</b>               | <b>NaN%</b>      |
| <b>Total Points</b>            | <b>0</b>         |
| <b>Puxley Katie</b>            | <b>Responses</b> |
| 1) A051 As Amended             | In favour        |
| 2) A051 As Amended             | -                |
| <b>Correct %</b>               | <b>NaN%</b>      |
| <b>Total Points</b>            | <b>0</b>         |
| <b>Ramdsen Ryan</b>            | <b>Responses</b> |
| 1) A051 As Amended             | In favour        |
| 2) A051 As Amended             | -                |
| <b>Correct %</b>               | <b>NaN%</b>      |
| <b>Total Points</b>            | <b>0</b>         |

APPENDIX I

| Rathbone Paul          |  | Responses |
|------------------------|--|-----------|
| 1) A051 As Amended     |  | In favour |
| 2) A051 As Amended     |  | -         |
| Correct %              |  | NaN%      |
| Total Points           |  | 0         |
| Renouf Larry           |  | Responses |
| 1) A051 As Amended     |  | In favour |
| 2) A051 As Amended     |  | -         |
| Correct %              |  | NaN%      |
| Total Points           |  | 0         |
| Rheault Remi           |  | Responses |
| 1) A051 As Amended     |  | In favour |
| 2) A051 As Amended     |  | -         |
| Correct %              |  | NaN%      |
| Total Points           |  | 0         |
| Rolfe-Thomas Elizabeth |  | Responses |
| 1) A051 As Amended     |  | In favour |
| 2) A051 As Amended     |  | -         |
| Correct %              |  | NaN%      |
| Total Points           |  | 0         |
| Embry David            |  | Responses |
| 1) A051 As Amended     |  | In favour |
| 2) A051 As Amended     |  | -         |
| Correct %              |  | NaN%      |
| Total Points           |  | 0         |
| Rye John               |  | Responses |
| 1) A051 As Amended     |  | Opposed   |
| 2) A051 As Amended     |  | -         |
| Correct %              |  | NaN%      |
| Total Points           |  | 0         |
| Sheeran Ruth           |  | Responses |
| 1) A051 As Amended     |  | -         |
| 2) A051 As Amended     |  | -         |
| Correct %              |  | NaN%      |
| Total Points           |  | 0         |
| Small Geoff            |  | Responses |
| 1) A051 As Amended     |  | In favour |
| 2) A051 As Amended     |  | -         |
| Correct %              |  | NaN%      |
| Total Points           |  | 0         |
| Stephens Nancy         |  | Responses |
| 1) A051 As Amended     |  | Opposed   |
| 2) A051 As Amended     |  | -         |
| Correct %              |  | NaN%      |
| Total Points           |  | 0         |

APPENDIX I

| Sweeny James       |  | Responses |
|--------------------|--|-----------|
| 1) A051 As Amended |  | In favour |
| 2) A051 As Amended |  | -         |
| Correct %          |  | NaN%      |
| Total Points       |  | 0         |

| Terlinski Matthew  |  | Responses |
|--------------------|--|-----------|
| 1) A051 As Amended |  | In favour |
| 2) A051 As Amended |  | -         |
| Correct %          |  | NaN%      |
| Total Points       |  | 0         |

| Tessier Gilles     |  | Responses |
|--------------------|--|-----------|
| 1) A051 As Amended |  | Opposed   |
| 2) A051 As Amended |  | -         |
| Correct %          |  | NaN%      |
| Total Points       |  | 0         |

| Thompson Marion    |  | Responses |
|--------------------|--|-----------|
| 1) A051 As Amended |  | In favour |
| 2) A051 As Amended |  | -         |
| Correct %          |  | NaN%      |
| Total Points       |  | 0         |

| Vatcher-Cook Katina |  | Responses |
|---------------------|--|-----------|
| 1) A051 As Amended  |  | Opposed   |
| 2) A051 As Amended  |  | -         |
| Correct %           |  | NaN%      |
| Total Points        |  | 0         |

| Walters Pamela     |  | Responses |
|--------------------|--|-----------|
| 1) A051 As Amended |  | In favour |
| 2) A051 As Amended |  | -         |
| Correct %          |  | NaN%      |
| Total Points       |  | 0         |

| Walton Laura       |  | Responses |
|--------------------|--|-----------|
| 1) A051 As Amended |  | In favour |
| 2) A051 As Amended |  | -         |
| Correct %          |  | NaN%      |
| Total Points       |  | 0         |

| Warner David       |  | Responses |
|--------------------|--|-----------|
| 1) A051 As Amended |  | In favour |
| 2) A051 As Amended |  | -         |
| Correct %          |  | NaN%      |
| Total Points       |  | 0         |

| Webster Tannis     |  | Responses |
|--------------------|--|-----------|
| 1) A051 As Amended |  | In favour |
| 2) A051 As Amended |  | -         |
| Correct %          |  | NaN%      |
| Total Points       |  | 0         |

| White Jim |  | Responses |
|-----------|--|-----------|
|           |  |           |

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|                    |           |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Wilson Don         | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Winn Susan         | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Worley Kelly       | Responses |
|--------------------|-----------|
| 1) A051 As Amended | Opposed   |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Wood Chris         | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Wozlowski Cathy    | Responses |
|--------------------|-----------|
| 1) A051 As Amended | In favour |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Young Lucy         | Responses |
|--------------------|-----------|
| 1) A051 As Amended | Opposed   |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Aiyout Andrea      | Responses |
|--------------------|-----------|
| 1) A051 As Amended | Opposed   |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Barrett Rachel     | Responses |
|--------------------|-----------|
| 1) A051 As Amended | Opposed   |
| 2) A051 As Amended | -         |
| Correct %          | NaN%      |
| Total Points       | 0         |

| Barter Matthew     | Responses |
|--------------------|-----------|
| 1) A051 As Amended | -         |

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|                    |         |
|--------------------|---------|
| 2) A051 As Amended | Abstain |
| Correct %          | NaN%    |
| Total Points       | 0       |

| Bennett Siobhan    |      | Responses |
|--------------------|------|-----------|
| 1) A051 As Amended |      | In favour |
| 2) A051 As Amended |      | -         |
| Correct %          | NaN% |           |
| Total Points       | 0    |           |

| Blackwood Victoria |      | Responses |
|--------------------|------|-----------|
| 1) A051 As Amended |      | Opposed   |
| 2) A051 As Amended |      | -         |
| Correct %          | NaN% |           |
| Total Points       | 0    |           |

| Blaikie Connor     |      | Responses |
|--------------------|------|-----------|
| 1) A051 As Amended |      | In favour |
| 2) A051 As Amended |      | -         |
| Correct %          | NaN% |           |
| Total Points       | 0    |           |

| Cline Abby         |      | Responses |
|--------------------|------|-----------|
| 1) A051 As Amended |      | In favour |
| 2) A051 As Amended |      | -         |
| Correct %          | NaN% |           |
| Total Points       | 0    |           |

| Day Nata           |      | Responses |
|--------------------|------|-----------|
| 1) A051 As Amended |      | Opposed   |
| 2) A051 As Amended |      | -         |
| Correct %          | NaN% |           |
| Total Points       | 0    |           |

| Drozda Dale        |      | Responses |
|--------------------|------|-----------|
| 1) A051 As Amended |      | In favour |
| 2) A051 As Amended |      | -         |
| Correct %          | NaN% |           |
| Total Points       | 0    |           |

| Fish Kayla         |      | Responses |
|--------------------|------|-----------|
| 1) A051 As Amended |      | In favour |
| 2) A051 As Amended |      | -         |
| Correct %          | NaN% |           |
| Total Points       | 0    |           |

| Friesen Jacob      |      | Responses |
|--------------------|------|-----------|
| 1) A051 As Amended |      | In favour |
| 2) A051 As Amended |      | -         |
| Correct %          | NaN% |           |
| Total Points       | 0    |           |

| Matthewson Rachel  |  | Responses |
|--------------------|--|-----------|
| 1) A051 As Amended |  | In favour |
| 2) A051 As Amended |  | -         |

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|                            |                  |
|----------------------------|------------------|
| <b>Correct %</b>           | <b>NaN%</b>      |
| <b>Total Points</b>        | <b>0</b>         |
| <br>                       |                  |
| <b>Gateman Sara</b>        | <b>Responses</b> |
| 1) A051 As Amended         | Opposed          |
| 2) A051 As Amended         | -                |
| <b>Correct %</b>           | <b>NaN%</b>      |
| <b>Total Points</b>        | <b>0</b>         |
| <br>                       |                  |
| <b>Gobbett Matthew</b>     | <b>Responses</b> |
| 1) A051 As Amended         | Opposed          |
| 2) A051 As Amended         | -                |
| <b>Correct %</b>           | <b>NaN%</b>      |
| <b>Total Points</b>        | <b>0</b>         |
| <br>                       |                  |
| <b>Haukenfrers Jasohna</b> | <b>Responses</b> |
| 1) A051 As Amended         | Opposed          |
| 2) A051 As Amended         | -                |
| <b>Correct %</b>           | <b>NaN%</b>      |
| <b>Total Points</b>        | <b>0</b>         |
| <br>                       |                  |
| <b>Lambert Elodie</b>      | <b>Responses</b> |
| 1) A051 As Amended         | In favour        |
| 2) A051 As Amended         | -                |
| <b>Correct %</b>           | <b>NaN%</b>      |
| <b>Total Points</b>        | <b>0</b>         |
| <br>                       |                  |
| <b>McConnell Cory</b>      | <b>Responses</b> |
| 1) A051 As Amended         | In favour        |
| 2) A051 As Amended         | -                |
| <b>Correct %</b>           | <b>NaN%</b>      |
| <b>Total Points</b>        | <b>0</b>         |
| <br>                       |                  |
| <b>Mesich James</b>        | <b>Responses</b> |
| 1) A051 As Amended         | In favour        |
| 2) A051 As Amended         | -                |
| <b>Correct %</b>           | <b>NaN%</b>      |
| <b>Total Points</b>        | <b>0</b>         |
| <br>                       |                  |
| <b>Potter Scott</b>        | <b>Responses</b> |
| 1) A051 As Amended         | -                |
| 2) A051 As Amended         | Abstain          |
| <b>Correct %</b>           | <b>NaN%</b>      |
| <b>Total Points</b>        | <b>0</b>         |
| <br>                       |                  |
| <b>Sandrock Jordan</b>     | <b>Responses</b> |
| 1) A051 As Amended         | In favour        |
| 2) A051 As Amended         | -                |
| <b>Correct %</b>           | <b>NaN%</b>      |
| <b>Total Points</b>        | <b>0</b>         |
| <br>                       |                  |
| <b>Sinclair Skye</b>       | <b>Responses</b> |
| 1) A051 As Amended         | In favour        |
| 2) A051 As Amended         | -                |
| <b>Correct %</b>           | <b>NaN%</b>      |

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|                         |                  |
|-------------------------|------------------|
| <b>Total Points</b>     | <b>0</b>         |
| <b>Teel Esther-Ruth</b> | <b>Responses</b> |
| 1) A051 As Amended      | In favour        |
| 2) A051 As Amended      | -                |
| Correct %               | Nan%             |
| <b>Total Points</b>     | <b>0</b>         |
| <b>Ward Graham</b>      | <b>Responses</b> |
| 1) A051 As Amended      | In favour        |
| 2) A051 As Amended      | -                |
| Correct %               | Nan%             |
| <b>Total Points</b>     | <b>0</b>         |
| <b>Warner Stephen</b>   | <b>Responses</b> |
| 1) A051 As Amended      | In favour        |
| 2) A051 As Amended      | -                |
| Correct %               | Nan%             |
| <b>Total Points</b>     | <b>0</b>         |
| <b>Worley Asher</b>     | <b>Responses</b> |
| 1) A051 As Amended      | Opposed          |
| 2) A051 As Amended      | -                |
| Correct %               | Nan%             |
| <b>Total Points</b>     | <b>0</b>         |
| <b>Extra Lay</b>        | <b>Responses</b> |
| 1) A051 As Amended      | -                |
| 2) A051 As Amended      | -                |
| Correct %               | Nan%             |
| <b>Total Points</b>     | <b>0</b>         |
| <b>Extra Youth</b>      | <b>Responses</b> |
| 1) A051 As Amended      | -                |
| 2) A051 As Amended      | -                |
| Correct %               | Nan%             |
| <b>Total Points</b>     | <b>0</b>         |
| <b>extra Bishop</b>     | <b>Responses</b> |
| 1) A051 As Amended      | -                |
| 2) A051 As Amended      | -                |
| Correct %               | Nan%             |
| <b>Total Points</b>     | <b>0</b>         |
| <b>extra lay</b>        | <b>Responses</b> |
| 1) A051 As Amended      | -                |
| 2) A051 As Amended      | -                |
| Correct %               | Nan%             |
| <b>Total Points</b>     | <b>0</b>         |
| <b>extra lay</b>        | <b>Responses</b> |
| 1) A051 As Amended      | -                |
| 2) A051 As Amended      | -                |
| Correct %               | Nan%             |
| <b>Total Points</b>     | <b>0</b>         |

APPENDIX I

| extra youth        |  | Responses |
|--------------------|--|-----------|
| 1) A051 As Amended |  | -         |
| 2) A051 As Amended |  | -         |
| Correct %          |  | NaN%      |
| Total Points       |  | 0         |

| extra youth        |  | Responses |
|--------------------|--|-----------|
| 1) A051 As Amended |  | -         |
| 2) A051 As Amended |  | -         |
| Correct %          |  | NaN%      |
| Total Points       |  | 0         |

| extra bishop       |  | Responses |
|--------------------|--|-----------|
| 1) A051 As Amended |  | -         |
| 2) A051 As Amended |  | -         |
| Correct %          |  | NaN%      |
| Total Points       |  | 0         |

| David Jones        |  | Responses |
|--------------------|--|-----------|
| 1) A051 As Amended |  | In favour |
| 2) A051 As Amended |  | -         |
| Correct %          |  | NaN%      |
| Total Points       |  | 0         |



**General Synod 2019**  
**Partners – Anglican Council of Indigenous Peoples**

Mr. Freeman Bell  
The Rt. Rev. Sidney Black  
Canon Donna Bomberry  
Ms. Sandra Fox  
The Rev. Iola Metuq  
Ms. Judith Moses  
The Rev. Canon Norman Wesley

*Note: There is a resolution to amend the Constitution to provide Anglican Council of Indigenous Peoples membership in General Synod. The amendment would provide membership for two clergy, two lay people, and one youth representative. See Resolution Number A040 for more details.*

*Revised July 9, 2019*



**General Synod 2019**  
**International, Communion, and Ecumenical Guests**

**International Guests**

|                              |   |
|------------------------------|---|
| The Most Rev. Suheil Dawani  | Archbishop, Jerusalem and the Middle East and<br>Archbishop in Jerusalem                              |
| Dr. Sama Dawani              | Assistant Professor, Chair of the Department of<br>Social and Behavioral Sciences, Birzeit University |
| The Rev. Canon John Kafwanka | Director of Mission, The Anglican Communion   |

**Full Communion Guests & Partners**

|                               |   |
|-------------------------------|---|
| The Most Rev. Michael Curry   | Presiding Bishop, The Episcopal Church (TEC)                              |
| The Rev. Canon C.K. Robertson | Canon to the Presiding Bishop for Ministry<br>Beyond The Episcopal Church |
| Ms. Sharon Jones              | Executive Coordinator to the Presiding Bishop and<br>Primate              |
| Canon Noreen Duncan           | TEC Partner to Council of General Synod                                   |
| The Rev. Elizabeth Eaton      | Presiding Bishop, Evangelical Lutheran Church in<br>America (ELCIA)       |
| The Rev. Susan Johnson        | Presiding Bishop, Evangelical Lutheran Church in<br>Canada (ELCIC)        |
| Ms. Pat Lovell                | ELCIC Partner to Council of General Synod                                 |

**National Ecumenical Partners**

|                                      |   |
|--------------------------------------|---|
| The Rt. Rev. Dr. Richard Bott        | Moderator, The United Church of Canada                              |
| The Rev. Garry Janzen                | Executive Minister, Mennonite Church British<br>Columbia            |
| The Most Rev. J. Michael Miller, CSB | Archbishop of Vancouver, Roman Catholic<br>Archdiocese of Vancouver |
| Mr. Peter Noteboom                   | General Secretary, The Canadian Council of<br>Churches              |



**Members of General Synod 2019**  
**(as of July 9, 2019)**

**A**

Ahenakew, Russell  
Alexander, Ian  
Alexander, Jane  
Ambidge, Chris  
Anderson, David  
Anderson, Marlena  
Andison, Jenny  
Andres, Shelley  
Andrews, Barbara  
Armstrong, Aidan  
Armstrong, Larry  
Asbil, Andrew

**B**

Badley, Joyce  
Baker, Dave  
Beardy, Dominic  
Beardy, Elizabeth  
Beardy, Isaiah  
Beek, Eric  
Bell, Lily  
Bell, Susan  
Bennett, Siobhan  
Bennett, Valerie  
Bird, Laura K.  
Bird, Michael  
Bishop, Derrick  
Blaikie, Brynne  
Blaikie, Connor  
Bowen, Joan  
Bretzlaff, Beth  
Brock, Wendell  
Brouillard-Coyle, Sydney  
Bugden, Paulette  
Burn, Julie

**C**

Caines, Terry  
Camara, Robert  
Carriere, Anne Marie  
Carter, Gil  
Chadsey, Kim  
Chaplin, Ann  
Chartrand, Michael  
Christoff, Claire  
Cliff, William  
Clinkard, Andrew  
Collens, Diane  
Constant, Lydia  
Corston, Thomas A.  
Crenshaw, OHC, Reginald Martin  
Critch, Nicole  
Cumyn, Ann  
Cutler, Ron

**D**

Davis, Pat  
Delaney, Grace  
Der, Philip  
Devries, Jakob  
Dickson, Robert  
Dobbin, Tim  
Donnelly, Jeff  
Drozda, Dale

**E**

Edward, Gethin  
Edwards, David  
Egan, Karen  
Elm, Rosalyn

**F**

Fairey, Randall  
Falby, Alison  
Fearnley, Bob  
Fenton, Douglas  
Finlay, Molly  
Firth, Jasmine  
Firth, Verna  
Freeman, Trevor  
Friesen, Jacob

**G**

Gateman, Sara  
Germond, Anne  
Getty, Alan  
Gilpin, Kenneth  
Gobbett, Luke  
Godfrey, Wendy  
Goetze, Benjamin  
Gosse, Jennifer  
Gray, Ken  
Greer, Dawn-Lea

**H**

Haggstrom, Joshua  
Haines Turner, Cynthia  
Hajdu, Leslie  
Halkett, Adam  
Hall, Geoffrey  
Hardwick, Robert  
Harper, Christopher  
Harrison, David  
Hawkins, Michael  
Hayes, Carol  
Hearne, Margo  
Hiltz, Fred  
Hinter, Jo Ann  
Hodge, Kim  
Hughes, Hannah  
Hutchings, Trudy

**I**

Irish, Peter  
Irwin-Gibson, Mary  
Ittoshat, Annie

**J**

Jacobs, Joan  
Jenniex, Margaret  
Jennings, Paul  
Johnson, Ted  
Johnson, Victor  
Jones, Lizzy  
Jones, QC, David P.  
Jordan, Hanna

**K**

Keesmaat-Walsh, Lyds  
Kennedy, Helen  
Kerr, Valerie  
Kerr-Wilson, Gregory  
Kraft, Deborah

**L**

Laskey, Gerry  
Lawton, Fraser  
LeBlanc, Bob  
Lee, Leighton  
Leer, Terry  
Lehmann, David  
Lepine, Freda  
Liddell, Heather

**M**

MacDonald, Mark  
Mackenzie, Hugh  
MacLeod, Nancy  
MacMillan, Robert  
Maki, Steven  
Malton, Mel  
Malton, Marilyn  
Mamakwa, Lydia  
Mancor, Eden  
Marshall, Dorothy  
Martin, Stephen  
McBride, John  
McCollum, Alastair  
McIvor, Janet  
Mckay, Sheba  
McMenamie, Logan  
McMichael, Anne  
McNaughton, Lynne  
Mercer, Gregory  
Mercer, Joanne  
Mikki, Salomon  
Minnett, Joanne  
Mitchell, Glen  
Moses, Judith  
Mous, Bill  
Myers, Bruce

**N**

Neil-Burchert, Haroldine  
Neufeld, Dane  
Newhook, Dennis  
Nicholls, Linda

**O**

Organ, John  
Oulton, Michael

**P**

Pantin, Debbie  
Parsons, David W.  
Pate, Catherine  
Patterson, Anne  
Peddle, Geoffrey  
Peever, Blair  
Perry, Alan T.  
Peterson, Marnie  
Phibbs, Tanya  
Pinter, Dean  
Pittendrigh, Scott  
Plamondon, Clara  
Potter, Scott

**Q**

Quilty, Skyeler

**R**

Ramsden, Ryan  
Rathbone, Paul  
Read, Desiree  
Read-Hockin, Janet  
Regis, Mark  
Renouf, Larry  
Roberts-Keats, Dale  
Robertson, Kevin  
Robertson, Larry  
Robinson, James  
Rolfe-Thomas, SSJD, Elizabeth  
Royal, Joseph  
Rye, John

**S**

Sangoya, Caleb  
Selzer, David  
Shaw, Nigel  
Shaw, Riscylla  
Sheeran, Ruth  
Siebert, Michael  
Simonton OGS, Edward  
Sinclair, Michael  
Skelton, Melissa  
Skinner, Nicola  
Skinner, Ruth  
Stephens, John  
Still, Murray  
Stone, Monique

**W**

Wagner, Kyle  
Walker, Jody  
Wall, Annalise  
Wall, Peter  
Wallace, Alexa  
Walsh, Mary  
Walsh, Richard  
Walters, Aldous  
Walters, Pam  
Walton, Laura  
Warrick, Mark  
Watton, John  
Watts, Kenneth  
Wedlake, Bob  
Wheeler-Dame, Lesley  
Whittall, Mark  
Williams, Paul  
Winter, Amos  
Wolff, Michael  
Wood, Chris  
Woodcroft, Geoffrey  
Woods, Kit

**T**

Tatarnic, Martha  
Taylor, Amanda  
Tessier, Gilles  
Thompson, Marion  
Thompson, Michael  
Townshend, Paul  
Townshend, Todd  
Townson, Vicki  
Towstego, Lon  
Tudor, Mark  
Tweney, Greg

**U**

Urquhart, Clare  
Usher, Sarah

**V**

Vanderputten, Sheila  
Voyer, Pierre

**General Synod 2019**  
**Officers of the General Synod**

|                    |   |
|--------------------|---|
| President of Synod | The Most Rev. Fred Hiltz, Primate         |
| Prolocutor         | Ms. Cynthia Haines-Turner                 |
| Deputy Prolocutor  | The Very Rev. Peter Wall (2019)           |
| Chancellor         | The Rt. Rev. Lynne McNaughton (2016-2019) |
| Vice Chancellor    | Canon David P. Jones, Q.C.                |
| Officer-at-Large   | Canon Ann Bourke                          |
| Officer-at-Large   | Ms. Susan Little (2018-2019)              |
| General Secretary  | The Rev. Canon Grace Delaney (2016-2018)  |
| Treasurer          | The Rev. Vincent Solomon                  |
|                    | The Ven. Dr. Michael Thompson             |
|                    | Ms. Hanna Goschy                          |

**Sessional Officers and Committees**

**Sessional Officers:**

**Secretaries**

*Rules of order, Part II, Section 5 a)*

On nomination of the General Secretary, the Prolocutor shall appoint from the membership of the General Synod an Honorary Clerical Secretary, an Honorary Assistant Clerical Secretary, an Honorary Lay Secretary and an Honorary Assistant Lay Secretary, who shall assist the General Secretary in keeping minutes of the General Synod.

| <b>Name</b>                           | <b>Diocese/Position</b>       |
|---------------------------------------|-------------------------------|
| Honorary Clerical Secretary           | Rosalyn Elm<br>Huron          |
| Honorary Assistant Clerical Secretary | Gethin Edward<br>Saskatchewan |
| Honorary Lay Secretary                | Chris Wood<br>Saskatoon       |
| Honorary Assistant Lay Secretary      | Margo Hearne<br>Caledonia     |

**Assessors**

*Rules of Order, Part II, Section 5 b)*

The Prolocutor shall appoint two or more Assessors to advise the chairperson in respect to points of order and the Constitution and Canons.

| <b>Name</b> | <b>Diocese/Position</b> |
|-------------|-------------------------|
| Clare Burns | Toronto                 |
| Alan Perry  | Edmonton                |
| Karen Webb  | Brandon                 |
| Ann Bourke  | Ottawa                  |

**Sessional Committees:***Rules of Order, Part II, Section 6*

The following sessional committees shall, except where otherwise specified, be appointed from the members of the General Synod by the Council of the General Synod in consultation with the Prolocutor:

**Agenda Committee***Rules of Order, Part II, Section 6 a)*

Agenda Committee - consisting of not more than eight members to be drawn from the members of the General Synod. It shall be the responsibility of the committee to prepare and publish the agenda for each day of the session.

| <b>Name</b>        | <b>Diocese/Position</b>           |
|--------------------|-----------------------------------|
| Peter Wall (chair) | Niagara                           |
| Ian Alexander      | British Columbia                  |
| Terry Caines       | Central Newfoundland              |
| Derrick Bishop     | Eastern Newfoundland and Labrador |
| Mel Malton         | Nova Scotia and PEI               |
| Alison Falby       | Toronto                           |
| Dennis Newhook     | Anglican Military Ordinariate     |

**Certification of Minutes Committee***Rules of Order, Part II, Section 6 b)*

Certification of Minutes Committee - consisting of the General Secretary, the Prolocutor or Deputy Prolocutor, the Honorary Clerical and Lay Secretaries, and a member of the Resolutions Committee. It shall be the responsibility of the committee to certify the accuracy of the minutes of the session of the General Synod.

| <b>Name</b>                   | <b>Diocese/Position</b>               |
|-------------------------------|---------------------------------------|
| Michael Thompson              | General Secretary                     |
| Cynthia Haines Turner         | Prolocutor                            |
| Alan Perry (crossover member) | Resolutions Committee                 |
| Rosalyn Elm                   | Honorary Clerical Secretary           |
| Gethin Edward                 | Honorary Assistant Clerical Secretary |
| Chris Wood                    | Honorary Lay Secretary                |
| Margo Hearne                  | Honorary Assistant Lay Secretary      |

**Credentials Committee***Rules of Order, Part II, Section 6 c)*

Credentials Committee - consisting of the General Secretary, the Prolocutor or Deputy Prolocutor, and one Assessor. It shall be the responsibility of the committee to report to the General Synod on the standing of all persons who claim membership therein, and to advise the chairperson as to a quorum of each Order.

**Name**

Michael Thompson  
Peter Wall  
Clare Burns

**Diocese/Position**

General Secretary  
Deputy Prolocutor  
Assessor

**Nominating Committee***Rules of Order, Part II, Section 6 d)*

Nominating Committee - consisting of one bishop, one clerical member and one lay member from each ecclesiastical province. The committee shall be constituted not later than one month prior to the opening of the General Synod, to receive nominations for standing committees and the Council of the General Synod and to supervise the election process.

**Name**

Province of Canada  
Bruce Myers (Bishop)  
Karen Egan (Clergy - Chair)  
Larry Renouf (Lay)

**Diocese/Position**

Quebec  
Montreal  
Western Newfoundland

Province of Ontario

Anne Germond (Bishop)  
Bill Mous (Clergy)  
Haroldine Neil Burchert (Lay)

Algoma  
Niagara  
Ontario

Province of Rupert's Land

Bill Cliff (Bishop)  
Murray Still (Clergy)  
Sheila Vanderputten (Lay)

Brandon  
Rupert's Land  
Calgary

Province of BC/Yukon

Lynne McNaughton (Bishop)  
Sarah Usher (Clergy)  
Catherine Pate (Lay)

Kootenay  
Yukon  
British Columbia

**Resolutions Committee***(Rules of Order, Part II, Section 6 e)*

Resolutions Committee - consisting of up to eight members, one of whom shall be an Assessor, and with at least one bishop, one clerical and one lay member. It shall be the responsibility of the committee to receive resolutions from members of the General Synod and prepare them for submission in accordance with guidelines approved from time to time by the Council of the General Synod.

**Name**

Alan Perry (Chair)  
Susan Bell  
Vicki Townson  
Randall Fairey

**Diocese/Position**

Assessor  
Niagara  
Athabasca  
Kootenay

**Expenditures Committee:***(Rules of Order, Part II, Section 6 f)*

Expenditures Committee - consisting of members appointed by the Primate and the Prolocutor in consultation with the chairperson of the Financial Management Committee. It shall be the responsibility of the committee to implement Rule of Order 15 with respect to spending motions for which sources of funds have not been identified prior to the General Synod session.

**Name**

Paul Rathbone (Chair)  
Barbara Andrews  
Geoffrey Hall  
Clara Plamondon  
Monique Stone  
Rob Dickson

**Diocese/Position**

Huron  
Territory of the People  
Fredericton  
British Columbia  
Ottawa  
New Westminster

Respectfully submitted,  
Cynthia Haines Turner, Prolocutor

*Revised July 9, 2019*

**General Synod 2019**  
**Planning Committees**

**General Synod Planning Committee**

|                                |   |
|--------------------------------|---|
| The Most. Rev. Fred Hiltz      | Primate ( <i>ex-officio</i> )   |
| The Ven. Dr. Michael Thompson  | General Secretary   |
| The Very Rev. Peter Wall       | Chair   |
| Ms. Lisa Barry                 | Senior Producer, Anglican Video   |
| Ms. Siobhan Bennett            | Council of General Synod Representative                                       |
| The Rt. Rev. Sidney Black      | Anglican Council of Indigenous Peoples Representative                         |
| Ms. Becky Boucher              | Production Coordinator/Manager, Anglican Video (2016-2018)                    |
| Ms. Shannon Cottrell           | Executive Secretary for Governance  |
| Mr. Ben Davies                 | Production Coordinator/Manager, Anglican Video (2018-2019)                    |
| Ms. Josie De Lucia             | Executive Assistant to the General Secretary and Travel & Venue Manager       |
| The Very Rev. Peter Elliott    | Chair, General Synod Worship Committee  |
| The Ven. Douglas Fenton        | Diocese of New Westminster Representative                                     |
| Ms. Charlotte French           | Co-Chair, General Synod Local Arrangements Committee                          |
| Ms. Cynthia Haines-Turner      | Prolocutor, General Synod   |
| Ms. Meghan Kilty               | Director, Communications and Information Resources                            |
| The Rt. Rev. Lynne McNaughton  | Former Deputy Prolocutor and Former Diocese of New Westminster Representative |
| Ms. Susanne Stockdill          | Co-Chair, General Synod Local Arrangements Committee                          |
| The Rev. Canon Martha Tatarnic | 2016 General Synod Planning Committee Member                                  |
| Ms. Laura Walton               | Advisor, Local Arrangements Committee   |

**Event Planners:**

Ms. Angela Chorney  
Ms. Heidi Wilker

*Dots and Crosses for Blessed Events*  
*Blessed Events*

**Worship Committee**

|  |                                |
|--|--------------------------------|
| The Rev. Peter G. Elliott, Chair                             | The Rev. Dr. Richard Leggett   |
| Nii K'an Kwsdins (Mr. Jerry Adams)                           | The Rev. Canon Martha Tatarnic |
| Mr. Kerry Baisley  | Mr. Thomas Roach               |
| The Rev. Norman Casey  | The Rev. Vivian Seegers        |
| Mr. Lonnie Delisle (Plenary Hall Musical Director designate) | The Rev. Canon Martha Tatarnic |
| The Rev. Helen Dunn  | The Very Rev. Ansley Tucker    |
| Mr. Rupert Lang (Cathedral Organist and Director of Music)   | Ms. Clare Urquhart             |

### **Local Arrangements Committee**

Ms. Charlotte French, Co-Chair  
Ms. Susanne Stockdill, Co-Chair  
Ms. Laura Walton, Advisor  
Mr. Steve Bailey  
Mrs. Sarah Burns  
Ms. Carol Cook  
Mrs. Andrea Gailus

Ms. Sharon Grove  
Mr. Greg Kennelly  
Ms. Pamela McElheran  
Mrs. Terryn Nauman  
Ms. Jane Osler  
Mr. Thomas Roach

**General Synod 2019**  
**Staff & Management Team**

**General Synod Staff Team**

|   |                                   |
|---|-----------------------------------|
| Executive Secretary for Governance            | Ms. Shannon Cottrell              |
| Anglican Video Senior Producer                | Ms. Lisa Barry                    |
| Anglican Video Production Coordinator/Manager | Mr. Ben Davies                    |
| Anglican Video Consultant                     | Mr. Carl Fraser                   |
| Anglican Video Floor Manager                  | Mr. Patrick Wall                  |
| Daily Reporter                                | Mr. Matt Gardner                  |
| Office Manager and Display Coordinator        | Ms. Michelle Frost                |
| Registration and Information Desk Coordinator | Ms. Angela Chorney                |
| IT Manager                                    | Mr. Nolan John                    |
| Media Room Coordinator, Registration          | Ms. Meghan Kilty                  |
| Nominating Committee                          | Dr. Andrea Mann                   |
| Recording Secretary                           | Ms. Josie De Lucia                |
| Resolutions Committee                         | Dr. Ryan Weston<br>Ms. Alice Namu |
| Web Manager/Tablet Manager                    | Mr. Brian Bukowski                |
| Social Media                                  | Ms. Alicia Brown                  |
| Youth-At- Synod Coordinator                   | Ms. Sheilagh McGlynn              |
| Sponsorship Coordinator and Guest Greeter     | Ms. Deborah Barretto              |
| Shipping Coordinator (at Church House)        | Mr. Rob Murphy                    |

### **General Synod Management Team**

|  |                               |
|--|-------------------------------|
| The Primate  | The Most Rev. Fred Hiltz      |
| General Secretary  | The Ven. Dr. Michael Thompson |
| Director, Resources for Mission                                    | Ms. Deborah Barretto          |
| Reconciliation Animator  | Ms. Melanie Delva             |
| Treasurer and Chief Financial Officer,<br>General Synod            | Ms. Hanna Goschy              |
| Manager, Human Resources   | Mr. Scott Hilborn             |
| Director, Communications & Information<br>Resources                | Ms. Meghan Kilty              |
| National Indigenous Anglican Bishop                                | The Rt. Rev. Mark MacDonald   |
| Director, Global Relations   | Dr. Andrea Mann               |
| Director, Faith, Worship, & Ministry                               | The Rev. Dr. Eileen Scully    |
| Lead Animator, Public Witness for Social and<br>Ecological Justice | Dr. Ryan Weston               |

### **Primate's Leadership Circle**

|   |                               |
|---|-------------------------------|
| The Primate                                       | The Most Rev. Fred Hiltz      |
| General Secretary                                 | The Ven. Dr. Michael Thompson |
| Executive Director, PWRDF                         | Mr. Will Postma               |
| Executive Director, Pension Office Corporation    | Ms. Judy Robinson             |
| Executive Director, Anglican Foundation of Canada | The Rev. Canon Dr. Judy Rois  |

*Revised July 5, 2019*

## **Nominating and Election Procedures for use at General Synod 2019**

### **A. Procedures for electing the Prolocutor and the Deputy Prolocutor**

1. Nominations for Prolocutor and Deputy Prolocutor must be submitted to the General Secretary on the forms provided by no later than **June 17, 2019**.
2. A delegate to General Synod may be nominated for either or both offices.
3. After receiving the nominations, the General Secretary shall
  - (a) provide copies of the information about the nominees, as contained in the nomination forms, to the members of the General Synod, and
  - (b) inform the General Synod Nominating Committee of the names of the nominees.
4. The elections will take place at a time or times designated in the agenda of the General Synod.
5. The chair shall assign three scrutineers from among those who have not been nominated for Prolocutor or Deputy Prolocutor.

#### ***Election of the Prolocutor***

6. The election of the Prolocutor will take place first.
7. The Nominating Committee will post a chart listing the nominees for Prolocutor. (Note: if a delegate who was nominated did not become a member of General Synod, that person is not eligible to be a member of the Council, and that person's name shall not be shown on the chart.)
8. The members who have been nominated may be identified for the information of those assembled.
9. Paper or electronic ballots shall be made available to the electors, who shall vote for his or her first choice among the nominees for Prolocutor.
10. The candidate receiving a majority of the votes cast will be elected as Prolocutor. If no candidate receives a majority of the votes cast, subsequent ballots will take place until a candidate does receive a majority of the votes. Candidates receiving fewer than 10% of the votes cast on any ballot will be dropped from subsequent ballots.
11. Prior to any ballot, a candidate may withdraw his or her name from the election by so notifying the chair of General Synod in writing.

### ***Election of the Deputy Prolocutor***

12. The election of the Deputy Prolocutor will take place after the election of the Prolocutor.
13. The Nominating Committee will post a chart listing the nominees for Deputy Prolocutor. The chart will exclude the name of (a) any delegate who was nominated but did not become a member of General Synod, and (b) all persons who were nominated but who belong to the Order of the person who was elected as Prolocutor.
14. The members whose names remain on the chart may be identified for the information of those assembled.
15. Paper or electronic ballots shall be made available to the electors, who shall vote for his or her first choice among the nominees to serve as Deputy Prolocutor.
16. The candidate receiving a majority of the votes cast will be elected as Deputy Prolocutor. If no candidate receives a majority of the votes cast, subsequent ballots will take place until a candidate does receive a majority of the votes cast. Candidates receiving fewer than 10% of the votes cast on any ballot will be dropped from subsequent ballots.
17. Prior to any ballot, a candidate may withdraw his or her name from the election by so notifying the chair of General Synod in writing.

### **B. Procedures for electing the Council of the General Synod**

1. The delegates of the General Synod from each diocese will collectively submit to the General Secretary on the forms provided, no later than June 17, 2019, nominations of three of their members, one from each Order. They may also nominate their youth member for election to the Council. (Note: The youth member is also eligible for nomination as a layperson.)
2. After receiving the diocesan nominations the General Secretary shall
  - a) provide copies of the information about the nominees, as contained in the nomination forms, to the members of the General Synod from the dioceses in the respective ecclesiastical provinces, and
  - b) inform the General Synod Nominating Committee of the names of the nominees from each diocese.
3. After the election of the Prolocutor and Deputy Prolocutor, at a time or times designated in the agenda of the General Synod, the members of the synod shall assemble in groups according to their ecclesiastical provinces.
4. The Nominating Committee of the General Synod shall assign one of its members to chair each of the provincial assemblies, such member being a resident in that ecclesiastical province. Such person shall have the right to vote.
5. The chairperson shall appoint three scrutineers from among those who have not been nominated.

6. A chart shall be posted listing by diocese the nominees from each of the three Orders. (Note: if a delegate who was nominated did not become a member of General Synod, that person is not eligible to be a member of the Council, and his or her name shall not be shown on the chart.)
7. The members who have been nominated may be identified for the information of those assembled.
8. Paper or electronic ballots shall be made available to the electors, who shall vote for his or her first choice among the nominees to serve on the Council of General Synod.
9. The candidate receiving the greatest number of votes shall be deemed selected. In the event of a tie where both candidates may be selected, it shall be deemed that both have been selected. Where only one may be selected, further votes between those so tied shall be taken. After three ballots, if the tie remains the chairperson shall cast a second vote to decide the issue.
10. If the first selection is made from the Orders of Bishops and Clergy, the second selection shall be made from the Order of Laity and vice-versa. If the first selection results in the nomination of persons from both the Orders of Bishops and Clergy and the Order of Laity, the chairperson shall determine from which group the second selection shall be made. Thereafter, the selections shall alternate between the two groups.
11. If the first selection from the Orders of Bishops and Clergy is a bishop, the next selection from those Orders shall be made from the Order of Clergy; if the first selection from those Orders is a priest or a deacon, the next selection from those Orders shall be made from the Order of Bishops.
12. After each selection, the other nominations for the diocese where the nominee is resident shall be struck from the list of nominations.
13. When the prescribed number of nominees from the Orders of Bishops and Clergy or from the Order of Laity has been achieved, other nominations from those Orders or that Order shall be struck from the nominations.
14. When the prescribed number of nominations of ordained and lay persons from the ecclesiastical province has been achieved, the meeting shall vote by ballot on the youth member nominees. The youth member receiving the greatest number of votes shall be selected.
15. The chairperson shall declare the business concluded and report to the chairperson of the General Synod Nominating Committee.
16. The chairperson of the General Synod Nominating Committee shall report to the General Synod the names of those who have been nominated for the Council of the General Synod by this process, and move the adoption of the report.

12 April 2019



## **DUTIES OF THE PROLOCUTOR AND THE DEPUTY PROLOCUTOR**

The Prolocutor and the Deputy Prolocutor are Officers of General Synod. Nominees for these offices must be members of General Synod.

### ***Duties of the Prolocutor***

The duties of the Prolocutor are set out in Section 14 of the Constitution of the General Synod:

#### **Section 14 of the Constitution**

- 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).

*Source: The Handbook of the General Synod of The Anglican Church of Canada, 18<sup>th</sup> edition, 2016 or online at [www.anglican.ca/resources/handbook](http://www.anglican.ca/resources/handbook).*

### ***The Deputy Prolocutor***

The duties of the Deputy Prolocutor are set out in section 15 of the Constitution of the General Synod:

#### **Section 15 of the Constitution**

- a) The Deputy Prolocutor shall be elected in the same manner as the Prolocutor with the exception that if the Prolocutor is of the Order of Clergy, the Deputy Prolocutor shall be elected from the Order of Laity, and if the Prolocutor is of the Order of Laity, the Deputy Prolocutor shall be elected from the Order of Clergy.
- b) At the request or in the absence of the Prolocutor, the Deputy Prolocutor shall perform any function assigned to the Prolocutor by the Constitution or Canons or Rules of Order and Procedure.
- c) In the event of a vacancy in the office of Prolocutor, the Deputy Prolocutor shall become the Prolocutor.
- d) In the event of a vacancy in the office of Deputy Prolocutor, the members of the Council of the General Synod present at the next meeting of the council shall elect a Deputy Prolocutor who shall perform all the duties of the office until the next session of the General Synod.
- e) The Deputy Prolocutor shall continue in office until immediately prior to the prorogation of the General Synod at which his or her successor is elected.
- f) The Deputy 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 e), 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).

*Source:* The Handbook of the General Synod of The Anglican Church of Canada, 18<sup>th</sup> edition, 2016 or online at [www.anglican.ca/resources/handbook/](http://www.anglican.ca/resources/handbook/).

### ***Duties of the Officers collectively***

In addition to the particular duties of the Prolocutor and the Deputy Prolocutor, the duties of the Officers collectively are set out in Section 20 of the Constitution of the General Synod as follows:

#### **Section 20 of the Constitution**

The Officers shall meet from time to time at the call of the Primate for these purposes:

- a) To advise the Primate, the Council of the General Synod and committees, councils and boards as required;
- b) To take action on matters referred to them by the General Synod and the Council of the General Synod;
- c) To advise the Primate and General Secretary on agenda planning for the Council of the General Synod;
- d) To propose actions to the Council of the General Synod in respect of subjects for which there is no provision in the mandates of other standing committees, councils and boards;
- e) To ensure that the Council of the General Synod's responsibility for overall strategic planning and visioning is fulfilled;
- f) To monitor and direct the ongoing business of the Council of the General Synod between its meetings, as assigned by the Council of the General Synod and, in turn, to make recommendations to the Council of the General Synod.

*Source: The Handbook of the General Synod of The Anglican Church of Canada, 18<sup>th</sup> edition, 2016 or online at [www.anglican.ca/resources/handbook](http://www.anglican.ca/resources/handbook).*



**General Synod 2019**  
**Council of General Synod 2016 – 2019**

The Council was constituted at the 41st General Synod meeting in July 2016, Richmond Hill, Ontario.

|   |   |
|---|---|
| The Primate and President (Chair)       | The Most Rev. Fred Hiltz                                    |
| Prolocutor                              | Ms. Cynthia Haines Turner                                   |
| Deputy Prolocutor                       | The Very Rev. Peter Wall<br><i>(March 2019 – July 2019)</i> |
|   | The Rt. Rev. Lynne McNaughton<br><i>(2016 – March 2019)</i> |
| Chancellor                              | Canon David P. Jones, Q.C.                                  |
| Vice-Chancellor                         | Canon Ann Bourke  |
| General Secretary ( <i>ex-officio</i> ) | The Ven. Dr. Michael Thomson                                |
| Chaplain                                | The Very Rev. Peter Elliott                                 |

**Elected Members**

***Province of British Columbia and Yukon***

|        |   |                         |
|--------|---|-------------------------|
| Bishop | The Rt. Rev. Larry D. Robertson                 | Yukon                   |
| Clergy | The Ven. Clara Plamondon                        | British Columbia        |
| Lay    | Ms. Melanie Delva<br><i>(2016 – April 2017)</i> | New Westminster         |
|        | Ms. Melissa Green<br><i>(April 2017 – 2019)</i> | Territory of the People |
|        | Canon Dr. Randall Fairey                        | Kootenay                |
| Youth  | Ms. Dale Drozda                                 | Territory of the People |

***Province of Canada***

|        |   |                                 |
|--------|---|---------------------------------|
| Bishop | The Rt. Rev. Bruce Myers                            | Quebec                          |
| Clergy | The Rev. David Burrows                              | Eastern Newfoundland & Labrador |
| Lay    | Ms. Katie Puxley<br><i>(2016 – September 2018)</i>  | Nova Scotia & PEI               |
|        | Mrs. Shara Golden<br><i>(September 2018 – 2019)</i> | Fredericton                     |
|        | Mr. Larry Renouf                                    | Western Newfoundland            |
| Youth  | Ms. Rachel Barrett<br><i>(2016 – May 2018)</i>      | Fredericton                     |
|        | Ms. Elodie Lambert<br><i>(May 2018 – 2019)</i>      | Montreal                        |

***Province of Ontario***

|        |  |          |
|--------|--|----------|
| Bishop | The Rt. Rev. Dr. John H. Chapman                               | Ottawa   |
| Clergy | The Rev. Canon Robert C. Towler                                | Huron    |
| Lay    | The Rev. Canon Grace Delaney<br><i>(2016 – September 2018)</i> | Moosonee |
|        | Mr. Kennedy Marshall<br><i>(September 2018 – 2019)</i>         | Toronto  |
|        | Ms. Susan Little   | Niagara  |
| Youth  | Ms. Siobhan Bennett  | Niagara  |

***Province of Rupert's Land***

|        |                               |                |
|--------|-------------------------------|----------------|
| Bishop | The Rt. Rev. Fraser W. Lawton | Athabasca      |
| Clergy | The Rt. Rev. Mark MacDonald   | Mishamikoweesh |
| Lay    | The Rev. Vincent Solomon      | Rupert's Land  |
| Youth  | Mr. Jason Antonio             | Qu'Appelle     |
|        | Dr. John Rye                  | Saskatchewan   |
|        | Mr. Graham Ward               | Edmonton       |

***Anglican Military Ordinariate of Canada***

LCdr. the Rev. Beverly Kean-Newhook

***Anglican Council of Indigenous Peoples***

The Rt. Rev. Sydney Black  
Ms. Caroline Chum  
(2016 – August 2018)  
The Rev. Canon Norman Wesley  
(August 2018 – 2019)

***Evangelical Lutheran Church in Canada***

Ms. Pat Lovell

***The Episcopal Church***

Canon Noreen Duncan

***The Primate's World Relief and Development Fund***

The Rev. Gillian Hoyer

**General Synod 2019**  
**Committees, Councils, and Boards 2016 – 2019**

**General Synod Standing and Coordinating Committees 2016 – 2019**

**Anglican Journal**

The Rt. Rev. William G. Cliff, Chair (2017- )  
Ms. Melanie Delva (2016 - 2017)  
Mrs. Sharyn Hall (2017- )  
The Rev. Canon David Harrison  
Mr. Lawrence (Larry) Renouf  
The Ven. Samuel Rose, Chair (2016 - 2017)  
Ms. Cathy Wozlowski

**Communications and Information Resources**

Mr. Ian Alexander  
The Rev. Karen Egan, Chair  
Mrs. Margaret Glidden  
The Rev. Canon David Harrison  
The Very Rev. James McShane  
The Rt. Rev. Bruce Myers

**Faith, Worship, and Ministry**

Ms. Sandra Bender  
The Ven. Douglas Fenton  
The Rev. David Giffen (2016 - 2018)  
LCdr the Rev. Beverly Kean-Newhook  
The Rev. Dr. Jay Koyle, Chair

**Financial Management Committee**

The Ven. Trevor Freeman  
The Rt. Rev. Fraser W. Lawton  
The Rev. Jane Humphreys  
The Rev. Leo Martin  
Canon Paul Rathbone  
Mr. Robert Saffrey, Chair  
Mr. James Sweeny

**Partners in Mission**

The Ven. Robert Camara, Chair  
Ms. Susan Little  
The Ven. Charlene Taylor  
LCol The Rev. Canon Marc Torchinsky  
The Rev. John VanStone

**Pension Committee**

*Ex Officio Members*  
The Most Rev. Fred J. Hiltz, Primate  
The Ven. Dr. Michael Thompson, General Secretary  
Ms. Hanna Goschy, Treasurer  
Ms. Cynthia Haines-Turner, Prolocutor  
Ms. Judy Robinson, Director of Pensions

*Elected by General Synod 2016*

Mr. Robert Dickson  
Mrs. Shara Golden  
The Rt. Rev. Mary Irwin-Gibson  
The Rt. Rev. David Irving  
The Ven. Samuel Rose  
The Ven. David Selzer

*Trustees*

Mr. Bob Boeckner  
Ms. Sheryl Kennedy  
Mr. Stephen Koning  
Ms. Josephine Marks  
Ms. Karen McRae  
The Rt. Rev. Philip Poole  
Mr. David Stovel

*Appointed by the Pension Committee*

Mr. Michael Attwood  
Ms. Jane Osler  
Canon Mike Lowery  
The Ven. Alan Perry  
The Rev. Canon Todd Townshend

**Public Witness for Social and Ecological Justice**

The Rt. Rev. Dr. Jane Alexander  
Capt. The Rev. Rebecca Bates  
The Rev. David Burrows  
Ms. Nancy Harvey, Chair  
Ms. Barbara Henshall  
Ms. Audrey Lawrence

## **Resources for Mission**

The Rev. Paulette Bugden  
The Rt. Rev. John Chapman  
The Rt. Rev. Robert Hardwick, Chair (2016 - 2018)  
The Ven. Jane Humphreys, Chair (Chair 2018 - )  
Mr. Glen Mitchell  
The Rt. Rev. Geoffrey Woodcroft

## **Councils and Boards**

### **Anglican Council of Indigenous Peoples**

Rev. Mabel Brown  
The Rt. Rev. Sidney Black  
Ms. Caroline Chum  
Ms. Sandra Fox  
Ms. Theresa Halkett  
Mr. John Haugen  
The Rt. Rev. Annie Ittoshat  
Ms. Ingrid Johnson  
Rev. Martha Kunuk  
Ms. Freda Lepine  
Mr. Willard Martin  
Ms. Sheba Mckay, Co-Chair  
Ms. Dorothy Patterson  
The Rev. Canon Murray Still, Co-Chair  
Ms. Rosie Jane Tailfeathers  
Rev. Manasee Ulayuk  
Ms. Cheyenne Vachon  
The Rev. Norman Wesley, Co-Chair

### **Anglican Foundation of Canada**

#### **Board of Directors**

The Most Rev. Fred J Hiltz, Chair  
The Rt. Rev. Anne Germond, Vice Chair  
Mr. Brian Cameron  
The Rev. Francis Delaphain  
Mr. Robert Dickson  
The Ven. Barry Foster  
Mr. Peter Fullerton  
Mr. Michael Haddad  
Ms. Ruth Sheeran  
Ms. Heather Skanes  
The Rev. Susan Spicer  
Canon Susan Suppes  
Ms. Afra Saskia Tucker

#### *Foundation Members whose terms have expired since General Synod 2016*

Ms. Fiona Brownlee  
The Rt. Rev. Terrance Dance  
The Rev. Dr. Alex Faseruk  
Mr. Stephen Giles  
The Very Rev. Shane Parker  
Dr. Daphne Rixon  
The Rev. Sarah Usher  
The Very Rev. Peter Wall  
Ms. Sally Armour Wotton

### **The Primate's World Relief and Development Fund Board of Directors**

The Ven. John Clark, Vice President  
The Rev. Margaret Dempster, Secretary  
The Rev. Canon David Harrison  
The Rt. Rev. Robert Hardwick  
The Most Rev. Fred J. Hiltz  
The Rev. Gillian Hoyer  
Mr. Murray MacAdam  
Mr. Mike Mackenzie  
Mrs. Valerie Maier, President/Chair  
Ms. Judith Moses  
Ms. Lillian Newbery  
Mr. Basil Pogue  
Ms. Lillian Scorrar-Olsen  
Mr. Dan Waterston, Treasurer

#### *Board of Directors whose terms have expired since General Synod 2016*

The Rt. Rev. David Irving (2016-2018)  
Mrs. Maureen Lawrence (2010-2018)  
The Rev. Quenton Little (2016)  
The Rev. Laura Marie Piotrowicz (2007-2016)  
Mrs. Lynne Taylor (2008-2017)  
The Rt. Rev. David Torraville (2013-2016)  
Ms. Asha Kerr-Wilson (2016-2019)

## **GUIDELINES FOR THE RESOLUTIONS COMMITTEE GENERAL SYNOD 2019**

It is the responsibility of the Resolutions Committee (the “committee”):

1. to receive, and prepare for debate, resolutions proposed for the consideration of the Synod;
2. to ensure that proposed resolutions contain clear and concise statements of what is intended by the sponsors;
3. to consolidate, and, if necessary, reword resolutions which deal with the same subject, after consultation with the sponsors;
4. generally to ensure that the resolutions do not contradict the resolutions procedures which form part of these guidelines;
5. to prepare and present a list of proposed ‘no-debate’ motions (see No Debate Procedure for GS 2019);
6. to reject, or return for amendment, any resolution it considers to be outside the jurisdiction of the General Synod.

### **Resolutions Procedures**

- a. The text of all resolutions not already in the Convening Circular (except those of a procedural or courtesy nature, or that arise in the course of debate) shall be written on the prescribed form and submitted to the General Secretary by June 17, 2019. (please see paragraph I., below)
- b. As soon as practicable after June 17, 2019, the General Secretary will transmit the text of the resolutions to the committee for consideration before being put to the Synod.
- c. The Chair of the Resolutions Committee will assign a number to each resolution, and will place them in priority according to their source in this order:  
**A** resolutions from within the General Synod itself – Standing or Coordinating Committees, Councils and Commissions;  
**B** resolutions from ecclesiastical provinces and dioceses;  
**C** resolutions from members of General Synod.  
and will assign a sequential post-script to identify each successive amendment to the resolution (example: Resolution A123, Resolution A123-R1, Resolution A123-R2, and so on).
- d. The committee shall not debate the merits of any proposed resolution, but will ensure that it contains a clear and concise statement of what is proposed.

- e. Preambles (i.e., "Whereas" etc.) are not permitted in General Synod resolutions. Any resolution presented to the committee may be accompanied by an explanatory note setting forth the consideration leading to the proposal. This note will not form part of the resolution.
- f. The committee is authorized to consolidate and, if necessary, re-word resolutions which deal with the same subject, with the understanding that, in doing so, the committee will consult with the sponsors of the resolutions.
- g. The sponsors of any resolution which is recommended for change by the committee must be consulted and asked for their agreement to the change(s) proposed. The consultation may take place prior to the commencement of General Synod 2019, and may take place in person, by email, or any other means of communication. If agreement cannot be reached, the committee has authority to present its version, and the sponsors will have the opportunity to propose any amendments they believe desirable.
- h. The committee may substitute either or both of the sponsors of a resolution who does not become a member of General Synod 2019.
- i. No motion or notice of motion (except one of a procedural or a courtesy nature) will be received after the June 17, 2019 deadline, except with the consent of a two-thirds majority of the Synod.
- j. Any resolution which requires the expenditure of funds, the source of which has not been identified prior to the Synod session (Handbook, Rules of Order and Procedure 15b) shall be referred to the Expenditures Committee by the General Secretary or the Chair of the Resolutions Committee.
- k. Resolutions, which are received after the printing of the Convening Circular will be dealt with in the order in which they are received or at the discretion of the Agenda Committee.
- l. NOTE: Notice of any motion that would enact a Canon or amend the Declaration of Principles, Constitution or existing Canon must be received by June 1, 2019 so that it can be transmitted to members of General Synod at least 30 days before the meeting of General Synod (Rules of Order and Procedure 13)
- m. Published resolutions will have the following format:
  - a. Heading including correctly assigned numbering
  - b. Subject
  - c. Mover and Seconder
  - d. "Be it resolved that this General Synod..."
  - e. Source
  - f. Submitted by:
  - g. Explanatory Note/Background
  - h. Procedure for adoption

General Synod 2019  
Adopted by the Council of General Synod, March 2019

**NO DEBATE LIST PROCEDURE**  
**GENERAL SYNOD 2019**

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1. The Resolutions Committee, in consultation with the mover and seconder, shall identify resolutions likely to be approved without debate. Those resolutions shall be listed by number and title on a No Debate List which shall be posted conspicuously in the assembly room and shall be kept current. The time that a Resolution is added to the No Debate List shall be noted on the list. [For General Synod 2019, it is contemplated that the No Debate List containing all of the No Debate Resolutions will be posted at the beginning of General Synod]
2. Resolutions on the No Debate List shall be decided in the order established by the Agenda Committee or the Chair. Resolutions on the No Debate List shall maintain the level of priority they held prior to being placed on the No Debate List.
3. The Resolutions from the No Debate List to be dealt with on any particular day shall be listed in the Orders of the Day.
4. Resolutions on the No Debate List shall be decided without debate except that the mover of the resolution may speak for not more than three minutes.
5. No Resolution on the No Debate List shall be put to the Synod before it has been on the No Debate List for at least 24 hours except by the unanimous consent of the Synod.\*
6. The Chair of the Resolutions Committee or the Prolocutor shall remove a resolution from the No Debate List where:
  - a) any member requests that the Resolution be removed from the No Debate List within 24 hours of the Resolution having been posted on the No Debate List, or
  - b) the Synod decides by majority vote on a motion that the Resolution should be removed from the No Debate List.
7. Members of Synod shall be advised that a Resolution has been removed from the No Debate List pursuant to paragraph 6(a) as soon as practicable after the Resolution has been so removed.

\* Unanimous consent is determined by the Chair asking, “Is there unanimous consent that . . .”, the members of the Synod responding, “yea” or “nay”, and the Chair announcing the result.

**NOTE:** Since the No-Debate Procedure represents a suspension of the Rules of Order and Procedure, it must be adopted by a 2/3 majority of the Synod before it can be used: see Rule 23. This should be done at the commencement of General Synod 2019.

Adopted by the Council of General Synod, March 2019



## **WRITING RESOLUTIONS FOR GENERAL SYNOD 2019**

### **Structure:**

Resolutions have 4 parts:

- 1) an opening phrase: That this General Synod,
- 2) a statement of the action you wish the General Synod to take
- 3) a description of the action to be taken (refer to a committee, write a letter, set up a task force, etc.)
- 4) a timeline for action, if applicable

You are advised to include with your resolution(s) a brief explanation of its intent (Background). You may not however, include “whereas” clauses in the resolution itself. This is so that the actual action being requested may be readily addressed by the Synod.

### **Process**

All resolutions will be reviewed by the Resolutions Committee to ensure that they are in order. They must:

1. Deal with a matter that falls within the jurisdiction of the General Synod.
2. Be clear, unambiguous, accurate, and capable of performance.
3. Be of a national rather than local nature.
4. Not be calculated to be a source of embarrassment to the Church.

If adoption of your resolution entails **the spending of money**, please alert the Resolutions Committee to this fact, and identify the source of funds, if possible. Resolutions that entail expenditures will be considered by the Expenditures Committee before being presented to Synod.

The Resolutions Committee will group together similar resolutions and may ask you to make changes to clarify your resolution, or to consult with people addressing the same issue, in order to frame **one** resolution.

As there are often many resolutions, the Resolutions Committee (a Sessional Committee of the Synod) will place them in priority according to their source in this order:

- A. from within the General Synod itself – Standing and Coordinating Committees, Councils and Commissions;
- B. from ecclesiastical provinces and dioceses;
- C. from members of General Synod.

Priority on the agenda will be given to those resolutions that are included in the Convening Circular.

Although resolutions have the priority noted previously, they may come up for debate in relation to similar items on the agenda.

Adopted by the Council of General Synod, March 2019



**GENERAL SYNOD 2019  
RESOLUTION**

**Resolution Number XXXX**

**Subject:**

**Moved By:**

**Seconded By:**

**Be it resolved that this General Synod:**

**Source:**

**Submitted By:**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

**PROCEDURE FOR ADOPTION**



**KNOW YOUR ABCs**  
**A few acronyms you're likely to come across at General Synod:**

|                |  |
|----------------|--|
| <b>ACC</b>     | Anglican Church of Canada, also Anglican Consultative Council                  |
| <b>ACIP</b>    | Anglican Council of Indigenous Peoples   |
| <b>ACPO</b>    | Advisory Committee on Postulants for Ordination                                |
| <b>ACW</b>     | Anglican Church Women  |
| <b>AFC</b>     | Anglican Foundation of Canada  |
| <b>AJCC</b>    | Anglican Journal Coordinating Committee  |
| <b>ARC</b>     | Anglican-Roman Catholic Dialogue   |
| <b>BAS</b>     | Book of Alternative Services   |
| <b>BCP</b>     | Book of Common Prayer  |
| <b>CCC</b>     | Canadian Council of Churches   |
| <b>CCCB</b>    | Canadian Conference of Catholic Bishops  |
| <b>CIRCC</b>   | Communications and Information Resources Coordinating Committee                |
| <b>COGS</b>    | Council of General Synod   |
| <b>CON</b>     | Council of the North   |
| <b>DIFT</b>    | Dignity, Inclusion, and Fair Treatment ( <i>statement adopted by GS 2001</i> ) |
| <b>ELCA</b>    | Evangelical Lutheran Church in America   |
| <b>ELCIC</b>   | Evangelical Lutheran Church in Canada  |
| <b>FMC</b>     | Financial Management Committee   |
| <b>FWMCC</b>   | Faith, Worship, and Ministry Coordinating Committee                            |
| <b>GWG</b>     | Governance Working Group   |
| <b>HOB</b>     | House of Bishops   |
| <b>IAWN</b>    | International Anglican Women's Network   |
| <b>IMF</b>     | International Monetary Fund  |
| <b>JALC</b>    | Joint Anglican-Lutheran Commission   |
| <b>LTF</b>     | Liturgy Task Force   |
| <b>NGO</b>     | Non-governmental Organization  |
| <b>PLC</b>     | Primate's Leadership Circle  |
| <b>PIMCC</b>   | Partners in Mission Coordinating Committee                                     |
| <b>PWRDF</b>   | Primate's World Relief and Development Fund                                    |
| <b>PWSEJCC</b> | Public Witness for Social and Ecological Justice Coordinating Com.             |
| <b>RFMCC</b>   | Resources for Mission Coordinating Committee                                   |
| <b>TEC</b>     | The Episcopal Church ( <i>USA</i> ), also Theological Education Commission     |
| <b>TIM</b>     | Together in Mission  |
| <b>UCC</b>     | United Church of Canada  |
| <b>WCC</b>     | World Council of Churches  |

## **BACKGROUND TO GENERAL SYNOD**

The first General Synod met in Toronto 123 years ago (1893). Three fundamental decisions were made at that time; that Synod consist of three orders (bishops and equal members from the clergy and laity); that the Provincial system be maintained; and that the Solemn Declaration be adopted as the basis of the constitution. The balance of clergy and laity was modified in the early seventies when one youth member (usually lay) from each diocese was added; today there are four ecclesiastical provinces instead of two. General Synod continues to adhere to the Solemn Declaration, which cannot be amended, as the basis for doctrinal decisions.

The first General Synod also laid out specific areas of responsibility delegated by the dioceses to the national body. These responsibilities include such matters as doctrine and worship, and relations with the Anglican Communion, other denominations, and other faiths - areas where it was seemed important to have a common national vision.

But much has changed since the first Synod. In the early days, Synod concerned itself mostly with the internal government of the Church. Gradually, that changed as the Church began more and more, to see itself as an active player in the life of the nation. During World War II, Synod discussed the internment of the Japanese. The Hendry Report of 1969 was a landmark document calling for changes in the way church and society related to aboriginal peoples. In 1983, General Synod called on the government and the Church to fight the nuclear arms race, reaffirming its stand of 1955, 1962 and 1965. In 1989, Synod discussed the ethics of surrogate motherhood. In 1995 the minimum age of youth members was changed from twenty-five to sixteen years old.

Another significant change took place in 1969 when Synod moved to a unicameral system (a single legislative chamber). Formerly, the upper house (the House of Bishops) and the lower house (clergy and laity) met separately and communicated with each other by relaying messages. The change means that there is common debate and bishops now vote publicly, whereas before, the actual breakdown of the bishops' vote was confidential.

A series of strategic plans, frameworks, visions, and consultations have shaped the priorities of the General Synod over the years. Two in particular "Vision 2019" and "Embodying God's Call", currently serve as touchstones for the national ministries of the General Synod

Generally speaking, Synods today are less formal, less confrontational, and more open and conciliatory than they once were. The formal gowns and lengthy speeches have given way to a more relaxed atmosphere and a sense of being "in this together" - not to mention shorter speeches!

**General Synod 2019**  
**Retired Bishops of The Anglican Church of Canada**

*Former Primates*

The Most Rev. Michael J. Peers  
The Most Rev. Andrew S. Hutchison

The Rt. Rev. Rodney Andrews  
The Rt. Rev. Stephen Andrews  
The Rt. Rev. Benjamin T. Arreak  
The Rt. Rev. Charles Arthurson  
The Rt. Rev. Walter G. Asbil  
The Rt. Rev. David Ashdown  
The Rt. Rev. Andrew Atagotaaluk  
The Rt. Rev. John Baycroft  
The Rt. Rev. Eric Bays  
The Rt. Rev. Gordon Beardy  
The Rt. Rev. Michael Bedford-Jones  
The Rt. Rev. Robert Bennett  
The Rt. Rev. Sidney Black  
The Rt. Rev. Douglas C. Blackwell  
The Rt. Rev. George L. R. Bruce  
The Rt. Rev. Terrence O. Buckle  
The Rt. Rev. Barry B. Clarke  
The Rt. Rev. John Clarke  
The Most Rev. Percy Coffin  
The Rt. Rev. Peter Coffin  
The Rt. Rev. Thomas A. Corston  
The Rt. Rev. James A. J. Cowan  
The Most Rev. David Crawley  
The Most Rev. Barry Curtis  
The Rt. Rev. Terrance A. Dance  
The Rt. Rev. Dennis Drainville  
The Rt. Rev. M. George H. Elliott  
The Rt. Rev. Kenneth Genge  
The Most Rev. Douglas Hambidge  
The Rt. Rev. John E. Hannen  
The Rt. Rev. William Hockin  
The Rt. Rev. Derek B. E. Hoskin  
The Rt. Rev. Bruce H. W. Howe

The Rt. Rev. Paul Idlout  
The Rt. Rev. Michael Ingham  
The Rt. Rev. David Irving  
The Most Rev. Colin Johnson  
The Most Rev. Caleb J. Lawrence  
The Rt. Rev. George Lemmon  
The Rt. Rev. Gordon Light  
The Rt. Rev. Edward Marsh  
The Rt. Rev. Dr Peter Mason  
The Rt. Rev. Martin Mate  
The Most Rev. Claude Miller  
The Rt. Rev. Clarence Mitchell  
The Rt. Rev. Thomas O. Morgan  
The Rt. Rev. Dr. Susan Moxley  
The Rt. Rev. James Njegovan  
The Most Rev. Percy R. O'Driscoll  
The Most Rev. Stewart Payne  
The Rt. Rev. Jack Peck  
The Most Rev. Arthur Peters  
The Rt. Rev. Donald Phillips  
The Rt. Rev. Cyrus C. J. Pitman  
The Rt. Rev. Philip Poole  
The Most Rev. John Privett  
The Rt. Rev. Ralph Spence  
The Most Rev. Bruce Stavert  
The Rt. Rev. F. David Torraville  
The Rt. Rev. Ann E. Tottenham  
The Rt. Rev. Patrick White  
The Rt. Rev. Leonard Whitten  
The Rt. Rev. Christopher Williams  
The Rt. Rev. Donald A. Young  
The Rt. Rev. Patrick Tin-Sik Yu

Revised July 5, 2019

## THE STRUCTURE OF THE ANGLICAN CHURCH OF CANADA

**The Anglican Church of Canada** comprises 30 dioceses across Canada, each under the jurisdiction and pastoral care of a diocesan bishop. (Parishes in the Diocese of Cariboo function as the Anglican Parishes of the Central Interior under the direction of the Metropolitan of British Columbia and Yukon.) The dioceses together comprise approximately 2,800 congregations, organized into 1,700 parishes. Along with the bishops, each diocese sends lay and clerical representatives to the General Synod.

**Dioceses** are organized into districts called ecclesiastical provinces, to allow them to gather and function regionally. Canada has four provinces, each headed by a Metropolitan (Archbishop): British Columbia and Yukon (B.C. and Yukon), Rupert's Land (Prairie Provinces and the Arctic), Ontario, and Canada (Quebec and Atlantic Canada).

**General Synod** consists of elected lay and clerical members and the bishops from across Canada who gather to discuss national and international concerns of the Church. General Synod meets every three years and is the governing body of the national Church. The Primate is the President and chairs the proceedings of General Synod. From time to time the responsibility for chairing sessions of the General Synod may be delegated by the Primate to the Prolocutor of General Synod.

**The Council of the General Synod** is the body that oversees the implementation of General Synod decisions, and exercises executive powers of Synod between sessions. It comprises the Primate, the Prolocutor, the Deputy Prolocutor, the Chancellor, elected representatives (from the Orders of Bishops, Clergy and Laity) from each of the four ecclesiastical provinces; one youth member from each ecclesiastical province; one member representing the Anglican Military Ordinariate; two members nominated by the Anglican Council of Indigenous Peoples; one member nominated by the Evangelical Lutheran Church in Canada; and the General Secretary (ex-officio). (*For detail see the Constitution of the General Synod, part VII, The Council of General Synod, in the Handbook of the General Synod of The Anglican Church of Canada, p.23. [www.anglican.ca/wp-content/uploads/103\\_synod\\_const.pdf](http://www.anglican.ca/wp-content/uploads/103_synod_const.pdf)*)

**The Anglican Communion** is a world-wide family of autonomous, interrelated, and interdependent provinces and national churches, all of which are in communion with the Archbishop of Canterbury. Anglicans speak many languages, come from many races and cultures, and are spread around the world. The Anglican Church is episcopally led (that is, by bishops) and synodically governed (that is, elected lay and clergy members together with the bishops).

**Lambeth Conference**, chaired by the Archbishop of Canterbury, meets every ten years or so and is attended by bishops from around the world. It is a forum for sharing and consultation rather than for legislation and is chaired by the Archbishop of Canterbury. The next Lambeth Conference is scheduled for 2020.

**The Anglican Consultative Council** (ACC) assembles every three years, with up to three representatives from each national church within the global Anglican Communion. ACC is a synodical body. The Archbishop of Canterbury is the President of the Consultative Council and its proceedings are chaired by one of its members.



**The Most Rev. Melissa M. Skelton  
Metropolitan**

## **The Anglican Provincial Synod of British Columbia and Yukon**

#280- 380 Leathead Rd., Kelowna, BC V1X 1H8  
(778)478-8310 ph (778)478-8314 fax  
[admin@kootenay.info](mailto:admin@kootenay.info)

October 22, 2018

Dear Members of the Council of General Synod,

I write to communicate the mind of the Provincial Synod of the Ecclesiastical Province of BC and Yukon on the matter of the potential changes in the marriage canon. The following is a summary of the conversation and discussion among lay and clergy delegates on that subject at the Provincial Synod of BC and Yukon held at the Sorrento Centre on September 14 to September 16, 2018.

The Provincial Synod of British Columbia and Yukon wishes the Council of General Synod to know that:

- As individual dioceses of the Province we have not and do not desire to host further conversations in our dioceses on the potential changes to the marriage canon. Many of us hosted those conversations prior to and directly after the last General Synod, and we find that our parishes and their leaders have no more appetite for those conversations.
- As dioceses of the Province, our intention is to find a way to walk together as a Province no matter what the outcome on the potential change in the marriage canon is at the 2019 General Synod.
- As the Province, we urge the Council of General Synod to apply its efforts at the 2019 General Synod to find a way forward on the potential change to the marriage canon that a) authorizes the dioceses and bishops who want to offer marriage to same-gender couples to do so and, at the same time, b) allows the dioceses, bishops and priests holding the traditional view of marriage (between one man and one woman) to continue a practice consistent with their belief.

Please know that the people of the Province of BC and Yukon are praying for you as you work in preparing for the important work ahead at the General Synod.

In Christ,

The Most Rev. Melissa M. Skelton

MMS/kel



## **Amendments to Canon XXI Consideration**

### **Response from the Province of Canada**

When the Province of Canada met in June 2018 for its Provincial Synod, we did spend some time around the resolution on the Marriage Canon. First, we had a presentation by the Rev. Dr. Paul Friesen and the Rev. Paul Jennings. Following their presentation there was a short Q&A. We then broke into assigned groups to discuss and had harmonious discussions regarding the motion. We did not seek to find a consensus and therefore do not have a statement as such from our Province. There is, however, a strong desire and commitment to continue to journey together despite the divergent opinions that are held between some.

Attached are the notes taken during the discussion groups' time spent considering the motion.

Blessings,

Trevor  
Prolocutor, Ecclesiastical Province of Canada

## Table discussion on Marriage Canon

(#2 - Friday evening)

### Consideration of Proposed Changes to Canon 21

- 1) What makes you hopeful about the proposed change to the Canon on marriage, Personally? In your parish or Diocese?
  - 2) What makes you anxious about the proposed change to the Canon on marriage, Personally? In your Parish or Diocese?
- 

#### ***Group One***

The change to the Canon gives me hope.

Some people are still concerned about people being divorced and married again!!

It is easier to discuss when the same language is used for heterosexual or same sex couples.

A video on Respectful Conversations should be seen by all with differing opinions.

The hope is in our conversations.

#### ***Group Two***

(Hope) Room for both sides in discussion.

(Hope) There is an effort to include everyone. But that effort will bring brokenness (Concern)

Many clergy against it.

(Concern) This change ties us directly to civil law. Anything the civil law says is marriage, we accept by default.

Maybe we **should** give up our licenses.

(Concern) Freedom of clergy to be fully apart of the greater church is doubtful.

(Hope) Things won't change as much as we think.

(Concern) This is no longer about love. It's about "liberal" and "conservative"... words which have no true meaning in human existence.

### ***Group Three***

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Marriage changes from a union between a man and a woman to a marriage between two people.

A lot of people (same sex) do not feel part of the Church.

The only thing can serve the world is love.

There has to be a way these people can be a part of the church.

Hopeful – we are ALL accepted.

Whatever discussion happens is going to separate us.

Decision will separate us as a Church.

We are going to have people walk away from our Church.

Concern is about how each level – person parish and diocese will accept either vote.

Nobody wants to see our church split.

The process on the Marriage Canon had problems – pressure from both sides of the debate will create concerns.

People get attached to the emotional sides of the debate.

Which are we going to do – what plan will get us all to God?

Can we come together on this issue?

Is the way out of this debate to get out of the marriage business?

How can we stay together as a Church?

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### ***Group Four***

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Hope / Concerns - Will the report of the commission allow for passing of the canon. That we are talking about marriage. We are talking about discipleship not gender. Will it be inclusive enough? Will 1/3 of the church be alienated? Great disbelief at the level of hatred against gay people at a diocesan discussion. Why is marriage the only sacrament we deny? We are behind the time and trying to catch up. Society does not need us to catch up. If it does not pass. Problems in either case. What happens the day after the vote? There will inevitably be a sense of winners and losers. How big is the tent? Is

the conscience clause enough to include those who dissent? Dioceses are proceeding with same sex marriages already and other may if they feel the process has failed? Couples are getting married in other churches (United, Lutheran). Does the language have to change? Older couples marry now who will not have children.

## ***Group Five***

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Adam & Eve = fruitful and multiply

Christian Marriage – what is it? Think about what you think it should be. Not a question that all are welcome in our churches.

(Civil Marriage)

- Love one another as Christ to all
- Covent and Sacrament
- How do we keep all together will all feel they are part of the Body
- What is the meaning of Same Sex Marriage – flexibility in the words that are being used

Appeal to Scripture

- Male and female he created us. Only marriage was male and female

Jesus union / no marriage is forever / men and women are all brides of Christ

- Church
- Time to restore to core religion
- Alive in Christ
- We as clergy work by government laws / give up marriage. We can bless marriage
- Canon

No preparation to marriage.

Marriage is a sacrament.

Hard for this to happen in our parish.

Is there an Anglican Communion – this would break us.

Respect the dialogue in the Church.

This motion is very hard to understand. The Canon

Church – do what is right.

Heart is always going to rule over the body.

On Sundays people are there to worship.

How can people react to this Canon?

We don't know how this will work.

Expressions – Come to accept it; accept our children and their friends have to be with love for all. We have to be careful how do we react to the Canon vote.

Is it the way of life. Love.

We will survive.

### ***Group Six (Dream Team)***

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- 1) Hope: opens the door for a more opening and welcoming community
  - a. Provides opportunity for some to return
  - b. The recent process.... The commission ... more consideration, less divisive, more accommodating, leading the way.
  - c. A more respectful process.
  - d. Have engaged us to look deeper into what is a relationship. What is a holy and sacred relationship?
  - e. That two people in a loving and faithful relationship can have that relationship recognized through making a sacred covenant with God.
- 2) Anxiety: There will be division in the church.
  - a. We are going to keep talking about it.



Provincial Synod  
Ecclesiastical Province of Ontario  
October 9-12, 2018  
Ottawa

**AMENDMENT TO CANON XXI  
(THE MARRIAGE CANON)**

Report on Discussions

Prepared by Laura Walton, ODT - Prolocutor

The main purpose of our discussions was to help us to shape thoughts and provide a clear outline to the Council of General Synod (CoGS) request that each Diocese and Province to make a response about the upcoming vote at General Synod concerning the proposed changes to Canon XXI.

Our work was done in two sections. The first section was one of learning and reflection. General Synod Chancellor David Jones, QC joined Ontario's Synod and presented both background and details on the Canon.

He reviewed the directions from 2013 to CoGS to prepare a motion for 2016 with 2 types of amendments. Explaining one to allow the marriage of same sex couples in the same way as opposite sex couples and two, to include a conscience clause. This need to prepare a motion led to the creation of the Marriage Canon Commission who presented its report ("This Holy Estate"). <https://www.anglican.ca/about/ccc/cogs/cmc/> .

Chancellor Jones then explained the Structure of Canon XXI in its current form from 1967 with references. [https://www.anglican.ca/wp-content/uploads/221\\_canon\\_XXI.pdf](https://www.anglican.ca/wp-content/uploads/221_canon_XXI.pdf)

He then reviewed procedures for changing a canon dealing with doctrine and talked of the 4 changes required to make the wording of Canon XXI gender neutral along with the existing conscience clause.

Chancellor Jones continued explanations of the original version of the Resolution A051 containing the opt-out mechanism and then the amended version with the Opt-in while maintaining that it did not change the existing provision that no minister is required to solemnize any marriage.

The final aspect of the presentation was review of the current wording of A051R2 as passed at first reading by GS 2016 and as the wording that will go forward for the second reading in 2019.

Following this thorough presentation there was an opportunity for Q&A. There were few comments and people felt satisfied in their understanding of where we were and where GS 2019 will be heading in its discussion of Canon XXI.

The second section of the Synod's were for conversations with a focus on listening. Archbishop Johnson asked that members gather in groups of 3 to dialogue and listen to each other. The focus

of discussion was to be on what would one like to say about the proposed changes to the Marriage Canon including their hopes and fears and what does it mean to be a diverse people of God as we face the joy and hurt that will come from the results of the Canon XXI vote.

Members were asked to find 2 people that they did not know well and begin their listening process. Following their first group, they were then asked to create another triad with those who they hadn't previously spoken to. Each person of the triads was to take a turn speaking and then listen to the two others. What did they hear from each other and what were their hopes, concerns, thoughts?

Once these 2 discussion times were complete, people were asked to comment and report back to Synod on what they heard in their groups and in the Chancellor's presentation. This is a summary of their responses.

- Members are determined that we will continue to walk together as Anglicans regardless of the Synod vote
- There is anxiety about how we move forward after the vote whatever the outcome.
- There is a feeling that for many this topic needs to be come to some sort of closure.
- We are losing focus on other ministries while we continue to deal with this.
- How do we care for those who are in parishes-diocese contrary to their beliefs?
- How does our church care for those who are hurting when this Canon passes or does not?
- How do we communicate better with one and other?
- How do we build bridges?
- Do we have tools to share within our Diocese/Province that will help heal the Church and let us continue to walk together with differing opinions?

**Council of General Synod**  
**Marriage Canon: Report Back**

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From: **Luke, Iain** <[iain.luke@usask.ca](mailto:iain.luke@usask.ca)>  
Date: Tue, Oct 9, 2018 at 10:14 AM  
Subject: Province of Rupert's Land consideration of Canon XXI amendment  
To: Lynne McNaughton <[lynne@mcnaughton.org](mailto:lynne@mcnaughton.org)>

Dear Lynne:

Thank you for the prompt to let you know about the outcome of our Provincial Synod consideration of the proposed amendment to the Marriage Canon. I will attach a number of documents with this message. One is the voting analysis from General Synod 2016, which I may have already shared with you. It highlights the distinctive position in which our Province finds itself in relation to the amendment, and it motivated our Provincial Executive to consider carefully how we might bring the question before the Synod which met this past May.

A second document formed the basis for some consultation I was asked (by Executive) to undertake as we prepared a process for consideration at Synod. It shows the kinds of questions we identified as requiring further thought, as well as laying out the particular challenges in our Province as we understood them. This letter formed the basis of a number of one-on-one interviews I conducted, with people identified by Executive as holding particular expertise or experience which would be helpful. These interviews were conducted confidentially, and consequently there is no record that can be shared.

Finally, there is a folder consisting of reports from table conversations at Synod. These reports vary from single-sentence summaries of discussion, to verbatim transcriptions of table talk. However, they manifest both a range and (in some ways) a convergence of perceptions which was evident during the Provincial Synod meeting.

The process which unfolded at Synod consisted of three elements developed by the Executive after receiving the advice of our consultants.

First, and quite separate from any direct consideration of the marriage canon amendment, we made time in the agenda to hear a presentation on indigenous teaching concerning marriage. This was led by Bishop Lydia Mamakwa and an elder from the Indigenous Spiritual Ministry of Mishamikoweesh. This was the second session of provincial synod which dedicated time to listening to indigenous teaching on a specific topic, and it is a practice I commend to General Synod as well. The decision to focus on marriage as this year's topic was, obviously, related to the consideration of the marriage canon amendment.

However, it also reflected Executive's view that of all the many voices which have been heard in the church-wide debate, the voice of traditional indigenous teachings continues to be marginalized, and this despite the church's express commitment to honour that voice as part of the work of reconciliation. It further reflected an understanding, expressed by the indigenous bishops prior to General Synod 2016, that traditional indigenous teachings offer a different focus on the meaning and significance of marriage, which is not part of the usually-argued case either for or against the acceptance of same-sex marriage.

The reception of the presentation (and indeed some elements of the presentation itself) illustrated the difficulty of resisting the temptation to reduce anything that is said about marriage to being either for or against; but I believe that was a struggle worth undertaking.

Secondly, the synod agenda made room for the possibility that dioceses or members would bring motions on the topic of the marriage canon amendment, to be debated as memorials to General Synod. Executive neither encouraged nor discouraged the bringing of such motions, and in the event, none were proposed.

Instead, the energy in the gathering seemed to be focused on the questions we put before synod for conversations at diocesan tables, as follows:

“What would you want to say to General Synod as we approach the second reading of the marriage canon amendment in 2019?”

And, “What do we need to do to best enable ourselves to sustain and nourish good relationships, after General Synod makes its decision?

Discussion of these questions formed the third component of our consideration.

The reports from the table groups are included in the zipped attachment, and participants were advised that these records would be released, without naming individual commenters or dioceses. The reports were posted on the Provincial Synod website.

I have read through the reports and can identify some linking themes, which I have listed below, although you are welcome to form your own view of these.

- A. Ethical considerations about how to deliberate and legislate
  - a. Perceptions of bias in the process so far
  - b. Consciousness of the “win-lose” quality of legislative debate
  - c. Concerns about inappropriate and unchristian behaviour in and around debate
  - d. When is conscientious dissent from (or repudiation of) a vote appropriate?
- B. Frustration about the legislative process
  - a. Recognition of potential for harm and abuse of power
  - b. Lack of space in the church for the concept of “loyal opposition” & role for minority
  - c. Perception that voting highlights the dividedness of the church rather than the fruit of the Spirit
- C. Recognition of how specific groups are affected and might be ill-served

- a. Those who identify with traditional Christian teaching feeling unheard, rejected, or put down
- b. Indigenous communities asking for meaningful respect for their voices, methods and perspectives
- c. Keeping the focus of debate narrow, so that people who identify as LGB2Q do not fear for their place in the church
- d. Each group needs to hear genuine appreciation from the church, rather than accommodation or tolerance/acceptance

D. Specific critique of problems arising in 2016

- a. Voting method must be transparent and accurate
- b. Officers and leadership need to take great care in leading for the whole
- c. Chancellor's intervention (suggesting that the Canon does not prohibit same-sex marriage as it stands) is still unprocessed
- d. Last-minute developments prior to, or at, General Synod make it difficult to be accountable to diocesan communities
- e. Patronizing/racist attitudes towards indigenous dissent

E. What we are learning about being the church

- a. Contexts are so different from place to place, more than we imagine
- b. The role of bishops in promoting unity is vital, both within and across dioceses
- c. Synodical government means that we all have to take responsibility for the whole process of decision-making, not just its outcomes
- d. The indigenous church has something to teach us about discernment in community
- e. Damage has been done to our relationships and to mutual trust
- f. Offering good news, and making disciples, remain at the heart of our mission
- g. Even in the midst of division there is much that we share

F. Substantive comment on same-sex marriage

- a. The differentiated option (as proposed in *This Holy Estate*) is still there

- b. Same-sex couples are not abstractions; they are real people who want to embody their faith and love in marriage
- c. If a new doctrine of marriage is accepted, there needs to be an articulation of how and why the traditional doctrine is still viable
- d. In what ways does the church distinguish itself from social trends on marriage and sexuality?
- e. Remarriage while divorced an important precedent, allowing space for dioceses and individuals to make their own determinations

G. How to prepare for life after second-reading vote

- a. Recognize and prepare for the impact either outcome will have (including having supplementary motions ready to consider)
- b. Give attention to, and learn from, the small number of parishes and dioceses already living with mixed opinions
- c. Talk, before and after, about what it means to stay together
- d. Respect the principles of indigenous self-determination and Free Prior Informed Consent

I hope that summary will be helpful to you, and I trust that there will be meaningful space in the General Synod planning process to take account of this process of consideration.

Yours faithfully,

Iain Luke, Prolocutor  
Province of Rupert's Land

**Voting by Diocese and Province, A051**

| Diocese  | Bishops          |                  | Clergy           |                  | Lay              |                  | Total             |                  |
|--|------------------|------------------|------------------|------------------|------------------|------------------|-------------------|------------------|
|  | Yes              | No               | Yes              | No               | Yes              | No               | Yes               | No               |
| E Nfld/Lab                                       | 1                | 0                | 3                | 0                | 3                | 0                | 7                 | 0                |
| C Nfld   | 1                | 0                | 1                | 2                | 2                | 2                | 4                 | 4                |
| W Nfld   | 1                | 0                | 2                | 0                | 2                | 0                | 5                 | 0                |
| NS/PEI   | 1                | 0                | 3                | 0                | 4                | 0                | 8                 | 0                |
| Fredericton                                      | 0                | 1                | 0                | 3                | 1                | 3                | 1                 | 7                |
| Quebec   | 2                | 0                | 0                | 0                | 1                | 0                | 3                 | 0                |
| Montreal   | 1                | 0                | 3                | 0                | 3                | 0                | 7                 | 0                |
| <i>Canada (total)</i>                            | <i>7</i>         | <i>1</i>         | <i>12</i>        | <i>5</i>         | <i>16</i>        | <i>5</i>         | <i>35</i>         | <i>11</i>        |
| Ottawa   | 1                | 0                | 3                | 0                | 4                | 0                | 8                 | 0                |
| Ontario  | 1                | 0                | 2                | 1                | 3                | 0                | 6                 | 1                |
| Toronto  | 3                | 1                | 7                | 0                | 8                | 1                | 18                | 2                |
| Niagara  | 1                | 0                | 4                | 0                | 5                | 0                | 10                | 0                |
| Huron  | 2                | 0                | 5                | 0                | 6                | 0                | 13                | 0                |
| Algoma   | 0                | 1                | 2                | 0                | 2                | 1                | 4                 | 2                |
| Moosonee   | 1                | 0                | 0                | 1                | 1                | 1                | 2                 | 2                |
| <i>Ontario (total)</i>                           | <i>9</i>         | <i>2</i>         | <i>23</i>        | <i>2</i>         | <i>29</i>        | <i>3</i>         | <i>61</i>         | <i>7</i>         |
| ISMM   | 0                | 1                | 0                | 2                | 0                | 2                | 0                 | 5                |
| Rupert's Land                                    | 1                | 0                | 2                | 1                | 4                | 0                | 7                 | 1                |
| Brandon  | 1                | 0                | 0                | 1                | 2                | 1                | 3                 | 2                |
| Arctic   | 0                | 2                | 0                | 3                | 0                | 3                | 0                 | 7                |
| Saskatchewan                                     | 0                | 2                | 0                | 2                | 1                | 2                | 1                 | 6                |
| Saskatoon  | 1                | 0                | 1                | 1                | 1                | 1                | 3                 | 2                |
| Qu'Appelle                                       | 1                | 0                | 0                | 2                | 0                | 2                | 1                 | 4                |
| Calgary  | 0                | 1                | 1                | 2                | 2                | 2                | 3                 | 5                |
| Edmonton   | 1                | 0                | 2                | 0                | 2                | 1                | 5                 | 1                |
| Athabasca  | 0                | 1                | 0                | 2                | 0                | 3                | 0                 | 6                |
| <i>R.Land (total)</i>                            | <i>5</i>         | <i>7</i>         | <i>6</i>         | <i>15</i>        | <i>12</i>        | <i>17</i>        | <i>23</i>         | <i>39</i>        |
| Kootenay   | 1                | 0                | 2                | 0                | 3                | 0                | 6                 | 0                |
| APCI   | 1                | 0                | 0                | 0                | 3                | 0                | 4                 | 0                |
| Caledonia  | 0                | 1                | 0                | 2                | 1                | 2                | 1                 | 5                |
| Yukon  | 0                | 1                | 0                | 2                | 0                | 2                | 1                 | 5                |
| New West.  | 1                | 0                | 3                | 0                | 4                | 0                | 8                 | 0                |
| BC   | 1                | 0                | 3                | 0                | 3                | 1                | 7                 | 1                |
| <i>BC/Y (total)</i>                              | <i>4</i>         | <i>2</i>         | <i>8</i>         | <i>4</i>         | <i>14</i>        | <i>5</i>         | <i>26</i>         | <i>11</i>        |
| Non-diocesan                                     | 1                | 0                | 3                | 0                | 6                | 0                | 10                | 0                |
| <i>Youth delegates (included in lay tallies)</i> |                  |                  |                  |                  | <i>15</i>        | <i>8</i>         |                   |                  |
| <b><i>Grand Total</i></b>                        | <b><i>26</i></b> | <b><i>12</i></b> | <b><i>52</i></b> | <b><i>26</i></b> | <b><i>77</i></b> | <b><i>30</i></b> | <b><i>145</i></b> | <b><i>68</i></b> |

Note: there were three recorded abstentions (Toronto-C, E Nfld-L, Quebec-L), and six votes not cast or not recorded (Quebec – 2 clergy, 1 lay; APCI – 1 clergy; Brandon – 1 clergy; non-diocesan – 1 bishop).

## **Consultation for Provincial Synod Agenda – Marriage Canon**

General Synod, meeting in 2016, gave first reading to a motion which would enable the marriage of same-sex couples in the Anglican Church of Canada. The change will take effect if and when it receives second reading at the next session of General Synod, in 2019. It is structured as an “opt in” provision, so that clergy and parishes will only be authorized to marry same-sex couples where they have the permission of their bishop.

In between first and second readings, the church Constitution requires that the proposal be sent to diocesan and provincial synods for consideration. Our provincial synod meets in May 2018, in Edmonton. Provincial synod is not obliged to “consider” the proposal. If we do, the outcome of our consideration will not directly affect the General Synod process. We could choose, though, to send a message, for example, to encourage the General Synod to adopt or reject second reading, or to recommend amendments.

In giving thought to the agenda for 2018, the Provincial Executive acknowledged:

- 1) that there would be an expectation that consideration would receive time in the agenda
- 2) That such time would need careful forethought, not to predetermine the outcome, but to provide an appropriate atmosphere for discussion and discernment
- 3) That there could be a positive contribution to the discernment of General Synod, arising from the distinctive make-up of our province
- 4) And that there is the possibility that the mandate to “consider” could lead to a different kind of conversation, which is not focused on coming to a legislative decision for or against.

The Executive agreed that we should consult with individuals we could identify as having gifts (wisdom, experience, understanding, and compassion) in process and facilitation, to help us shape how we prepare for and undertake our time of consideration. The Executive asked me, as Prolocutor, to undertake that consultation and report back. I am grateful that you have responded to the invitation to participate in this consultation.

There is some background information which it may be important for you to know. The distinctive make-up of our province can be identified in a number of ways, but two are especially relevant to this task. First, the province of Rupert’s Land is significantly more indigenous than other provinces in the church. Two of our ten dioceses are primarily indigenous, two others have explicit commitments to equal partnership between indigenous and non-indigenous cultures within the church, and all the others recognize the presence of indigenous worshipping communities in their midst.

It must not be assumed that indigenous Anglicans in the province are all of one mind regarding same-sex marriage. However, the three indigenous bishops made clear, in preparation for General Synod 2016, that they felt the church’s way of framing the question did not involve adequate recognition of the distinctive teaching about marriage and human sexuality within indigenous cultures. This concern was compounded by negative experiences during the debate at General Synod, which gave little or no heed to indigenous processes of decision-making, and which also left indigenous representatives and advocates for same-sex marriage feeling further apart than they previously had. There is a hope, therefore, that the provincial synod can model a more genuine and respectful meeting of cultures in discussion of this proposal.

Secondly, the province of Rupert's Land contains a different balance of opinion on the admissibility of same-sex marriage, when compared to other provinces. A breakdown of voting at General Synod shows that the members representing dioceses in our province voted 37% in favour of the motion, compared to over 80% from the rest of the country. Again, this does not mean that opinion is uniform within the province. Five diocesan delegations voted largely against, two were largely in favour, and three had mixed views. The backdrop for "considering" the proposal in provincial synod will include the reality that opinion is more varied within our province, and includes substantially more opposition, than elsewhere. This also creates a hope that the provincial synod can model a constructive encounter between people who hold different positions on the issue.

In addition, it may be important to know that the theme of the synod is "Living and Sharing a Jesus-Shaped Life". Our keynote speaker, Bishop Stephen Cottrell, will focus his talks on "Making Disciples".

While I believe that the provincial leadership is genuinely open to any wise advice which may be offered, there are some questions which may help bring some focus. Please feel free to suggest better questions! For now, this is what I have:

1. How do we articulate what we hope to achieve in our work of consideration, without pre-empting or prejudicing its outcome?
2. How do we prepare members of provincial synod to participate and contribute?
3. How do we live out our commitment to reconciliation across cultures, in the midst of a conversation which has already created greater distance?
4. What structures for conversation will best enable the kind of gracious, respectful and constructive encounter we hope to have?
5. What should people in leadership for the synod keep in mind, as they exercise their responsibilities in this matter?

With thanks,  
Iain Luke, Prolocutor  
Ecclesiastical Province of Rupert's Land

Teaching and Learning ahead of General Synod: send to [synod@anglicanyeg.org](mailto:synod@anglicanyeg.org)

- 1) What would you want to say to General Synod as we approach second reading of the Marriage Canon amendment?
  - Communication and explanation of what the proposal actually is and isn't: The change would allow "two people" (ie of the same or different gender) to marry in church, as people's consciences permit. Questions of policy would be for dioceses to decide. In the opinion of the Chancellor at the 2016 GS, the current marriage canon could already permit it and the proposal simply makes explicit what is now implicit. This would still mean it was up to dioceses to decide their policy.
  - Also important to be clear about what the proposal is not: it is not whether LGBTQ2 are made in the image of God, or whether they can be faithful Christians. That has been affirmed many times already.
  - GS should have given the Provinces more direction about how to discuss this important matter! (we got 15 minutes).
  - We're debating a change in the marriage canon,
  - We're talking about people who respect the church, love God, love one another, and want to embody that love in their marriage.
  - Homosexual persons are among us and within our families, workplaces, and communities; these are human lives and relationships, not abstract theological questions.
  - Consider a pastoral resolution for each possible outcome, either affirming the blessing of same-gender civil marriages can continue, or affirming that people can continue to hold a traditional view of marriage if the canon amendment passes. Both need to be on the slate before Synod begins, to be ready for either outcome.
- 2) What do we need to do to best enable ourselves to sustain and nurture good relationships after General Synod makes its decision?
  - stay in the room; go together to the table
  - focus on Jesus as the lynchpin of our faith, not other things
  - pastoral resolutions/resources must be in place to reach out to those who will be hurt, whichever way the decision goes.
  - Tell the bishops when they get home they are shepherds of the whole flock and have pastoral obligations to the whole flock as the implications of the decision sink in.
  - Listen to our youth and pray for grace to receive their gift of clear-eyed, unconditional love.
  - We have a responsibility of explanation and possible mitigation in the media and the wider community including our ecumenical and interfaith partners as well as the community at large.
  - Need to assure all of our people in the diocese that they are all welcome at church and will continue to be so, regardless of what the outcome has been.

- Need to work out locally the Chancellor's explanation that the canon already permits it, meaning a bishop can go ahead without being taken to the Provincial Court? What are we going to do about that?

What would you say to General Synod as we approach the second reading of the Marriage Canon amendment in 2019?

We expect every person to act like a loving follower of Christ, this is a volatile and emotive subject and it is very inappropriate to express victory or defeat reactions in the presence of others.

Due to our diversity, the canon should pass but should not be the thing that breaks the communion. The opt-out clause allows for a variety of responses to the canon, dependent on context and conviction.

2. What do we need to do, to best enable ourselves to sustain and nourish good relationships, after General Synod makes its decision?

In an act of grace, meet people where they are at, be sensitive to hurts and disappointments that have been experienced and be a person of nurture, love and compassion.

- ❖ At general 2016 there was the first passing fo the changes to marriage canon
  - For consideration, for this session, is
    - 2 questions - need a recorder - electronic preferred
      - What would you want to say to General Synod as we approach the second reading of the Marriage Canon amendment in 2019
      - Don't break the marriage canon
      - This isn't the way to deal with these issues, legislation isn't the way to do this because it sets up winners and losers. But don't know how to better approach it.
      - The processes, the ruling of the national chancellor and principles of subsidiarity, etc, means people will do what people will do, anyway so why are we ripping the church apart doing it?
    - Can't judge another's lifestyle
      - Was more angered by the comments away from the room
    - People cant help the way they were born and had family and friends who are same sex and married but had to do it elsewhere - still love them no matter what
      - No qualms about it
    - There are churches already who will do 'marriage' of same sex couples
    - It's hard enough in the small communities to see people who are homosexual/gay. Always mistreated and left home to live in Winnipeg. You cant change their DNA their nature
    - Since this is a decision we are making we have to remember that as the Anglican church we are one body, we need to make decisions we have and respect no matter what comes out of it
    - Affirm that this isn't the way to do it - don't want to dismiss as a non issue, it isn't a non issue, but is it the issue that we want to define us in this way?

And for me this comes down to process more than anything

- Have heard others and the potential pain, and the very real pain, and the whole range
- Don't know what the process is or if another can be used. Don't like the winners and losers, and the fact that it divides the church
- Even yesterday, almost an hour of discussion to change one word, one thing.
- When it come to procedures, it takes a long time. And those who are involved need to be patient, and they have been, they're good christians, in their lives. It's the 'us and them' it's the 'procedures'. Is the marriage canon an actual canon? Or is it man made? It is there to prevent bigamy in the early days of canada, and maybe needs to be changed. But we need t love and continue to love all who are involved. Do we have to agree with them to love them?
  - Feel unloved when ostracized by their lifestyles
    - They're God's people, God put them on earth
- Leaving it up to the bishops, to one diocese
  - Local option will leave it to the conscience of those who are doing, or not doing
- Many days ago, a 'status woman' wasn't allowed to marry Metis or non status and maintain place in the family - but that was the law. And the family eventually took them back although she had lost her 'status.'
- Thank god people change. That's the whole point of the gospel
- Mind your own business
  - Leaves it open to options

- Bishop decides what happens in the diocese and then the priest decides whether they will or wont.
    - If you don't agree with it you don't have to do it
      - Similar with the issue around marriage of divorced peoples
  - People are being asked to open their hearts and love as we are loved by Christ
  - This is reminiscing of the debate over divorced persons is being allowed to remarry in the church
    - And there are greater concerns facing the church, today
  - Our context is different than places where the marriage canon is bringing or not bringing people to the church - we need to answer locally
    -
- What do we need to do to best enable ourselves to sustain and nourish good relationships, after General Synod makes its decision?
  - We are asked to deal with the issue locally, but not decided locally, although applied locally
  - They will do the same thing they did when they allowed divorced persons to remarry - case by case church by church basis
    - Every church decides every marriage on a case by case basis - every clergy person will make this decisions on a case by case basis
  - This is more about the aspects of life that we're not comfortable talking about
  - Why are we arguing with each other about whether someone is or is not one way or another
  - Need to commit as a diocese to keep walking together, to keep learning, listening, and respect humility and love
  - Brought this to a vestry meeting, once and was told that if break this, then what's the use of having vestry? If the bishop says we're doing this, then it

will break the laws in the church? What is the use of having the vestry, the church

- Don't have to do it if don't want to do it.  
Never did a divorced marriage. No one will force that on me. Need to understand it
  - That belief needs to be respected
- What would be more impactful to the community?  
Legalities creates ostracism and hate. We enforce love and the ability to love no matter what situation, or lifestyle.
- This has been discussed since 1979 - its been a slow progress in the church, and this shouldn't surprise us. Even the woman's ordination issue has crept up on us. The Indian act meant a time when we couldn't treat people as people. There was a time when the church endorsed slavery
  - Even music? The use of the guitar in the church was another movement of progression in the church
- Wonder, also, given the progression that those not on that progression are not ostracized - can't dismiss those not on this journey, or not in this place on this journey - can't be dismissive, or isolating
- This is typically Canadian. We'll talk about it. It will fester. We'll move inch by inch on it, we will all loose, and eventually we'll say what were we talking about?
- Sustaining and nourishing of relationships?
  - In the Anglican Church but don't officiate over marriage of divorced people - this is a parallel
    - How do you feel about working in a church that has a position you don't hold to
      - An acceptable thing to hold this negative and positive

- Hold point without language of discrimination
- There needs to be protection of conscience on both sides for those who can't and those who can - protection and humility on all sides, all parts
- No one is going to be forced to do anything that is against their conscience
  - All of the major ethical issues before us, are all the fault lines, and will have people on both sides of all of the issues
    - Medically assisted suicide,
    - LGBTQ+ in the church
    - And all of the other issues
- Whatever the decisions, someone is going to be hurt. Each diocese needs to have people on the ground to help council, and to walk with those who need to express their feelings and thoughts on this decision
- "An intelligent man is always open to new ideas In fact he looks for them" (Proverbs 18:15)
- AMEN!!!!

What would you want to say to General Synod as we approach the second reading of the Marriage Canon amendment in 2019?

- Ensure that the process of voting is clear & foolproof
- Ensure that every group that wished to express their opinion has the opportunity to do so, understanding that some groups did not feel they had adequate platform at the previous Synod
- Ensure balance both ways, with equal voice to all sides
- Is there any way to address the dioceses that have already acted on the amendment?
  - Several Bishops have already authorized liturgies for Same Gendered marriage
- Risk posed by last minute developments – as shown by the last 2 General Synods
  - Concern – be very, very careful about any changes
- Who should be the judge of what's adequate protections for the minority conscious. Can the conscious of the minority be protected to the ends desired by the minority
  - These protections already exist within our governance
- Indigenous ministry – if autonomous ministry, then it can have its own decision on this
- There will be those in favor who will put this into action, and there will be those who do not enact this. We must be conscious of this
- Either way the vote is decided, one group will feel the “Church doesn't care about me”
  - People feeling like winners & losers
  - How can we keep the Church whole through this?

What do we need to do, to best enable ourselves to sustain and nourish good relationships, after General Synod makes its decision?

- We cannot “agree to disagree” – we need a plan to grow relationship around the obstacles
- We must still “do things together” and find the objectives we can still share
- There is a fear about what will happen at the local level
- We need to nurture the discipling of people and develop the mission of the church, especially at the diocesan level
- Need to have open dialogue between the two sides – explain their own views and explore them with each other through constructive discussion
- Focus on meeting the needs of the community
- Pay attention to where there is grass-roots recognition of division and the efforts to move through it
- Stop deliberative avoidance
- In our diocese – the Education committee is arranging for discussion time at regional councils. This is the second attempt to develop a structure for these discussions.
- We need to consider the emotional reaction – need to accept need of both sides and appreciation of what they bring, not just “allow” them in the Church “because we love you”
- “when things are tearing you apart, remember what brought you together”
- Take best action to avoid celebration

1. *What would you want to say to General Synod, as we approach the 2<sup>nd</sup> reading of the Marriage Canon amendment in 2019?*

  - We must not forget how God designed marriage, which is to be between one man and one woman. We need to believe what the bible says.
  - It is scary to think of what the outcome will be if this passes. Will our church members leave the church?
  - It seems most of the church does not understand of what we see as marriage. Our belief is not primitive but is based on biblical and scriptural principles.
  - General Synod should not impose their understanding of marriage on us.
  - As indigenous peoples, we have to right to maintain and protect our beliefs and traditions.
  - No decisions should be made without the 'Free, Prior, Informed Consent' where it involves the Indigenous peoples
  - We have been automatically dragged through this process. The UNDRIP states we have the right to our own beliefs and traditions. 49 Calls to Action also states to respect Indigenous right to Self-Determination in spiritual matters...
  - This whole issue of changing the Marriage Canon is bothersome and confusing. We question how this happened and why.
  - Our Elders will NOT be happy if this goes through.
  -
  
2. *What do we need to do, to best enable ourselves to sustain and nourish good relationships, after General Synod makes its decision?*

  - We will need to continue to love one another, and journey alongside with others.
  - We must maintain what we believe in.
  - We need to pray for those who lead this lifestyle.
  - Stress biblical teaching on the traditional marriage

What would you want to say to General Synod as we approach the second reading?

- Return to Gospel priorities.
- There is a sense of appeasing the world distracts from mission.
- Is our motive in this political correctness as counter to the tenets of the faith? What are we willing to sacrifice to remain true to the gospel and to be known as distinct from society?
- The fruit of the Spirit has been lacking in the process and discussion.
- The voices of the First Nations people have been lacking in the public discussion.
- The catholicity of our Church is threatened by the process.
- Local Option is already the rule of the day.
- “Please don’t break our Church.”
- How can we be true to the gospel in the midst of a multi-cultural experience and expression of the faith?
- Accommodating special interest groups is not effective Christian leadership, either in the Church or in society.
- Focus on our core—God’s mission. Develop our understanding and expression of the fundamentals of the faith. Accommodation is not the path towards evangelism.
- Scripture and tradition have defined marriage, and it is not up to the ACC to change that definition.
- The motion and defending arguments suppose a “Notwithstanding Clause”: notwithstanding what Scripture and tradition have said, we will create a new definition...
- Accommodating the change in definition will not serve evangelism and the faith.
- At what point will we take a stand as opposed to accommodation to societal trends?
- The divisions in thought and practice will make mobility problematical.
- The Church is not perfect, but it is ours. We have to take ownership of our future. We cannot acquiesce to social pressures

What do we need to do to sustain and nourish good relationships after General Synod makes its decision?

- It will depend upon the decision.
- What will be the moral, theological and spiritual standing of those in the Church who cannot accept the change?
- How can we avoid the ideology that the other side is “wrong”?
- We need to allow the freedom (of love) for people to focus on the core of mission, evangelism and the gospel.
- How can we avoid treating the decision as the proverbial “slippery slope”?
- Prepare a toolkit for the bishops in advance.
- Taking a vote is always divisive.
- We need to actually focus on the real issues of the world—poverty, injustice, violence...
- Focus on the core. Avoid this distraction.
- Can the vote actually be avoided? The vote WILL BE divisive.
- We do not want to walk away. “To whom shall we go?”

## Marriage canon Discussion.

These statements do not necessarily represent a consensus at the table.  
They are just various people's remarks recorded as they were spoken.

- Questions:
  - - What would you want to say to general synod as we approach the second reading of the marriage canon amendment in 2019.
      - 
      - Use paper ballots.
      - Be diligent in the voting process.
      - GS2016 was consistently unhappy and stressful except for Sunday morning.
        - 
        - attending to proper procedure.
        - Make sure that the clickers work.
      - regardless of outcome, we've never talked about what it means to stay together. We are facing a bombshell that we are unprepared for.
      - is it fair to move forward if we are not aware of the consequences.
      - Either outcome is a bombshell.
      - The decision of the Indigenous community is that it isn't an issue. (Not everyone at the table interpreted the Indigenous statement that way.)
      - they're Indigenous not going to change regardless of general synod. Changing the canon is the white colonialists telling the indigenous that they are wrong again. There may be changes stating that traditional stances on marriage are not in conflict with the new rules. The Arctic would lose a lot of congregations. In other parts they don't want to leave but they don't want to be told that their position is substandard.
      - this doesn't have to be the hill that we die on.
      - second reading does not have to be identical to the first. Could remove the bishop clause. Could say that it is allowed to hold or teach traditional views of marriage.
      - Melbourne just tabled the motion as the least worst option.

- I'd rather see a different motion that proposes another type of relationship. But that would probably not pass; proponents see it as a social justice issue. Similar to how we handle divorce.
  - Needs to be some flexibility. So many cultures in our church.
- What do we need to do to best enable ourselves to sustain and nourish good relationships, after General Synod makes its decision?
  - need to have conversations afterwards.
  - transparency is critical.
  - there is damage in relationships between dioceses on this issue.
  - Need to ask, what does it mean to be a community?
  - We're past the point of trying to convince people to be on one side or the other.
  - Don't run GS in a way that raises people's suspicions and makes them distrustful. Primate's sermon wasn't helpful. Only presentation was by a committee in favour of it; shut out the other side.
  - there are people who will say that we have talked about this enough; make a decision.
  - Indigenous groups were really hurt at last GS.
  - Do we have to have open mikes at GS?
  - Do the Indigenous people have a method for reaching hard decisions?
    - yes, you sit in a circle. Everybody can talk. Everybody can listen. Talk until they get to the point that they reach a decision that everybody can live with.
    - Listen and vote. Don't debate.

## **Marriage Canon 21**

### **Replies to Questions**

**Q. What would you want to say to General Synod as we approach the 2<sup>nd</sup> Reading of the marriage canon.**

1. Please don't deal with this legislatively, find another way.

The impression is that there has been a manipulation of the process therefore there is a lack of trust. It is hard to engage. A fairer process would have enabled greater involvement.

Like to say we are on a journey and we have to trust that everyone is trying to be faithful. If we can live together in love and respect on the journey God will lead us into a greater understanding on a number of things. A Via Media approach is an Anglican approach there needs to be room for everyone.

Keep your mind open. Don't let your judgement get in the way. Do not make it something that is out of spite or darkness, choose the light in a way that enables others to understand.

Jesus said a house divided against itself will not stand. We are a house divided the Primate has said that. Do we need to be a house divided against itself or can we recognize the difference but be willing to be together.

Be prayerfully attentive to whether this is a move of the Holy Spirit, or not, and to be guarded against a political, ecclesiastical, personal agenda or preferment.

We have not yet come to a decision as a church as to the difference between Sin and Sacrament in terms of sexual behaviour. The process of reconciling this needs to

Both sides experiencing a no vote at General Synod is in itself a word to the church.

Perhaps a third way option of celebrating a relationship.

The rainbow is a symbol of diversity and yet we try to make marriage to be the same. Liturgies to celebrate the difference of the marital union

**What do we need to do, to best enable ourselves to sustain and nourish good relationships after General Synod makes its decision.**

We have to accept the decision and live through it

The government has a loyal opposition. There has to be space for a loyal opposition irrespective of which way the vote goes

There may be things that may emerge that will enable a new way of understanding

We need to listen to what Jesus is saying and loving our neighbour as ourselves and to love as he loved us. We have to go forth in love and forgiveness.

This is an impossible question to answer because it depends on the outcome.

If the decision is opposite to the way I would like or believe. I will not leave this beloved church. I would pledge to stay so long as our church will accept me.

[synod@anglicanyeg.org](mailto:synod@anglicanyeg.org)

1.What would you want to say to General Synod as we approach the second one adding of the marriage canon amendment in 2019?

What measures will be taken to ensure the safety of the whole of the ACC. I fear a witch hunt against those with a traditional understanding of marriage.

I have a hard time wrapping my head around this within the context of historic Christian faith.

I am sad, and feel hurt, and unheard, as someone having received the Church's teaching on marriage. I am feeling the sadness over the breakdown of relationships, both within our local church, Canadian church, and global churches.

I pray that there will be no "victory party", regardless of the outcome.

That the indigenous voices would be heard and valued.

Why are we having a second reading if we have accepted the opinion that this is unnecessary? If the primate and the chancellor have given permission and said there is no restriction in our current cano, why are we changing this?

We need to be more cautious with the care of people's souls and the unity of the church?

The leadership of the church needs a way of defining what unites us, I don't think we have done this in a long time: like the Apostles Creed; Jesus as Lord and Saviour; or, one Lord, one faith, one baptism.

2.What do we need to do, to best enable ourselves to sustain and nourish good relationships, after General Synod makes its decision?

Honestly examine our motives.

It may be helpful to describe what happened and examine how it happened. We have played chicken with this for 50 years.

We need to ensure that there is room for everyone.

We need to stop using the 'there' and 'not there yet' language, as if one perspective is a particularly enlightened/informed position that everyone needs to will get to.

Ensure that the traditional teaching of the understanding of marriage between one man and one women is orthodox and that it is a viable, defensible and reasonable theological understanding.

Continue teaching about a Jesus

We need to speak for ourselves and listen to each other.

Needs to be a high value put on honesty and charity.

We need to take our opinions more lightly.



**Council of General Synod**  
**Marriage Canon: Report Back**

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**From:** "The Ven. Terry Leer" <[amdath@telus.net](mailto:amdath@telus.net)>  
**Date:** Monday, March 13, 2017 at 2:33 PM  
**To:** Michael Thompson <[mthompson@national.anglican.ca](mailto:mthompson@national.anglican.ca)>  
**Cc:** "Lawton, Fraser" <[bpath@telusplanet.net](mailto:bpath@telusplanet.net)>  
**Subject:** C003 advance information

Dear Michael,

Please find attached

- an outline for the diocesan conversations we conducted prior to General Synod 2016,
- the thematic Bible Study created by the then Very Rev. Dr. Iain Luke to support parish reflections on marriage, and
- that same Bible Study with the passages printed in the text so as to streamline the process and enable individuals to more easily reflect on the study.

We have as well notes and some transcripts from the regional gatherings based on the first item above, but I don't think that will be of much value in your context.

I am sending this out in Fraser's absence. Please do not hesitate to contact me if you wish further input or information.

Terry

**The Venerable Canon Terry Leer,  
Archdeacon for Mission Development  
The Anglican Diocese of Athabasca  
*Go, get out, get going therefore and make  
disciples of all nations...***

Outline: **The Diocese of Athabasca Prepares for General Synod 2016**  
To: Fraser Lawton, Iain Luke, Danielle McKenzie  
From: Terry Leer  
Date: November 5, 2015                      Latest revision: November 6, 2015

1. The diocesan staff agreed that there should be a series of guided conversations in preparation for General Synod 2016. The process will focus on the following.
    - 1.1. Stage one: theological reflection on the nature of the Church, on our theology of marriage, and on the role of scripture, tradition, reason and inspiration in our theological reflection.
    - 1.2. Stage two: the history of the same gender issue in the Anglican Church of Canada, examining the core issues within the discussion, exploring the relationship between Church and society, outlining the possible repercussions of any legislative action by the Church.
    - 1.3. Stage three: parish-based discussions and conversations using resources supplied by the diocese.
    - 1.4. Stage four: intentional and explicit training for the General Synod delegates.
    - 1.5. Stage five: follow-up conversations after General Synod 2016.

## 2. Stage one: the Church.

Central to this conversation will be the following questions.

- 2.1. What is the Church? How does Scripture define the Church?
  - 2.2. How does the Church reflect on its own nature, ministry and relationship with society?
  - 2.3. How does the Church relate to society? What is justice? What is relevance? Does relevance matter? Does society provide leadership to the Church or does the Church provide leadership to society?
  - 2.4. What does it mean to be welcoming with respect to our choices? What is the difference between “welcome” and “approval”, between “integrity” and “tolerance”?
  - 2.5. What authority do we give to Scripture and the Church and how is that authority perceived by society?
  - 2.6. What do we actually believe with respect to the tradition (intellectual, theological, spiritual) of the Church?
  - 2.7. How do we assess our own abilities to make judgements and to use reason to chart our future?
  - 2.8. Can divine inspiration be objectively assessed? How is inspiration to be evaluated or discerned?
  - 2.9. All of the above are intimately linked to discipleship formation and mission development.

3. Stage two: the issues created by GS 2013 Resolution C003.

Central to this conversation will be the following questions.

- 3.1. What is marriage as viewed by Canadian society? What is marriage as historically understood within the Anglican Church?
- 3.2. What is the history of the discussion within the Anglican Church of Canada? What are the current positions and statements of the diocese?
- 3.3. How is unity within the Body of Christ to be understood and expressed? What does unity say about our ecclesiology?
- 3.4. Since relationships are fundamental to our proclamation and experience of the gospel, how are we to maintain and strengthen relationships throughout this process?
- 3.5. What does the report of the Commission on the Marriage Canon actually say and what does it mean?

4. Stage three: parish-based discussions and conversations using resources supplied by the diocese.

Central to this conversation will be the following questions.

- 4.1. How are we as parishes to encourage the free exchange of opinions and theologies without judgment and censure?
- 4.2. How are we to use these situations to strengthen both our fellowship in Christ and our proclamation of the gospel?
- 4.3. How can we best study and interpret the Report of the Commission on the Marriage Canon?

5. Stage four: intentional and explicit training for the General Synod delegates.

Central to this conversation will be the following questions.

- 5.1. What are the best ways of using the Rules of Order and the legislative practices of the General Synod? How are we to have the greatest and most effective impact on the debate?
- 5.2. How are we to cope with and reflect upon the passions of those with whom we disagree?

6. Stage five: follow-up conversations after General Synod 2016.

Central to this conversation will be the following questions.

- 6.1. How do we now understand the Church as a community of faith and the tool of God in the world?
- 6.2. How does the decision of the General Synod affect our ability to proclaim the gospel in word and deed?
- 6.3. What are our next steps in continuing the conversation?

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## Readings: A Thematic Bible Study on Marriage

### I. Creation, gender and marriage

*Genesis 1:26-28*

Then God said, 'Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth.'

So God created humankind in his image,  
in the image of God he created them;  
male and female he created them.

God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.'

*Genesis 2:18-25*

Then the Lord God said, 'It is not good that the man should be alone; I will make him a helper as his partner.' So out of the ground the Lord God formed every animal of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called each living creature, that was its name. The man gave names to all cattle, and to the birds of the air, and to every animal of the field; but for the man there was not found a helper as his partner. So the Lord God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs and closed up its place with flesh. And the rib that the Lord God had taken from the man he made into a woman and brought her to the man. Then the man said,

'This at last is bone of my bones  
and flesh of my flesh;  
this one shall be called Woman,  
for out of Man this one was taken.'

Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh. And the man and his wife were both naked, and were not ashamed.

*Mark 10:6-9*

But from the beginning of creation, "God made them male and female." "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.'

### Discuss:

1. What does the creation of "male and female" say about human nature?
2. What role does marriage have in expressing this feature of human nature?

-Scripture passages: Bible Study on Marriage-

3. What does it mean that human beings are created male and female “in the image of God”?

## II. Symbol and sacrament of relationship with God

*Ephesians 5:25-33*

Husbands, love your wives, just as Christ loved the church and gave himself up for her, in order to make her holy by cleansing her with the washing of water by the word, so as to present the church to himself in splendour, without a spot or wrinkle or anything of the kind—yes, so that she may be holy and without blemish. In the same way, husbands should love their wives as they do their own bodies. He who loves his wife loves himself. For no one ever hates his own body, but he nourishes and tenderly cares for it, just as Christ does for the church, because we are members of his body. ‘For this reason a man will leave his father and mother and be joined to his wife, and the two will become one flesh.’ This is a great mystery, and I am applying it to Christ and the church. Each of you, however, should love his wife as himself, and a wife should respect her husband.

*Revelation 19:6-9*

Then I heard what seemed to be the voice of a great multitude, like the sound of many waters and like the sound of mighty thunder-peals, crying out,

‘Hallelujah!

For the Lord our God

the Almighty reigns.

Let us rejoice and exult

and give him the glory,

for the marriage of the Lamb has come,

and his bride has made herself ready;

to her it has been granted to be clothed

with fine linen, bright and pure’—

for the fine linen is the righteous deeds of the saints.

And the angel said to me, ‘Write this: Blessed are those who are invited to the marriage supper of the Lamb.’ And he said to me, ‘These are true words of God.’

*Exodus 34:12-16*

Take care not to make a covenant with the inhabitants of the land to which you are going, or it will become a snare among you. You shall tear down their altars, break their pillars, and cut down their sacred poles(for you shall worship no other god, because the Lord, whose name is Jealous, is a jealous God). You shall not make a covenant with the inhabitants of the land, for when they prostitute themselves to their gods and sacrifice to their gods, someone among them will invite you, and you will eat of the sacrifice. And you will take wives from among their daughters for your sons, and their daughters who prostitute themselves to their gods will make your sons also prostitute themselves to their gods.

-Scripture passages: Bible Study on Marriage-

*Hosea 2:16-20*

On that day, says the Lord, you will call me, 'My husband', and no longer will you call me, 'My Baal'. For I will remove the names of the Baals from her mouth, and they shall be mentioned by name no more. I will make for you a covenant on that day with the wild animals, the birds of the air, and the creeping things of the ground; and I will abolish the bow, the sword, and war from the land; and I will make you lie down in safety. And I will take you for my wife for ever; I will take you for my wife in righteousness and in justice, in steadfast love, and in mercy. I will take you for my wife in faithfulness; and you shall know the Lord.

**Discuss:**

1. What does marriage illustrate about the relationship of God with God's people?
2. How does our contemporary view of the relationship between the sexes (men and women) affect the way we read these passages?
3. If marriage reflects something of the relationship between God and God's people, what does that change in our understanding of what marriage is, and how it works?

**III. Bringing children into the world**

*Genesis 1:28*

God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.'

*Genesis 28:1-4*

Then Isaac called Jacob and blessed him, and charged him, 'You shall not marry one of the Canaanite women. Go at once to Paddan-aram to the house of Bethuel, your mother's father; and take as wife from there one of the daughters of Laban, your mother's brother. May God Almighty bless you and make you fruitful and numerous, that you may become a company of peoples. May he give to you the blessing of Abraham, to you and to your offspring with you, so that you may take possession of the land where you now live as an alien—land that God gave to Abraham.'

*Deuteronomy 25:5-10*

When brothers reside together, and one of them dies and has no son, the wife of the deceased shall not be married outside the family to a stranger. Her husband's brother shall go in to her, taking her in marriage, and performing the duty of a husband's brother to her, and the firstborn whom she bears shall succeed to the name of the deceased brother, so that his name may not be blotted out of Israel. But if the man has no desire to marry his brother's widow, then his brother's widow shall go up to the elders at the gate and say, 'My husband's brother refuses to perpetuate his brother's name in Israel; he will not perform the duty of a husband's brother to me.' Then the elders of his town shall summon him and speak to him. If he persists, saying, 'I have no desire to marry her', then his brother's wife shall go up to him in

-Scripture passages: Bible Study on Marriage-

the presence of the elders, pull his sandal off his foot, spit in his face, and declare, ‘This is what is done to the man who does not build up his brother’s house.’ Throughout Israel his family shall be known as ‘the house of him whose sandal was pulled off.’

*1 Samuel 1:3-11*

Now this man used to go up year by year from his town to worship and to sacrifice to the Lord of hosts at Shiloh, where the two sons of Eli, Hophni and Phinehas, were priests of the Lord. On the day when Elkanah sacrificed, he would give portions to his wife Peninnah and to all her sons and daughters; but to Hannah he gave a double portion, because he loved her, though the Lord had closed her womb. Her rival used to provoke her severely, to irritate her, because the Lord had closed her womb. So it went on year after year; as often as she went up to the house of the Lord, she used to provoke her. Therefore Hannah wept and would not eat. Her husband Elkanah said to her, ‘Hannah, why do you weep? Why do you not eat? Why is your heart sad? Am I not more to you than ten sons?’

After they had eaten and drunk at Shiloh, Hannah rose and presented herself before the Lord. Now Eli the priest was sitting on the seat beside the doorpost of the temple of the Lord. She was deeply distressed and prayed to the Lord, and wept bitterly. She made this vow: ‘O Lord of hosts, if only you will look on the misery of your servant, and remember me, and not forget your servant, but will give to your servant a male child, then I will set him before you as a nazirite until the day of his death. He shall drink neither wine nor intoxicants, and no razor shall touch his head.’

*Psalm 127:3-5*

Sons are indeed a heritage from the Lord,  
the fruit of the womb a reward.  
Like arrows in the hand of a warrior  
are the sons of one’s youth.  
Happy is the man who has  
his quiver full of them.  
He shall not be put to shame  
when he speaks with his enemies in the gate.

*Isaiah 56:3-5*

Do not let the foreigner joined to the Lord say,  
‘The Lord will surely separate me from his people’;  
and do not let the eunuch say,  
‘I am just a dry tree.’  
For thus says the Lord:  
To the eunuchs who keep my sabbaths,  
who choose the things that please me  
and hold fast my covenant,  
I will give, in my house and within my walls,

-Scripture passages: Bible Study on Marriage-

a monument and a name  
better than sons and daughters;  
I will give them an everlasting name  
that shall not be cut off.

**Discuss:**

1. According to these passages, why is it so important to have children?
2. What does the capacity to bear new life say about human nature as created by God?
3. How do we see this differently in a world which has already been “filled and subdued”?

**IV. Celebrating human love**

*Psalm 45*

My heart overflows with a goodly theme;  
I address my verses to the king;  
my tongue is like the pen of a ready scribe.

You are the most handsome of men;  
grace is poured upon your lips;  
therefore God has blessed you for ever.

Gird your sword on your thigh, O mighty one,  
in your glory and majesty.

In your majesty ride on victoriously  
for the cause of truth and to defend the right;  
let your right hand teach you dread deeds.

Your arrows are sharp  
in the heart of the king's enemies;  
the peoples fall under you.

Your throne, O God, endures for ever and ever.  
Your royal sceptre is a sceptre of equity;  
you love righteousness and hate wickedness.

Therefore God, your God, has anointed you  
with the oil of gladness beyond your companions;  
your robes are all fragrant with myrrh and aloes and cassia.

From ivory palaces stringed instruments make you glad;  
daughters of kings are among your ladies of honour;  
at your right hand stands the queen in gold of Ophir.

Hear, O daughter, consider and incline your ear;  
forget your people and your father's house,

-Scripture passages: Bible Study on Marriage-

and the king will desire your beauty.  
Since he is your lord, bow to him;  
the people of Tyre will seek your favour with gifts,  
the richest of the people with all kinds of wealth.

The princess is decked in her chamber with gold-woven robes;  
in many-coloured robes she is led to the king;  
behind her the virgins, her companions, follow.  
With joy and gladness they are led along  
as they enter the palace of the king.

In the place of ancestors you, O king, shall have sons;  
you will make them princes in all the earth.  
I will cause your name to be celebrated in all generations;  
therefore the peoples will praise you for ever and ever.

*Song of Solomon 2:3-13 and 8:6-7*

As an apple tree among the trees of the wood,  
so is my beloved among young men.

With great delight I sat in his shadow,  
and his fruit was sweet to my taste.

He brought me to the banqueting house,  
and his intention towards me was love.

Sustain me with raisins,  
refresh me with apples;  
for I am faint with love.

O that his left hand were under my head,  
and that his right hand embraced me!

I adjure you, O daughters of Jerusalem,

by the gazelles or the wild does:

do not stir up or awaken love  
until it is ready!

The voice of my beloved!

Look, he comes,  
leaping upon the mountains,  
bounding over the hills.

My beloved is like a gazelle  
or a young stag.

Look, there he stands  
behind our wall,  
gazing in at the windows,

-Scripture passages: Bible Study on Marriage-

looking through the lattice.  
My beloved speaks and says to me:  
'Arise, my love, my fair one,  
    and come away;  
for now the winter is past,  
    the rain is over and gone.  
The flowers appear on the earth;  
    the time of singing has come,  
and the voice of the turtle-dove  
    is heard in our land.  
The fig tree puts forth its figs,  
    and the vines are in blossom;  
they give forth fragrance.  
Arise, my love, my fair one,  
    and come away.

...

Set me as a seal upon your heart,  
    as a seal upon your arm;  
for love is strong as death,  
    passion fierce as the grave.  
Its flashes are flashes of fire,  
    a raging flame.  
Many waters cannot quench love,  
    neither can floods drown it.  
If one offered for love  
    all the wealth of one's house,  
it would be utterly scorned.

#### *John 2:1-12*

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. Jesus and his disciples had also been invited to the wedding. When the wine gave out, the mother of Jesus said to him, 'They have no wine.' And Jesus said to her, 'Woman, what concern is that to you and to me? My hour has not yet come.' His mother said to the servants, 'Do whatever he tells you.' Now standing there were six stone water-jars for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, 'Fill the jars with water.' And they filled them up to the brim. He said to them, 'Now draw some out, and take it to the chief steward.' So they took it. When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom and said to him, 'Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the

-Scripture passages: Bible Study on Marriage-

good wine until now.' Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.

After this he went down to Capernaum with his mother, his brothers, and his disciples; and they remained there for a few days.

#### Discuss:

1. What (if anything) do these depictions of human marriage and intimacy say about God?
2. These passages show human love, grounded in physical intimacy, in a positive light. Can you think of Biblical passages or stories which show it more negatively?
3. Should a faith community celebrate loving relationships, and if so, how and why?

#### V. Getting it wrong

*Genesis 3:16-19*

To the woman he said,

'I will greatly increase your pangs in childbearing;  
in pain you shall bring forth children,  
yet your desire shall be for your husband,  
and he shall rule over you.'

To the man he said,

'Because you have listened to the voice of your wife,  
and have eaten of the tree  
about which I commanded you,  
"You shall not eat of it",  
cursed is the ground because of you;  
in toil you shall eat of it all the days of your life;  
thorns and thistles it shall bring forth for you;  
and you shall eat the plants of the field.'

By the sweat of your face

you shall eat bread

until you return to the ground,

for out of it you were taken;

you are dust,

and to dust you shall return.'

*Deuteronomy 24:1-4*

Suppose a man enters into marriage with a woman, but she does not please him because he finds something objectionable about her, and so he writes her a certificate of divorce, puts it in her hand, and sends her out of his house; she then leaves his house and goes off to become another man's wife. Then suppose the second man dislikes her, writes her a bill of divorce, puts it in her hand, and sends her out of his house (or the second man who married her

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dies); her first husband, who sent her away, is not permitted to take her again to be his wife after she has been defiled; for that would be abhorrent to the Lord, and you shall not bring guilt on the land that the Lord your God is giving you as a possession.

### *1 Kings 11:1-4*

King Solomon loved many foreign women along with the daughter of Pharaoh: Moabite, Ammonite, Edomite, Sidonian, and Hittite women, from the nations concerning which the Lord had said to the Israelites, ‘You shall not enter into marriage with them, neither shall they with you; for they will surely incline your heart to follow their gods.’ Solomon clung to these in love. Among his wives were seven hundred princesses and three hundred concubines; and his wives turned away his heart. For when Solomon was old, his wives turned away his heart after other gods; and his heart was not true to the Lord his God, as was the heart of his father David.

### *Matthew 5:27-32 and 19:7-9*

‘You have heard that it was said, “You shall not commit adultery.” But I say to you that everyone who looks at a woman with lust has already committed adultery with her in his heart. If your right eye causes you to sin, tear it out and throw it away; it is better for you to lose one of your members than for your whole body to be thrown into hell. And if your right hand causes you to sin, cut it off and throw it away; it is better for you to lose one of your members than for your whole body to go into hell.

‘It was also said, “Whoever divorces his wife, let him give her a certificate of divorce.” But I say to you that anyone who divorces his wife, except on the ground of unchastity, causes her to commit adultery; and whoever marries a divorced woman commits adultery.

...

They said to him, ‘Why then did Moses command us to give a certificate of dismissal and to divorce her?’ He said to them, ‘It was because you were so hard-hearted that Moses allowed you to divorce your wives, but at the beginning it was not so. And I say to you, whoever divorces his wife, except for unchastity, and marries another commits adultery.’

### **Discuss:**

1. What do these passages show about the human capacity to go wrong regarding marriage?
2. What does faith have to offer in the face of marriage breakdown and failures?
3. How do we think differently about these issues in an era of gender equality?

## **VI. Same-sex prohibitions**

### *Leviticus 18:22 and 20:13*

You shall not lie with a male as with a woman; it is an abomination.

-Scripture passages: Bible Study on Marriage-

...

If a man lies with a male as with a woman, both of them have committed an abomination; they shall be put to death; their blood is upon them.

#### *Romans 1:24-27*

Therefore God gave them up in the lusts of their hearts to impurity, to the degrading of their bodies among themselves, because they exchanged the truth about God for a lie and worshipped and served the creature rather than the Creator, who is blessed for ever! Amen. For this reason God gave them up to degrading passions. Their women exchanged natural intercourse for unnatural, and in the same way also the men, giving up natural intercourse with women, were consumed with passion for one another. Men committed shameless acts with men and received in their own persons the due penalty for their error.

#### *1 Corinthians 6:9-11*

Do you not know that wrongdoers will not inherit the kingdom of God? Do not be deceived! Fornicators, idolaters, adulterers, male prostitutes, sodomites, thieves, the greedy, drunkards, revilers, robbers—none of these will inherit the kingdom of God. And this is what some of you used to be. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

#### *Jude 5-7*

Now I desire to remind you, though you are fully informed, that the Lord, who once for all saved a people out of the land of Egypt, afterwards destroyed those who did not believe. And the angels who did not keep their own position, but left their proper dwelling, he has kept in eternal chains in deepest darkness for the judgement of the great day. Likewise, Sodom and Gomorrah and the surrounding cities, which, in the same manner as they, indulged in sexual immorality and pursued unnatural lust, serve as an example by undergoing a punishment of eternal fire.

#### **Discuss:**

1. In these passages, what are the rationales for repudiating same-sex activity?
2. Can you think of Biblical passages or stories which depict same-sex relationships more positively?
3. What (if anything) has changed in our world view, that leads us to view these passages differently?

## **VII. Alternatives and counter-themes**

#### *Ruth 1:11-17*

But Naomi said, 'Turn back, my daughters, why will you go with me? Do I still have sons in my womb that they may become your husbands? Turn back, my daughters, go your way, for

-Scripture passages: Bible Study on Marriage-

I am too old to have a husband. Even if I thought there was hope for me, even if I should have a husband tonight and bear sons, would you then wait until they were grown? Would you then refrain from marrying? No, my daughters, it has been far more bitter for me than for you, because the hand of the Lord has turned against me.' Then they wept aloud again. Orpah kissed her mother-in-law, but Ruth clung to her.

So she said, 'See, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law.' But Ruth said,

'Do not press me to leave you or to turn back from following you!  
Where you go, I will go; where you lodge, I will lodge;  
your people shall be my people, and your God my God.  
Where you die, I will die—there will I be buried.  
May the Lord do thus and so to me, and more as well,  
if even death parts me from you!'

*1 Samuel 18:1-4 and 2 Samuel 1:26*

When David had finished speaking to Saul, the soul of Jonathan was bound to the soul of David, and Jonathan loved him as his own soul. Saul took him that day and would not let him return to his father's house. Then Jonathan made a covenant with David, because he loved him as his own soul. Jonathan stripped himself of the robe that he was wearing, and gave it to David, and his armour, and even his sword and his bow and his belt.

...

I am distressed for you, my brother Jonathan;  
greatly beloved were you to me;  
your love to me was wonderful,  
passing the love of women.

*Matthew 19:10-12*

His disciples said to him, 'If such is the case of a man with his wife, it is better not to marry.' But he said to them, 'Not everyone can accept this teaching, but only those to whom it is given. For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by others, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. Let anyone accept this who can.'

*Luke 20:34-36*

Jesus said to them, 'Those who belong to this age marry and are given in marriage; but those who are considered worthy of a place in that age and in the resurrection from the dead neither marry nor are given in marriage. Indeed they cannot die any more, because they are like angels and are children of God, being children of the resurrection.'

*1 Corinthians 7:32-38*

I want you to be free from anxieties. The unmarried man is anxious about the affairs of the Lord, how to please the Lord; but the married man is anxious about the affairs of the world,

-Scripture passages: Bible Study on Marriage-

how to please his wife, and his interests are divided. And the unmarried woman and the virgin are anxious about the affairs of the Lord, so that they may be holy in body and spirit; but the married woman is anxious about the affairs of the world, how to please her husband. I say this for your own benefit, not to put any restraint upon you, but to promote good order and unhindered devotion to the Lord.

If anyone thinks that he is not behaving properly towards his fiancée, if his passions are strong, and so it has to be, let him marry as he wishes; it is no sin. Let them marry. But if someone stands firm in his resolve, being under no necessity but having his own desire under control, and has determined in his own mind to keep her as his fiancée, he will do well. So then, he who marries his fiancée does well; and he who refrains from marriage will do better.

#### **Discuss:**

1. What is the case to be made for celibacy as opposed to marriage?
2. What do the stories of Ruth and Naomi, Jonathan and David, say about the possibilities for human fulfilment in deep friendships?
3. What does the example and teaching of Jesus say about the centrality, or necessity, of erotic relationships for human flourishing?

#### **Concluding questions and feedback**

1. What surprises have you encountered in the biblical material on marriage?
2. What themes or passages have we missed?
3. How does this study affect the way you want to offer teaching and support to people in your parish – married, single, or in non-marital partnerships?
4. What are the highlights of this study for you, and what messages do you want to share?

## Diocese of Athabasca – Consideration of the Proposed change to Canon XXI

Though the proposed change to Canon XXI only came to the floor of General Synod in 2016, there have been a number of other resolutions, studies and proposals considered by General Synod over many years. At each stage, the meetings of the Synod of Athabasca, and at other diocesan conversations, has given these attention and consideration:

- 1994 synod – request for clarification on policy re ordination – bishop’s comments included note about expectations around sexuality in general, and not just same-sex
- 1997 synod – request to GS delegates to take stand against several “divisive” issues facing the church, including the promotion of same-sex relationships
- 2003 synod – affirmation of the way Archbishop Clarke had been handling the issues presenting re same-sex relationships, ordination, etc. Again, the attention was also turned to sexual relationships in general and the expectations of Christian living. There was a strong sense of the issue (i.e. same-sex blessings) being “pushed” on us and that there was a definite bias and agenda in the handling of the situations. The bishop’s charge noted the hurt caused by the unilateral actions of the Diocese of New Westminster and the subsequent injury to the family. At that time the issue was raised of parting ways with the government with regard to being marriage agents. He also noted that continuing stand of the vast majority of Anglicans in the world (Lambeth 1998) on traditional view of marriage. The Diocese of Athabasca expressed support for those who felt they had to withdraw from New Westminster as a result of the actions of its bishop.
- several resolutions were prepared for the 2003 and 2006 synods clearly endorsing the traditional stand with regard to marriage and sexuality and of commitment to the Communion
- Synod 2008 resolution:
  - The current doctrines of the Anglican Church regarding the blessing of same-sex unions as represented in the St. Michael’s Report and as contained in the Canon on Marriage of the Anglican Church of Canada (Canon XXI) be maintained and held in the Diocese of Athabasca until and unless at some time they are adjusted by the full and proper process as outlined in the Canons and the Declaration of Principles of the Anglican Church of Canada;
  - Full discussion of our hermeneutics be entered into, whereby we search for deeper understanding of our gospel call through scripture, reason and tradition;
  - We recognize all our members as full, inclusive, and complete members, subject in love to our doctrines and canons;
  - We call upon the entire Anglican Church of Canada to undertake a similar process in love.
- The 2008 synod had a fulsome report back from the 2007 General Synod and its grappling with same-sex blessings (including the difficult “flavour” of these and sometimes derogatory dismissal of those opposed)
- At a meeting of the Diocesan Synod in 2010, the following resolution was passed:
  - Be it resolved that:
    1. This synod endorse and accept the proposed Covenant for the Anglican Communion, in the form forwarded to the provinces for their consideration.
    2. We commit ourselves to the process of consultation and study proposed by General Synod, in order to understand more fully the implications of the Covenant for our shared life and mission.

- 3. A copy of this resolution be forwarded to the General Secretary of the General Synod.
- 4. Clause 1 of this motion be forwarded as a memorial to the Synod of the Province of Rupert's Land."

**Diocesan Engagement process post-General Synod 2013:**

- Each round of proposal to General Synod (recognition of relationships, SSB, Canon XXI change, etc.) have been brought before the people of the diocese
- In advance of 2016 General Synod, we decided to be very purposeful in our consultation/conversation, using a multi-step process:
  - To engage with people across the diocese to consider the question at hand in terms of theological thinking. To help, we presented information and held conversation around the topics of the use and authority of scripture, the place of "Tradition", the role of catholicity.
  - Parishes were asked to carry on conversations in light of these realities at the local level
  - Parishes were asked what resources were needed
  - A bible study was formatted and made available
  - A list of resources was distributed (including "This Holy Estate")
  - Parishes were asked to feed back the results of the discussions
- After GS2016, the executive council was asked what was needed to continue the conversation
  - A guest came to speak across the diocese concerning her experience as a same-sex attracted person and how the church may best minister
  - We held an "open mic" session at synod where people were given time to share their thoughts, feelings, etc.

The Diocese of Athabasca has intentionally engaged with the reports, arguments and issues through the last couple of decades with regard to the desire of some for same-sex blessings/marriage in the Anglican Church of Canada. We have consulted with one another, prayed and studied together while being mindful of the various positions and actions within Canada and the wider Communion. We feel as though we have no choice but to defend the position that reflects the traditional, scriptural, and majority position (in the Anglican Communion, catholic churches, other denominations) on human sexuality and marriage relationships. Though as Diocesan leadership we have taken this position, we are very much aware that many in our Diocese will not agree with the statements that follow. In this time of confusion, we remain committed to walking together as Christian people and we very much value the gifts and contributions of all who call our Diocese home.

The process that has brought the ACoC to this place, we feel, has often lacked the necessary signs and fruits of the Holy Spirit (Galatians 5:22,23). Many of our people who have participated in General Synods dealing with the discussions have felt the process to be biased, and even manipulative, aimed at achieving a predetermined outcome. The arguments in favour of same sex marriage have many sources, but thus far, they have failed to convince the broader Church that a large scale revision of the Scriptural understanding of Marriage is what the Spirit is asking of the Church. *This Holy Estate* provided a partial and truncated rationale for changing the canon, and in the process, it raised some dangerous questions about the unity of the Scriptural canon. Instead of seeking unity in the patient, prayerful and common reading of Scripture, we find ourselves hurtling toward a vote that could prematurely divide and wound our Church. We are grateful that some people have begun to express concern about the ramifications of the proposed changes to Canon XXI, but we can only hope and pray that this sense of caution will be sufficient to mend our brokenness.

While the discussion around same sex marriage has challenged us to think more deeply about the nature of marriage, relationships and the character of the Church, it has also produced discord and division. As a national Church, we have provoked ruptures and division within the Communion, and harmed our place within it. We have caused division and separation within Canada and we continue to interact with one another with an attitude of mutual suspicion. We have lost parishioners, parishes, clergy, and seen the emergence of variant Anglican denominations in North America. Despite the calls for inclusion and communion, it now seems that what was once the clear stand of the church on marriage and sexuality is now a barely tolerable artefact within the church.

Our Diocese has been blessed with clergy and parishioners from around the world who both enrich our common life and remind us that the western cultural mindset on human sexuality is a local phenomenon that is not accepted or affirmed globally within the communion. We are deeply concerned that the ACoC has not accepted the wider counsel of the communion, and the very specific requests from representative bodies to not move forward with this canonical change. If we have any hope of being catholic in the expression of our Christian faith, we believe it would be a mistake to dismiss and ignore the calls for restraint issued from the wider Church. While there are many contextual and local aspects to any Christian ministry that we might acknowledge, the communion has clearly told us that changing the traditional teaching on marriage is not a ‘contextual’ reality but one that belongs to the whole Church. Ignoring this counsel will do little to inspire holiness and sanctity in our Church.

The counsel of the communion is not merely a matter of its own opinion, but rests on the established doctrine of the Christian Church. This doctrine is not the “possession” of any particular part of the church. The ACoC cannot change Christian doctrine by virtue of a vote based on its own polity and opinion. However, a chance to the Canon on Marriage would indicate an intentional parting of ways from the rest of the Church Catholic, *rejecting* its doctrine.

Marriage, though unquestionably personal, is not merely the action of the couple. It is an expression of the life of the community that spans families and generations of people. The arguments to “change” marriage based on a celebration of personal love lacks the fullness of God’s purposes for marriage. Matrimony’s celebration of love is in what God has revealed in Himself, and in what He has designed marriage to be. Instead of pursuing what has become an increasingly irrelevant process (given the decisions in several dioceses to proceed with the practice of same-sex marriage before the canon is changed), we would suggest we have a much greater need to focus on receiving and engaging people, whatever their circumstance of life, such that they experience the love of God and know the power of the resurrection. We regret that ways in which this debate has wounded individuals and we are deeply aware of how our position on this matter may hurt and offend many people. In this respect, we can only pray and ask God to make us humble, faithful and gracious witnesses to the Gospel of Christ. While same-sex marriages will not be allowed in this diocese, we ask the Holy Spirit to enable us to be agents of God’s grace in our communities and in our world. As a Diocese and as a national and global communion, we pray that the Spirit will lead us into the unity and truth of Christ.



## FEEDBACK TO COGS RE. MARRIAGE CANON CHANGE DISCUSSIONS – DIOCESE OF FREDERICTON

### **Gathering of Diocesan Synod Delegates:**

On Saturday, September 16, 2016 a special gathering of diocesan synod delegates occurred to begin to engage in the study of same-sex marriage in preparation for General Synod 2019 as requested by the 2016 Meeting of General Synod.

The day included the Rev. Paul Jennings, a member of the Commission on the Marriage Canon, presenting the “This Holy Estate” document as well as an address by Bishop David Edwards focused on how we can “bear with one another” (Ephesians 4) and how God’s mission may continue to move forward.

Those gathered participated in small group listening circles as people shared their responses to the following questions.

- 1) How in light of the differing opinions on the subject of same-sex marriage and other divisive matters do we work towards Paul’s scriptural injunction (Ephesians 4) to “bear with one another”?
- 2) How, in the light of our diversity, do we ensure that God’s mission of making disciples continues to move forward?

### **Clergy Day:**

A clergy day took place on May 22, 2018 during which a discussion paper (see attached) was presented by Bishop Edwards. A time of discussion and clarification occurred followed by clergy participating in table discussion groups to respond to several questions. The questions, clarifications and recommendations shared during this time were used to plan and prepare for the town hall meetings held in during the fall.

1. What might the Diocese look like if we can walk together recognizing the deeply held conviction on each side of the debate, yet striving to work with eachother for the good of all?
2. What are the benefits for New Brunswick of having an Anglican Church firmly imbedded in our communities doing the work of the Gospel?
3. What are the Gospel truths we wish to communicate for the benefit of all? How will internal struggles impact this?
4. What might our Diocese look like if we have to divide on this issue?
5. What should the Bishop do (in the Fall of 2018) with the issue of Same-sex Marriage prior to our upcoming Diocesan Synod?

### **Town Hall Meetings:**

Nine town hall meetings occurred throughout the diocese during September and early October, 2018, ensuring that at least one took place in each of our seven archdeaconries. Diocesan synod delegates and substitutes were especially invited to participate as well as all members of the diocese.

A discussion paper was presented by Bishop Edwards (see attached) followed by a time of questions for clarification and comments. Those gathered worked in table groups to respond to the following questions:

- 1) What are the benefits for our province (of New Brunswick) of having an Anglican Church firmly embedded in our communities doing the work of the Gospel? What are the essential Gospel truths that we see as vital to the lives of people in the Province? What are the things we want to communicate for the benefit of all? How will internal struggles impact this?

- 2) What might the Diocese look like if we have to divide on this issue?
- 3) What might the Diocese look like if we can walk together recognizing the deeply held convictions on each side of the debate yet striving to work with each other for the good of all?
- 4) What things do you think that the Council of General Synod should take into account when considering this matter?**

The answers shared during the various town hall meetings for question 4 can be summarized as follows:

- a) More time and discussion is needed. A full consideration and discussion about human sexuality is needed. Many have not discussed the topic of human sexuality as a parish let alone that of same-sex marriage. We need to also hear and understand what our Indigenous brothers and sisters are sharing.
- b) A parliamentary procedure is not helpful. The process through which changes to the Marriage Canon are being made needs to be reconsidered. There must be another way to work through this issue. Many do not even understand what goes on at General Synod.
- c) Ramifications need to be fully considered as a decision to change or not to change the marriage canon will cause further division. Also, there is concern as to how this will be implemented if the marriage canon is changed, particularly there is great concern for the ministry of the cleric and the options available to each.
- d) Further clarity regarding scripture is needed.
- e) The Diocese is not monochrome on this issue though the majority would not be in favour of changing Canon 21.

#### **Diocesan Synod Motion:**

The following notice of motion was given for the November 3, 2018 Session of Diocesan Synod. (Note: The diocesan synod did not meet on November 3 as the Diocesan Council Executive decided it was inappropriate due to the illness of Janet Edwards, Bishop David's wife)

#### Motion 2018 – 10 – Unity

Moved that as Jesus prayed for the Church to be one, so the Synod of the Diocese of Fredericton commits itself to walk together, in the bonds of love and affection, recognizing diverse opinions on the matter of marriage of same-gendered couples in the church. We will care for one another and continue to strengthen our commitment to the proclamation of the Gospel and living and loving as Christ.

## **MARRIAGE CANON CHANGES – DISCUSSION DOCUMENT**

### **Introduction**

It goes without saying that this subject is very difficult for us to contemplate. There are numerous viewpoints, and emotions can become engaged quite quickly. The first thing to point out is the purpose lying before us is not to make general comment on human sexuality. The General Synod has not been asked to vote about the nature of same sex attraction per se.

Discussions have centred on the blessing and latterly marriage, of adults in committed same sex relationships. Some may see that as splitting hairs, but that is the reality and may be one of the reasons why we have arrived in our present situation. By this I mean that the Anglican Church of Canada has not set this debate against a broader canvass.

It is not a given that the change to the marriage Canon (21) will pass un-amended or at all in the three Houses of General Synod in 2019. Should it do so, as things stand, the national canon will come into force on January 1<sup>st</sup>, 2020. I imagine that Diocesan Synods will be asked to vote on the change during the Fall of 2019, though that is unclear. The Council of General Synod (COGS) has asked all Diocesan Synods to discuss the issue and provide feedback prior to the end of November 2018. As they have not provided a method to facilitate this, the most likely route to do so at present is via a Memorial, though this may change.

No matter which way the General Synod votes there will be discontent, because people on whichever side of the issue will be distressed if the result is not as they might have hoped. The purpose of this paper is not to rehearse the arguments around the issue of Same Sex Marriage; it is rather to raise the question of how we move forward together, no matter what happens at General Synod 2019.

As your bishop at this point I should make it clear that whatever the result of the 2019 General Synod vote I do not intend to lead this Diocese out of the Anglican Church of Canada. Some people may be surprised by this and others disappointed. It has always been my belief that schism is dangerous. After reflection around the words of Jesus in John 17, the thoughts of Cyprian; and Augustine of Hippo's actions and writings around the Donatist controversy, I have re-affirmed my position.

As many of you will know I have always had two major concerns during the years of this ongoing discussion: the Anglican Church's understanding of itself in regard to scripture, tradition and reason, and our place within the Anglican Communion.

I fully understand that for some the actions of the Anglican Church of Canada on this matter are felt to be schismatic. That being said, the general response of the Anglican Communion towards The Episcopal Church (TEC) and the Episcopal Church of Scotland (where same sex marriage in church is allowed), has not been to declare a schism. There have been

sanctions (primarily around participation in the Anglican Consultative Council and in ecumenical discussions), but not exclusion. Therefore, from a Communion viewpoint the two churches remain as full partners with the Archbishop of Canterbury as invitees to the 2020 Lambeth Conference and in the Primates' meetings.

Given this I imagine that if the Anglican Church of Canada revises its Marriage Canon in 2019 similar sanctions will be applied. This will mean that the Anglican Church of Canada is still regarded as the conduit for Canadian Anglicans into life of the Communion. Therefore, it will not be regarded as schismatic. My concern is to remain within the Communion to be supportive of those who need to be encouraged in this difficult period. I suggest that the biblical mandate is to stand with those in distress.

### **Unintended Consequences**

Having taken time to reflect on the passing of the first reading of the revised Canon 21 it occurred to me that there are issues of consequence which have arisen. Given previous decisions of the General Synod; and that the amendment has to pass by a two-thirds majority in each House over two consecutive Synods, a change of doctrine is implied. It is certainly the way in which things have been framed. This has several, what in discussion with the Primate and other bishops, appear to be unintended consequences. Those I have noted are as follows and centre on the oaths required of clergy:

- 1) an ordinand has to swear agreement with the doctrine of the Anglican Church of Canada,
- 2) a cleric changing parishes has to do likewise,
- 3) as does a bishop being consecrated.

In addition, if a person is elected as bishop, the bishops in the Provincial House of Bishops have to concur with the election for it to be confirmed. If the candidate has taught something contrary to the doctrine of the Anglican Church of Canada during the previous 5 years, this is one of the grounds upon which the Provincial House of Bishops may refuse concurrence. It appears that with the Canonical change, if a candidate for Episcopal office has spoken against Same Sex Marriage during the previous 5 years, then his/her election may not be accepted by the Provincial House.

What this does is illustrate the complexity we face in "walking together" beyond the 2019 vote. Having said that, there are significant discussions going on amongst our bishops to try to find ways of attaining the "highest level of communion" possible within the Anglican Church of Canada.

### **The Diocese of Fredericton**

Over the months since the General Synod of 2016 I have been taking the pulse of our Diocese on the issue of Same Sex Marriage in Church. People have asked me where I think we stand on the matter. The following is my opinion, and it is only an opinion. The first is

that there is a difference between clergy and laity. It is my belief that were we to vote in our Synod more than 50% +1 in the House of Laity would vote in favour of the change. I do not think that there would be the required 2/3rds majority in that House.

Amongst the clergy I do not think there is a simple majority for the change, that being said there are a number of clergy who would vote “yes”. I, as bishop, have to recognize that there are some who would vote for change who feel unable or are unwilling to state their position publicly, because of my “no” vote in 2016. I am genuinely sorry that they feel that way.

In thinking about this issue, we have to be mindful of the fact that we are part of a larger Church (the Anglican Church of Canada) and of a Worldwide Communion. Although we have no central magisterium, authority in the Communion is based upon what are known as the Bonds of Affection, namely:

- 1) the Archbishop of Canterbury;
- 2) the Lambeth Conference of Bishops (which last met in 2008 and is next scheduled for 2020);
- 3) the Anglican Consultative Council; and,
- 4) the Primates’ Meeting.

It is the latter which has met most frequently in recent years and the sanctions noted above have been imposed by this body. The ability of the Primates’ Meeting to impose sanctions has been called into question by some, though not resolved.

In addition, the Primates’ Meeting has always called for the Communion to “walk together” despite its differences. This is a continual request which also recognizes how difficult such a task is. In general they have managed to do this, in the sense that they continue to meet.

As I said earlier it seems to me if Canon 21 is passed “as is” on second reading by our 2019 General Synod the Anglican Church of Canada will become subject to the same sanctions as TEC and The Episcopal Church of Scotland (and possibly the Anglican Church in Aotearoa New Zealand and Polynesia, which recently passed Same sex Blessing legislation). It appears that our Primate, Fred, agrees with this judging from an interview with the Anglican Journal on October 12 2017. The consequence of all this is that if the Marriage Canon is amended by General Synod 2019, the Diocese of Fredericton will at some point in the future (presumably after the next Primates’ Meeting following the vote) become subject to the TEC Episcopal Church of Scotland sanctions.

## **The Worldwide Church**

One aspect of the debate which is easily forgotten is that of ecumenism. The desire for Church unity goes back to Jesus in John 17, but it found resonance at a very early stage with the Church Fathers. St. Cyprian wrote:

"Think not that you are thus maintaining the Gospel of Christ when you separate yourself from the flock of Christ".

This was a major theme for him.

The two largest denominations in the world are the various branches of Orthodoxy and Roman Catholicism. The Anglican Communion is in ecumenical dialogue with both, neither has made provision for Same Sex Marriage; and change on our part is likely to be viewed as impairing the conversations. This is presumably the reason why both TEC and the Episcopal Church of Scotland have been excluded from ecumenical bodies as part of the Primates' Meeting's response to their decision to allow Same Sex Marriage in church and/or clergy to officiate.

In Canada we have been in dialogue and now have a covenant relationship with the Evangelical Lutheran Church in Canada (ELCIC), which allows Same Sex Marriage. In addition, General Synod passed a motion in 2016 encouraging further dialogue with the United Church of Canada (UCC), which again allows Same Sex Marriages to be celebrated.

There are other denominations such as the Baptists and Wesleyans who are opposed to Same Sex Marriage, though as I understand it, the issue is being raised in their councils. At the local level the question will be how will other denominations relate to us on the ground should Canon 21 be amended?

## **The Church in Culture**

It is important to note that the Church does not exist in isolation from the culture around it. Throughout the centuries the Church has impacted culture and culture has done the same to the Church. One of the greatest contributions on this subject was made by the American theologian H. Richard Niebuhr in his 1951 book *Christ and Culture*. In recent years writers such as Stanley Hauerwas and William Willimon have argued that his model is too centred in Christendom and although I would agree with them, I think it is helpful for us in understanding how we have arrived where we are.

Niebuhr begins by saying that Christ is the one whom Christians accept as their authority.

*"Belief in (Christ) and loyalty to his cause involves men in the double movement from world to God and from God to world".*

What Niebuhr is suggesting is that the follower of Jesus is always at an interface between the Church and culture as the Church is made up of people it faces the same issue. In essence the matter is, which has the greater influence over the Church/individual, Christ or culture? Niebuhr suggested that there are three ways to view this, though number three is subdivided into three parts, therefore his thesis is often said to have 5 components.

The first category is *Christ Against Culture*. This is seen for example in monastic terms or in communities like the Amish. The theme is a loyalty to Christ which rejects culture and society.

Secondly, there is the *Christ of Culture*. There is a lack of tension here between the Church and the world, because Christ seen as the one who fulfils society's hopes and aspirations. Niebuhr cites Peter Abelard and many Protestant liberals in this category.

Thirdly, we have *Christ Above Culture* which Niebuhr sees as the main way in which the Church and culture have worked with each other through history. He argues that there are three aspects to this.

- a) *Synthesis*. Here there is a reliance on Christ and culture. God uses the best elements of culture to give people what they cannot achieve on their own. It links reason and revelation. Advocates cited are: Justin Martyr, Clement of Alexandria and Aquinas.
- b) *Christ and Culture in Paradox*. There is a constant conflict between God and humanity which crosses over into Christ and culture. Human depravity corrupts creation and culture, but God's grace and mercy are also present, mediating the effects. Niebuhr suggests the Apostle Paul, Luther and Kierkegaard represent this view.
- c) *Christ as Transformer of Culture*. Culture is under God's judgement and sovereign rule. Therefore, the Christian must work within culture to affirm what is good and seek the transformation of the corrupt. Niebuhr points to the work of Augustine, Calvin and F. D. Maurice in this regard.

It should be noted that Niebuhr does not regard any of these categories as wholly satisfactory, though he views *Christ of Culture* with the greatest scepticism. He says that no one should settle on one category for all time as there is always movement, both in the individual and the Church.

Recent critiques of Niebuhr have centred on the movement in western society from Christendom assumptions. The main aspect of this being the centrality of Christian thought within culture. The basis of the critique is that the decisions of society are more firmly based in secular humanism than derived from Christian ideals.

An example of this is the recent debate around what has traditionally been called euthanasia and is now more commonly known as Medical Assistance in Dying (MAiD). This argument has been characterized in terms of the individual's right to determine his/her time of death when faced by extreme suffering. The person requesting MAiD is seen in terms of being isolated from the broader concerns of society.

The issue with Niebuhr's categories is that he presumes that the world will have an interest in the voice of Christ and will in some ways give it preferred status, whereas this is no longer the case. It also leads to the question of whether engagement with the surrounding culture is something the Church should be doing. Is the Gospel message a potential "good"

in and for the wider culture or is it more prudent to accept that in the West the Church's day is past?

You may ask what does this have to do with Same Sex Marriage? In truth the shift in culture during the last fifty years has moved society into a place where the question of Same Sex Marriage has been brought onto the stage. It is possible to argue that its roots lie in the Reformation, if not before, where the self and its rights and freedoms began to be emphasized. It is interesting that the Church is now struggling to find its place in a culture it had a role in creating.

Lesslie Newbigin suggests that there is a further weakness with Niebuhr's thesis, its origins lie in the same Christendom assumptions outlined above, but it is quite distinct. Newbigin argues that it is not merely that the Church is uncertain as to its role within the culture, but also that because of being deeply embedded in a pseudo-Christian culture for so many centuries it has no tools to engage in dialogue.

Newbigin worked for many years in the Church of South India, latterly as a bishop, hence he was in a society where Christianity was not privileged. His observation was that in the West dialogue with others assumes there is a need for compromise, i.e., the need to come to a common mind or that one side has to win the argument. He goes on to suggest that this is a fruitless process, because on the one hand neither side is satisfied, or on the other, there is defeat and resentment.

In Newbigin's view dialogue does not begin by privileging either position, rather it is about listening, understanding and learning. The aim is not to change the other person's position, but neither is it to give ground on one's own. In the end there may be a shift in opinion, but that is not the purpose of the conversation.

The suggestion is that the interplay between people and ideas gives the Holy Spirit an opportunity to work, but the process has to be entered into in good faith. It also relies upon seeing a broader canvass than the issue(s) which may be the most contentious.

## **A Way Forward?**

Newbigin's idea was that this way of dialogue could be useful for the Church when addressing people of other faiths or our current culture. I have found that it is helpful in this regard. I wonder if it might be a helpful method in our discussions today and in the future.

Such a discussion begins with the things which unite us rather than those which divide. Rather than considering the whole of the ACoC or the Anglican Communion we begin with us.

**David Fredericton**

**22 May 2018**

On CANON XXI  
A paper in preparation for the Diocese of Fredericton Fall 2018 Town Halls  
by the Rt. Rev. David Edwards  
10 September 2018

The main purpose of the town halls is to help us to shape thoughts ready for the discussions at Diocesan Synod. The Council of General Synod (CoGS) has asked each diocese to make a response about the upcoming vote at General Synod concerning the proposed changes to Canon XXI (often known as the Marriage Canon).

The text of this Canon can be found on the Anglican Church of Canada website at [https://www.anglican.ca/wp-content/uploads/221\\_canon\\_XXI.pdf](https://www.anglican.ca/wp-content/uploads/221_canon_XXI.pdf)

The text of the amendment to Canon XXI passed at the 2016 General Synod, is as follows:

**General Synod 2016 Resolution - Resolution Number A051-R2 - Subject: Amendment to Canon XXI (On Marriage in the Church)**

**Moved by: The Ven. Harry Huskins Seconded by: Ms. Cynthia Haines-Turner**

**Be it resolved that this General Synod:**

**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 16 a) of the Regulations, substitute “the parties to the marriage” for “a man and a woman”;**

**(d) in section 17 b) 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.**

**Source: Submitted By: The Commission on the Marriage Canon**

**Does this motion contain within it any financial implications? Yes NO**

**EXPLANATORY NOTE/BACKGROUND PROCEDURE FOR ADOPTION (D) In accordance with section 11(c)(i) of the Declaration of Principles, an amendment to a Canon dealing with doctrine, worship or discipline must be approved by a two-thirds majority in each Order voting at two successive sessions of General Synod.**

It has been recommended that everyone read the report ***This Holy Estate*** which was prepared for the 2016 General Synod and is available on the website of the Anglican Church of Canada ([https://www.anglican.ca/wp-content/uploads/Marriage\\_Canon\\_REPORT\\_15Sept22.pdf](https://www.anglican.ca/wp-content/uploads/Marriage_Canon_REPORT_15Sept22.pdf)) as well as on our 2018 synod session page. (In asking you to read this, I would note that it is recognized, even by the authors, that the brief for the writing of the document was tightly circumscribed by the 2013 General Synod. Essentially the brief was to make a case for change in Canon XXI, with regard to same sex marriage. There were complicated reasons for this which arose on the floor of the 2013 Synod in Ottawa.)

As you are probably aware an initial vote about this matter was taken at the General Synod of 2016. The first reading was passed by a majority vote in all three Orders (laity, clergy and bishops) by the required two thirds majority in each. The same motion now moves to a second reading; again it needs a two thirds majority in each Order if it is to be enacted. The motion can be amended from the floor of Synod. It is far from clear whether the motion will be presented as is, in an amended form or not at all.

One of the important things to recognize during our discussions is that we are not being asked to discuss issues pertaining to the nature of human sexuality. The matter before the General Synod concerns marriage between those of the same gender.

It is important to remember that no matter which way any possible vote in 2019 goes, those who feel they have “lost” will experience hurt and upset. As with other occasions when this matter has arisen it is likely that people will conclude that they can no longer remain as part of the Anglican Church of Canada. This is extremely regrettable, but likely to be a sad reality.

A great deal of ink has been spilt on this issue and we have been unable to reach any kind of resolution. It is my observation that one of the main reasons for this is that each side in the debate begins in a different place, therefore resolution is difficult to obtain. The following is a generality, but I think is correct in essence. Those who would vote “Yes” for same sex marriage tend to begin from a human rights perspective, whereas the “No” voters begin with scripture and doctrine. People generally sit on a spectrum between these two points.

Neither group can easily see a justification for those in the other group beginning where they do. What it means in practice is that each tends to pass the other in discussion as though on a parallel track.

The difficulty is that no matter which side of the discussion a person is on these issues strike at deeply held beliefs, consequently peoples' emotions are quickly engaged, leading to a lack of understanding. For those who would say "No" to a change in Canon XXI, scripture has often been their guiding principle for decades; to step away from that, for them, is bound up with identity. It reduces the Word of God, calling into question a way of believing which has been definitive for them. On the other hand, those who would say "Yes" also see the issue as having to do with identity. To refuse the sacrament of marriage to someone who is same sex attracted is to deny their identity.

It is difficult for people to understand how an opposite view to theirs (their view being so basic to who they are) can be legitimate. Is it possible to accept a view that we disagree with as valid? In other words, on a matter like this can we say that we do not know enough to be definitive? Is it possible to live together within the tension?

We have managed to do this before and it has become such a commonplace that most of us do not know we are doing it. Back in the days of the Reformation one major factor which prevented the Protestants from coming together was the way in which they viewed what happened at the Eucharist. On one side there were the Calvinists led by Zwingli and later Calvin who believed the Lord's Supper was a memorial of the death of Christ. On the other hand, the Lutherans, led by Luther and later Melanchthon and Bucer, eventually concluded that although the substance of the bread and wine does not change (as in transubstantiation, the belief that the bread actually turns into the body of Christ and the wine his blood), the presence of Christ somehow enters the elements and feeds the soul of the recipient.

For several decades during the Protestant Reformation there were attempts to bring both sides together on this matter, with no success. During the early days of the Church of England it was decided that both views were acceptable. The High Church Party essentially believed in "real presence", while the Puritans were memorialists. Although in Canada we tend towards the "high church" view, there are many memorialists among us. On this issue, which was divisive 400 years ago we now live together. Who is right?

This argument was based around scriptural understanding. The questions ranged around what Jesus meant by the words he used at the Last Supper. Was he speaking literally, figuratively or saying something else entirely. There has been no resolution of this discussion. Those who hold opinions on this matter would cling to their position as being correct, but the Anglican Church has not been definitive. Can that be a way forward on the issue of same sex marriage in church?

As you might have gathered from this paper my purpose is to try to chart a way in which we can move forward together, emphasizing the imperatives of the Mission of God which has been given to the Church. I am deeply committed to this as I am to the authority of scripture. There is another element which also comes into play and has its roots in the words of Jesus. In John 17, Jesus prays for his future disciples, the Church down the ages, that we will be one. Additionally, many of the early church fathers, such as Cyprian, were determined to maintain unity.

The Anglican Communion has identified four “bonds of affection” which unite us. They have developed over the centuries as the church has become more diverse and moved away from its reliance on the Church of England. The first “bond” is the Archbishop of Canterbury. Secondly, the Lambeth Conference (a meeting of all the Bishops of the Communion approximately every 10 years). Thirdly, the Anglican Consultative Council (the only “bond” which includes a lay voice). Finally, the Primates’ Meeting (a meeting of the Primates from all the national provinces of the Anglican Communion).

During the current discussions within the Communion several churches have decided to allow same sex marriage in church. These include The Episcopal Church (TEC – USA), the Episcopal Church of Scotland and the Episcopal Church of Brazil. At present the former two have had sanctions imposed upon them by the Primates’ Meeting, namely they are no longer full participants in the Anglican Consultative Council and they cannot participate in ecumenical dialogue as representatives of the Communion. There has been no declaration of schism against these Provinces of the Communion by any of the “bonds of affection”. This may suggest that there is no intention of doing so, or it could be it is felt the time is not yet right.

On the other hand, there have been groups who have either left the Communion (they would perhaps argue that the Communion has left them) or set up alternative entities whilst remaining within the fold. An example of the latter would be the Global Anglican Futures Conference (GAFCON). Despite many tears in the fabric of the Communion, there are relatively few who have completely severed ties.

I know that some people are concerned about my personal position regarding our Diocese remaining as part of the Anglican Church of Canada. I want to make it absolutely clear that I will not lead the diocese out of the Anglican Church of Canada. There are several reasons for this. The first is my commitment to the Anglican Communion. My observation of the Communion’s reaction, so far, to those Provinces which have already decided to allow same sex marriage in church, is that they have not been excluded. I think there is little stomach across the Communion at present to make people leave. Additionally, those who leave of their own volition are not formally recognized by the Communion.

As I said earlier I think that schism is wrong. Therefore, if the only way to remain in the Communion is to be part of the Anglican Church of Canada, then that has to be the case.

In addition, I believe that the Communion forms a mutually supportive family of believers. For us to leave would mean that we would lose all of the benefits that come to us by being members. There are many Christians throughout the world who are helped by our presence in this body. The obvious example is our partnership with the Diocese of Ho.

I have been asked to comment on what I know of the views of other denominations on this matter. Of course, there are some such as the United Church who have already decided to go down this route. Others, notably the Roman Catholics, who show no real sign of movement. My discussions with leaders in the Protestant denominations suggest the issue is on most peoples’

radar in some way. Having walked the path within our Church, what I would say is that many denominations have moved on issues of human sexuality. By this I mean there has been some accommodation to those who are LGBTQI. Whether they will continue to walk this way I cannot tell; what I can say is that they have passed some of the milestones that the Anglican Church of Canada has in the past.

As a result of this we are faced with a basic question: Can we move forward together? As I said earlier, there will be some who are unable to stay and who they are is likely to depend upon how the possible vote in General Synod is resolved. It is a burden to me that no matter what the decision people will face hurt. Such a thing is antithetical to the role of the Church, which is to be a place of healing.

With all of this in mind I am hoping that we can look at a series of questions together at our Town Hall meetings during the early Fall.

What are the benefits for our Province (of New Brunswick) of having an Anglican Church firmly embedded in our communities doing the work of the Gospel? What are the essential Gospel truths that we see as vital to the lives of people in the Province? What are the things we want to communicate for the benefit of all? How will internal struggles impact this?

What might the Diocese look like if we have to divide on this issue?

What might the Diocese look like if we can walk together recognizing the deeply held convictions on each side of the debate yet striving to work with each other for the good of all?

What things do you think that the Council of General Synod should take into account when considering this matter?





# The Diocese of Huron

## CONSULTATION ON THE PROPOSED CHANGES TO THE MARRIAGE CANON

Report of the Marriage Canon Task Force

Submitted by

The Rt. Revd. Linda Nicholls, Bishop of Huron

&

The Marriage Canon Task Force

The Ven. Greg Jenkins

Canon Marilyn Malton

The Revd. Dr. Stephen McClatchie

October 2018

# Diocese of Huron Synod 2018

## Report of The Marriage Canon Task Force

### **Summary**

1. The Diocese of Huron and the Marriage Canon
2. The Deanery Conversations (Process and Summary)
3. What We Heard in the Deanery Conversations
4. What Will Happen at Huron Synod 2018

### Appendix A:

Details of What We Heard in the Deanery Conversations

### Appendix B:

Motion Passed by General Synod 2016

### **Web site:**

<http://diohuron.org/resources/>

[click on “Diocesan” and then on  
“Marriage Canon Task Force”]

### **1. The Diocese of Huron and the Marriage Canon**

In 2016, General Synod passed a resolution to change the Marriage Canon (Canon XXI, On Marriage in the Church) so it will apply to “all persons who are duly qualified by civil law to enter into marriage.” This resolution will only come into effect if passed by General Synod at a second reading (in 2019). Between the first (2016) and second (2019) reading, the resolution is to “be referred for consideration to diocesan and provincial synods.”

In response to the resolution of General Synod, the Bishop of Huron established a Marriage Canon Task Force (“MCTF”). The purpose of the MCTF is to develop and oversee a process for the Diocese of Huron to consider the proposed changes to the Marriage Canon, but not to vote on this matter. This process will allow the Diocese to send our considered opinions and concerns to General Synod. To this end, in consultation with our Bishop, the MCTF developed and distributed resources, facilitated

### ***Quotes from Deanery Participants:***

*We need to understand that we can walk together even if we don't agree.*

*If same sex marriage will be approved most probably I will stop any relationship with the Anglican Church.*

*If it doesn't pass, my pastoral work with all youth groups, and especially with LGBT youth in foster care, will become very difficult. It will be seen as the Church failing to honour their lives.*

*The Diocese of Huron has done ‘due diligence’; voices have been heard. “Be Not Afraid”*

*Regardless of the outcome there is a need for ways to assist in reconciliation.*

the consideration process, and collected, collated, and reported comments, questions, and concerns to the Bishop.

The members of the MCTF are:

- The Ven. Greg Jenkins
- Canon Marilyn Malton
- The Revd. Dr. Stephen McClatchie

For the Diocese of Huron, the consideration process began at Synod 2017 when members participated in break-out groups to discuss the following questions:

1. How does the motion to change the Marriage Canon challenge you or encourage you?
2. What do you need clarified to help you prepare your synod report to the parish (regarding the Diocesan process to consider the motion to change the Marriage Canon)?
3. Given that we have been asked to have this conversation, what would be helpful at the Deanery level?

Written responses from individual members of Synod were also sought and encouraged.

Bishop Linda gave a presentation on the Marriage Canon and, following a summary of feedback from the break-out groups, responded to questions that were raised. Her presentation and a summary of Synod participants' feedback is available on the Diocesan web site (see page 1).

In addition, the MCTF prepared and circulated a background paper before Synod that provided an introduction to the task; traced the history of the question of same-sex blessings and marriages in Canada, in the Anglican Church of Canada, and in the Diocese of Huron; and briefly summarised the situation in selected other provinces of the Anglican Communion.

This is also available on the web site. Following Synod 2017, a summary

### *Quotes from Deanery Participants:*

*I want General Synod to hear that every church, every person, would be praying earnestly about this and that every voice would be heard and respected. And that Truth would prevail.*

*Continue to get together to share and to listen as colleagues, as Parishes from both sides. Provide opportunities for this ministry.*

*I will need a deepening of faith in order to be pastoral to my colleagues or parishioners who are 'opposed' to sacramental inclusion. I hope there will be a 'support' group for me if the vote is 'no'.*

*The roller-coaster experience of the last General Synod vote has taught us how difficult dealing with the outcome will be, whatever it is. I believe this process is 'Spirit-Led, and I very much want a vote 'in favour'. I also know that there will be strong emotions at the parish level, so the need for pastoral resources to deal with 'emotion' is clear. We must find ways to stay together regardless of the outcome.*

*We don't restrict gay members of the Church from any other 'sacramental' opportunities, so why 'this' one?*

of the theological and scriptural issues around the proposed changes was prepared and posted on the Diocesan website.

## 2. The Deanery Conversations

Responding to what we heard at Synod 2017, the MCTF designed a series of Deanery Conversations that took place in Fall 2017 and Winter 2018 in order to take the pulse of the Diocese on the proposed changes to the Marriage Canon, provide opportunities for conversation, and receive comments and questions. Each Deanery, via the Regional Deans, was provided with resources and asked to organize two opportunities for a facilitated discussion of the following questions to occur: The Lenni Lenape Algonkian Iroquoin Council (LAIC) and Youth Synod were also invited to host gatherings and provide written submissions.

1. What questions do you have about the proposed changes to the Marriage Canon?
2. (a) How will the outcome of the vote at General Synod 2019 affect you?; and (b) What resources will you need from the Diocese if the motion passes or if it does not pass?
3. Based on what you have heard from each other, what do you most want General Synod to hear from the Diocese of Huron about the proposed changes to the Marriage Canon?

The MCTF provided a video to be shown at each gathering in order to introduce the process and summarize some of the principal issues about the proposed changes. The video was also posted on the Diocesan website.

This report provides a distillation and summary of the comments received from each gathering and individual written submissions. Every response, question, and suggestion, arranged by the themes used below in

### *Quotes from Deanery Participants:*

*Everyone wants Christ's love to be reflected in our Church. I don't like seeing people hurt –right or wrong. Afraid it will not be the last vote.*

*I am gay and belong to a GSA (Gay-Straight Alliance) at my high school. Many of its members have experienced insults and discrimination by 'Christians' and have come to expect disappointment from 'any' church. It will be extremely difficult to support my friends if it doesn't pass.*

*If it passes I will be joyful for friends who have felt alienated from their church because of children or grandchildren, or sisters or brothers who have been excluded from the marriage sacrament.*

*I don't think I could stay in a Church that would sanction same sex marriage.*

*How do we live together with such deep differences?*

*It may have an effect on a rural community more than an urban one. It may put the church under attack more. A small number of dissenters for either decision can have a big impact on a small congregation.*

Appendix A, has been provided to the Bishop's Office. This information will form the basis of a presentation by the MCTF at Huron Synod 2018.

### *Participation at Deanery Conversations*

| Deanery                | # Gatherings | # Clergy | # Laity | Total |
|------------------------|--------------|----------|---------|-------|
| Brant-Oxford / Norfolk | 1            | 10       | 2       | 12    |
| Delaware               | 2            | 3        | 22      | 25    |
| Kent                   | 2            | 5        | 16      | 21    |
| Essex                  | 2            | 18       | 30      | 48    |
| Huron/Perth            | 2            | 10       | 32      | 42    |
| Lambton                | 1            | 6        | 60      | 66    |
| London                 | 2            | 14       | 51      | 65    |
| Saugeens*              |              |          |         |       |
| Waterloo               | 2            | 12       | 26      | 38    |
| TOTAL                  | 14           | 78       | 239     | 317   |

\* The Saugeens gatherings, scheduled for November, were postponed to April owing to the unexpected death of The Revd. Chad Honneyman and the challenges of winter travel in the region.

### **3. What We Heard in the Deanery Conversations**

#### *Overview of Deanery Responses*

**There is significant fear and anxiety** expressed about the issue of changing the Marriage Canon in the Diocese of Huron and a strong desire for “clear communication,” sometimes even approaching a sense of “please tell us what to do.” Fear and anxiety about the unknown and discomfort with the uncertainty involved in this unfolding process appears to be shared among all participants.

- o Participants seem to be feeling ill-equipped for “fall out” after the 2019 vote; there is a desire for resources around conflict, reconciliation, and pastoral care.
- o There is a desire for “clear communication” before the 2019 vote: for example, statements, assurances, guidelines, tools, theological packages, Biblical packages/Bible studies, a simplified version of *This Holy Estate*, liturgies, paperwork, etc. in both print and web-based formats.
- o Many questions raised fall into the “**what if**” category, mostly centred on potential conflict:

#### *Quotes from Deanery Participants:*

*If this becomes doctrine does this allow people who believe the Bible literally to still be comfortable in the church?*

*If changes pass, will clergy opposed to same-sex marriage be obliged to refer couples to other priests or offer a blessing? Will there be a referral roster and protocol whereby a priest who will not marry same gendered couples will refer to an Anglican priest who will?*

*Will the passing of the changes create another kind of contentious issue whereby a parish seeking a new Rector may reject a candidate solely based on her/his stance on presiding at a same-gendered marriage?*

*In the matter of ‘conscience’, what about clergy who strongly support same gender marriage, but serve in a diocese whose Bishop does not permit the same? How will a ‘patchwork’ Anglican Church of Canada function?*

*Why is so much time being spent on this issue when Bishops and Clergy ultimately, can, of their own volition, choose to continue to segregate the LGBT community. There is a need for ‘standardization’.*

- What happens if, whichever way the vote goes, the priest and congregation have an opposing view to that of the bishop?
- If the changes do pass what will actually happen with regard to the conscience clause? There is confusion, anxiety, and mistrust about the conscience clause.
- There are concerns about a “patchwork” approach from diocese to diocese; sometimes this was expressed as a desire for “standardization.”

There is considerable **confusion about church governance/polity:**

- Many participants seem not to understand how decisions are made in the Church. More education is needed around the respective roles and responsibilities of bishops, clergy, laity, Diocesan Synods, and General Synod in the Anglican Church of Canada.
- Given the confusion among participants about the process of changing the Marriage Canon and who is actually involved in making this decision, it is sometimes difficult to know which bodies are being referenced in comments from participants, e.g., “the task force,” “the committee,” “Synod.”

There is **significant mistrust of the Church and of the Bishop on this issue:**

- This mistrust is reflected in comments such as, “We are being manipulated”; “Does our input matter?”; “Decision has already been made”; “Some voices are not being heard;” Why bother if the bishops can decide?, etc.
- Also, the majority of participants seem to feel that they are unlikely to get the resources needed from the Diocese or that that they do not need any Diocesan resources.

### ***Quotes from Deanery Participants:***

*What affect would this change have on relationships around the communion? Is this the right time?*

*Curious – what scripture change made it possible to get here. How can we support a church that goes against Sound Doctrine?*

*If Jesus’ teaching is about loving one another, why is it taking so long to change?*

*What, if any, diocesan resources will be ‘readily’ available, to enable caring for those who might feel hurt and/or angered by the outcome of the General Synod 2019 vote?*

*Will there still be room for conservatives in the church if this passes?*

*Is there protection for conscience of individual clergy and will this protection be guaranteed to continue?*

*I wasn’t aware there were resources –want Biblical passages for both sides. Want resources now –not after.*

*How can we be sure our opinions will be respected?*

There is a **tendency in the process to confuse having one's voice heard with getting the outcome one wants.**

- o It can be challenging to negotiate opportunities to voice opinions/desires and the collective discernment process of the church. The process itself was variously characterised as “too fast” or “too slow”.
- o Does having one’s opinion respected mean having it included in the report from our Diocese? Influencing the outcome of the vote at General Synod? Having influence after the vote?

Some participants’ understanding and use of Scripture sees a **conflict between “theology” and the certainty of what the Bible/God’s law has to say** about same-sex marriage.

### **There is a spectrum of responses to the possible effects of the 2019 vote.**

- o In response to the question about how the outcome will affect you, many participants did not think that the outcome would affect them personally, but they expressed an anticipated need for supports and resources especially in the area of pastoral care.
- o Understandably, responses focussed on emotions, depending on the outcome and one's position, of anticipated hurt/pain/unhappiness or happiness. Regardless of the outcome, there is a sense that there will be sadness, loss, hurt, and a need for pastoral care.
- o For some participants the outcome of the vote (either way) may result in them leaving the Anglican Church of Canada.

### **What do participants want General Synod to know?**

- o That there is a need throughout the process for love, respect, and walking tougher (including in the Anglican Communion and ecumenically). The process should include prayer and time for discernment.
- o Many participants wonder if there is another way/path/option, e.g. could the church get out of the “marriage business” altogether.
- o Some participants feel strongly that the time is right for a yes vote; others feel strongly that a no vote will always be the right decision.
- o Some participants do not believe that all voices will be heard; others are grateful for the engagement process.

#### **4. What Will Happen at Huron Synod 2018**

The MCTF will engage Synod 2018 with the report and a dialogue with Bishop Linda. There will not be a vote at Synod on the proposed changes to the Marriage Canon.

In addition, Synod will elect its clergy and lay representatives to General Synod 2019. These representatives will attend General Synod 2019 in Vancouver and vote on the proposed changes to the Marriage Canon (as well as other matters).

## Appendix A

### **Details of What We Heard in the Deanery Conversations:**

There were similar ideas voiced at the various Deanery gatherings. The following tables present these clusters of ideas organized into themes.

### *Question 1: What questions do you have about the proposed changes to the Marriage Canon?*

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**Theme:** Conscience Clause; conflicting views among various groups

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**Questions and Comments:**

- Why does it even exist? Still in effect?
  - Desire for assurances, concern about possible legal and employment ramifications (for clergy and for parish selection committees)
  - Clergy referral questions and concerns: obligatory? Roster and protocol for same? Set formula for refusing?
  - Differences between bishop and clergy: any option for clergy who differ from bishop?
  - Differences between congregations and clergy
  - Can laity object to a marriage?
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**Theme:** Bishops being able to support or not support, opt-in or opt-out of, changes to the Marriage Canon

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**Questions and Comments:**

- If the bishop says no/is not supportive of changes: is it a question of obedience for clergy? any option for clergy? Disciplinary implications? Referral to other dioceses? What happens when new bishop elected with different view?
  - If the bishop says yes/is supportive of changes: are we compelled to agree? If bishop says yes regardless of vote, how can s/he discipline a priest? What happens to a bishop who proceeds regardless of vote?
  - Why are we spending so much time on the issue when bishops (and priests) can decide to segregate LGBT community?
-

**Theme:** Desire for “standardization”/concerns about a lack of “standardization”

**Questions and Comments:**

- In matter of conscience, what about clergy who strongly support same-sex marriage but serve in a diocese whose bishop does not permit the same? How will a 'patchwork' Anglican Church of Canada function?

**Theme:** Implications for local congregations

**Questions and Comments:**

- what happens if bishop/priest are willing but parish unwilling
- who decides? Pastoral implications at parish level? Creation of another contentious issue between priest and people?
- If local church disagrees with decision of General Synod, will they lose the church building?
- Room for “local option”?

**Theme:** Unity/division at various levels

**Questions and Comments:**

- How will the Church address these divisions?
- Concerns about Anglican Church of Canada, Anglican Communion, international relationships
- Concerns about congregational splits
- Concern about relations with other denominations, positive and negative

**Theme:** Marriage liturgy/blessing/preparation

**Questions and Comments:**

- What will the liturgy be like? Same as current marriage rite (concern about redefinition of a sacrament) or separate (conflicting views about the advisability of this)
- Will (the same) marriage preparation be required?

**Theme:** Role of scripture in decision-making

**Questions and Comments:**

- How do we decide without clear guidance from scripture? What did Jesus teach about marriage and same-sex? Do we have sufficient scriptural warrant to change? Has God's law changed in other areas also?

**Theme:** Understanding/teaching/doctrine about marriage

**Questions and Comments:**

- Will the Anglican definition of marriage differ from the rest of society? What of scriptural teaching that marriage is between a man and a woman? What is theological basis for/against change? Will integrity of church be undermined?
- Why not use a different term?

**Theme:** Process/decision-making process

**Questions and Comments:**

- What happens if the General Synod vote is no? Third-vote tie breaker? Time limit for debate?
- What contingency plans are there for amendments (e.g. to conscience clause) at General Synod?
- Are conservative Christians represented? Will Diocese of Huron allow conservatives to attend General Synod?
- Too fast/too slow
- On what basis has the bishop even allowed this discussion?
- If other dioceses/parishes not engaged in this process, how can we confident in 2019 decision?
- After the vote, hope that it is not left to individual parish vestry to pass motions
- If we say no will the question be brought again to weary us all

**Theme:** Why does it need to change?

**Questions and Comments:**

- Why now? What is the motivation?

**Theme:** Input – does it matter?

**Questions and Comments:**

- How can we be sure our opinions will be respected? How important is my opinion? Will both views in Huron be represented at General Synod?
- Will this discussion make a difference? Will it have weight?
- This is just another attempt to persuade me to your point of view; we are being manipulated.

**Theme:** Why is it taking so long?

**Questions and Comments:**

- Why wait until 2020 for implementation?

**Theme:** Pastoral concerns

**Questions and Comments:**

- Is there any recourse for couples who are denied?
- Will a same-sex couple have a “second class” marriage if they move to a diocese that does not approve?
- Need for diocesan resources regardless of outcome

**Theme:** Possibility of church getting out of “marriage business”

**Questions and Comments:**

- What would this look like? Should only provide “blessings” to the already civilly married.

**Theme:** Other

- Any implication for ability to be ordained?
- What about transgender and questioning individuals?

*Question 2 (a): How will the outcome of the vote at General Synod 2019 affect you?*

**Theme:** Hurt/pain/unhappiness if the vote is “no”

**Questions and Comments:**

- Disappointed and depressed; sad (personally and about hurt feelings caused); distressed; devastated; embarrassment (church making a wrong turn, hypocritical)
- How explain to LGBT friends, community, parishioners, many of whom expect disappointment from “any” church
- Church needs to lead by example: concern about pastoral implications
- Currently in discernment process for ordination and will rule it out if this does not pass
- I know that it will pass some day

**Theme:** Hurt/pain/unhappiness if the vote is “yes”

**Questions and Comments:**

- Disappointed and sad
- My heart is broken; this is so wrong

**Theme:** Hurt/pain/unhappiness if the vote goes either way

**Questions and Comments:**

- Sadness/loss over whoever is the “losing side” (people disenfranchised); lot of hurt; pain for all; distressing; need for healing
- How walk with both sides?
- Distracting

**Theme:** Happiness if vote is “yes”

**Questions and Comments:**

- Joy; pride; relief; full support of decision
- Positive personal implications: acceptance of friends/relatives; clergy able to marry friends/relatives; I can get married in church

**Theme:** Happiness if vote is “no”

**Questions and Comments:**

- OK, supportive; not overjoyed

**Theme:** Leave/stay & unity/disunity if vote is “yes”

- Will leave/stop any relationship with Anglican Church of Canada
- Have to assess whether to stay
- I think I could stay; I will probably come around to it but I will probably be dead; I will stay, but wonder what marriage is now
- Disruptive to parish life; disappointment in being out of sync with rest of Anglican world

**Theme:** Leave/stay & unity/disunity if vote is “no”

**Questions and Comments:**

- Devastated to the point of leaving the church
- Will stay
- Will prove the church is unaccepting

**Theme:** Leave/stay & unity/disunity if vote goes either way

**Questions and Comments:**

- Sad that this could tear the church apart
- Why is this the deal breaker?
- Is already having an effect: people are leaving
- How do we live together with such deep differences?
- Lots of explaining will be required
- Regardless, will work toward unity and not division
- Do I have a future in church as a parent of young children; is there a place for me?

**Theme:** View of Marriage if vote is “yes”

**Questions and Comments:**

- Will no longer see weddings as a sacrament or any different than a blessing
- Church needs to get out of marriage business

**Theme:** Impact, or not, on church/congregation

**Questions and Comments:**

- May have more impact in rural areas; will affect dynamic of church family
- Small number of dissenters for either decision can have big impact on small congregation
- Where is the voice of the congregation?

**Theme:** Impact on view of Diocese of Huron if vote is “yes”

**Questions and Comments:**

- Will lose faith in leadership and level of respect for bishops
- Will be difficult to support diocesan projects

**Theme:** Concerns about place for conservatives if vote is “yes”

**Questions and Comments:**

- Will there still be room for conservatives in the church? Is there room for difference?

**Theme:** Desire for Change

**Questions and Comments:**

- Want to celebrate all relationships; we need to catch up with the times

**Theme:** Views on LTBTQ2

**Questions and Comments:**

- Do I need to accept lifestyle? Can I love them as people and reject same-sex marriage?
- Sympathy for the community and wish that it could be accommodated in different fashion

**Theme:** Other, if vote is “no”

**Questions and Comments:**

- How long before it is raised again and pushed through?
- Will question spiritual integrity of church?
- What do “welcome,” “inclusivity,” and “non-judgemental” look like now?

**Theme:** Other, if vote is “yes”

- I refuse to believe it’s a done deal, I don’t agree with it; my faith is being tested; I worry about the future of the ACC
- The church and world is evolving; a yes seems obvious and progressive
- I am new to the church and this causes me great conflict but hearing others being supportive; a desire for a positive vote is very encouraging

**Theme:** Other, if vote is either way

**Questions and Comments:**

- Church can move on to other issues
- No matter what, the Spirit will determine the outcome
- What can we do if we do not agree?

**Question 2 (b): *What resources will you need from the Diocese if the motion passes or if it does not pass?***

**Theme:** Healing/reconciliation/conflict management and resolution/counselling/pastoral care

**Questions and Comments:**

- Needed regardless of outcome; special needs for clergy (support)
- Time
- Continued conversations in this format (safe)
- Encouragement, not judgement
- Education/explanation
- Safe place/opportunity to deal with anger and sadness
- Any First Nations models that could help?

**Theme:** Clear communication

**Questions and Comments:**

- Needed before 2019: make web site resources easier to find; clarity: existing resources feel ambiguous; copies of *This Holy Estate* to parishes
- Timely announcement of result and clarity of next steps by bishop; consistency

**Theme:** Guidelines, including on conscience clause

**Questions and Comments:**

- Specific for clergy; general for laity
- Clear outline of expectations and implementation (or not)
- Written assurance by bishop about conscience clause
- Specific instructions for parish selection committees

**Theme:** Theological information

**Questions and Comments:**

- Scriptural and theological focus; not biological
- Biblical foundation for both sides; bible study tools
- Explanation of theological rationale, regardless of outcome

**Theme:** Prayer/Discernment

**Questions and Comments:**

- For clergy and laity
- Resources to assist with extra prayer, discerning the leading of the Spirit

**Theme:** Liturgies/Marriage Preparation

**Questions and Comments:**

- Liturgy needed before the change happens; clear liturgy with clear guidance
- Resources for marriage preparation
- Strong leadership and support, prayerful and mindful of the Gospel and not on finances

*Question 3. Based on what you have heard from each other, what do you most want General Synod to hear from the Diocese of Huron about the proposed changes to the Marriage Canon?*

**Theme:** Need for love/inclusivity/respect – some overlap with need for reconciliation, walking together

**Questions and Comments:**

- Loving disagreement; look at loving core values of church; love and kindness trumps all
- Need to follow Jesus and love everyone, including our enemies; are we Christian if we do not? Must practice what we preach.
- We're all God's children and everyone deserves to be happy
- Look to what we have in common rather than on our differences; respect all views/voices

**Theme:** Need for reconciliation/walking together – *some overlap with need for love/inclusivity/respect*

**Questions and Comments:**

- A plan needs to be in place before the vote
- Listen to one another; hear people's stories and pain
- Focus on fact that Christ came not to condemn but to save and apply to both sides
- We need to understand that we can walk together even if we do not agree

**Theme:** Is/will be division – *overlap with first two*

- Are we prepared? A big split is coming; we are going to lose people. How will we come back together?
- We are concerned about the union of the Anglican Communion
- Desire to avoid parallel Anglican bodies

**Theme:** Yes, move ahead

**Questions and Comments:**

- We want the change; very much in favour
- Have been talking a long time; get on with it
- I believe that a majority of people want it to go ahead
- We need to be on the side of the oppressed, not the oppressors; we want an inclusive church
- We are all one in Christ

**Theme:** No, do not move ahead

**Questions and Comments:**

- Please do not do this; do not change the Word of God; God will not be able to bless the church if this passes
- The church does not need to follow the way of the world
- If it passes, will there be a church to go to? This will damage our church
- Process should be steeped in prayer

**Theme:** Input – does it matter?

- Our input has no import
- Will both sides be given equal weight? Will there be justice for everyone's point of view
- Are the No voices being heard? Rural voices? Indigenous voices? Youth?

**Theme:** Process/timing

**Questions and Comments:**

- What happens if the General Synod vote is No?

**Theme:** Perception that awareness is low in parishes

**Questions and Comments:**

- Congregations don't know enough
- Need to raise awareness at parish level

**Theme:** Other

**Questions and Comments:**

- Are there lessons to be learned from the processes around the remarriage of divorced people and/or the ordination of women?

## Appendix B

Motion Passed by General Synod 2016

General Synod Resolution A051 (as amended and carried)

Be it resolved that this General Synod:

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 of the marriage” for the “husband and wife”;
  - (c) in section 16 a) of the Regulations, substitute “the parties to the marriage” for “a man and woman”;
  - (d) in section 17 b) of the Regulations, substitute “the parties of 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.

## Addendum to the Report of the Marriage Canon Task Force

### **Report on the Discussions at the Diocese of Huron Synod 2018**

#### **1. What Happened at Huron Synod 2018**

Following a year of deanery-level conversations, the Synod of the Diocese of Huron came together to review and discuss the Report of the Marriage Canon Task Force. After prayer and a brief presentation of the Report by the Task Force, the Bishop of Huron and the Primate of the Anglican Church engaged in a moderated question-and-answer session on issues derived from the Report: on what will happen if the vote is yes or no; on its implication for clergy and congregations; on the impact of the decision on our ecumenical and international relationships; and on living together, or not, after the decision.<sup>1</sup>

Synod members were then asked to provide written feedback on the Report (which had been distributed in the Synod Circular) and on the presentation and session with the Bishop and Archbishop that had just occurred. They were specifically asked to indicate whether or not their views were represented in the Report.

After recording their individual comments, members then moved into table discussions on practical next steps for the Diocese to take as well as on what additional resources might be needed. This information was also collected on the same form.

The feedback forms were collected and reviewed by the MCTF who presented a summary of them the next day (see below). Bishop Linda then responded to a number of points made and outlined the immediate next steps for the Diocese of Huron.

#### **2. Feedback from Huron Synod 2018 Members**

- A sizeable majority of members of Synod both in favour of and opposed to the change felt that their views were reflected in the Report of the Marriage Canon Task Force.
  - For every ten people who said that the report reflected their views, one did not and wished to see changes. In some cases, that was because there was a hope that the Report would have a clear conclusion or make firm recommendations, which was not its purpose.
  - Some felt that the views of those who attended the deanery gatherings were not proportionally representative of the views across the diocese or that some people did not feel that it was safe to attend.
- Synod members were encouraged by the prayerful and pastoral process used to develop and consider the Report as well as by its thoughtful, frank, and sensitive presentation.

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<sup>1</sup> Video excerpts of this session and discussion guides prepared by the MCTF for use in parishes are available on the Diocese of Huron web site at <http://diohuron.org/resources> [click on “Diocesan” and then on “Marriage Canon Task Force”].

- They were encouraged by the sense that both sides have had a voice in the discussion, that the bishop has truly been listening, that the tone of the conversation has shifted over the past year, and that the final decision will be honoured regardless of the outcome.
- Some members expressed concern that minority views will not be represented by the Diocese's delegates to General Synod (and, by extension, concern about the way that decisions are made in the Anglican Church).
- Other members noted that the decision has a different kind of impact and potential pain for the LGBTQ community. To see it as a theological issue only can seem to justify hatred and bigotry.
- Some members felt that the process did not engage enough with scripture, or theology, or social justice questions, or power analysis.
- There is a strong desire in Huron to continue to walk together regardless of the outcome, which we recognize will be painful and emotional either way.
  - There is a clear statement that courtesy and tolerance must go both ways.
  - There is a strong desire for the continued careful use of language so that no person or position is diminished or rejected (e.g., “moving forward” seems to suggest that the opposite is backwards).
  - The notion that two faithful theological streams of thought on marriage already exist in the Church and will continue to exist regardless of the outcome at General Synod 2019 seemed to resonate strongly with Synod delegates.
- There was strong appreciation of and considerable compassion expressed for the Primate and for our Bishop as they guide the Church in its discernment on the issue.

### **3. Summary of the Diocese of Huron Synod's Consideration of the Proposed Changes to the Marriage Canon**

The Diocese of Huron engaged in a year-long consideration process, at two consecutive synods, and at deanery gatherings open to all.

The process:

- confirmed that we are not of one mind about the proposed changes;
- identified a number of issues and concerns;
- hosted gatherings and provided resources to respond to concerns;
- resulted in a report the overwhelming majority of synod members felt reflected their views.



## **MEMORIAL TO GENERAL SYNOD 2019**

### **DIOCESE OF MONTREAL**

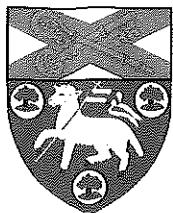
“This Synod, being broadly in support of the proposed changes to the marriage canon, memorializes General Synod with regard to Resolution No A051-R2, that the Diocese of Montreal, meeting in Synod, June 2018, finds the principles of declaring the marriage canon to apply “to all persons who are duly qualified by civil law to enter into marriage” to be problematic, in that it ties us to impossible-to-predict changes in Canadian law, rather than to theological principles determined by the Church itself.”



## **Diocese of Niagara Video**

[youtu.be/w\\_X-jSjehPY](https://youtu.be/w_X-jSjehPY)





## Diocese of Nova Scotia & Prince Edward Island

1340 Cathedral Lane, Halifax, Nova Scotia B3H 2Z1

902-420-0717 (phone); 902-425-0717 (fax)

[office@nspeidiocese.ca](mailto:office@nspeidiocese.ca) (email); [www.nspeidiocese.ca](http://www.nspeidiocese.ca) (website)

*The Right Reverend Ron Cutler, Diocesan Bishop*

October 13 2017

The Ven. Dr. Michael Thompson

General Secretary

The Anglican Church of Canada

80 Hayden Street

Toronto, ON

M4Y 3G2

Dear Michael,

This letter constitutes the formal response of the Synod of the Diocese of Nova Scotia and Prince Edward Island to the request by the General Synod to "consider" the proposed change to General Synod Canon 21 (On Marriage).

Our diocesan synod met for its regularly scheduled session, from May 25-27 2017.

- Prior to the synod, members had been asked to read the report of the Commission on the Marriage Canon. Regional gatherings of synod delegates allowed an opportunity for members to ask questions regarding the process that had been followed leading up to the General Synod in the summer of 2016.
- The entire first evening of the agenda at our Diocesan Synod was given to the consideration of the change to the canon.
- I began the consideration by giving an overview of the process leading up to the General Synod meeting, the process at the meeting, the outcome of the vote and the requirement that each diocesan and provincial synod consider the change before the next meeting of the General Synod in 2019. I noted that our next regularly scheduled Synod would take place at the end of May 2019 and that this was too late to give feedback to the General Synod.
- Our diocese is fortunate to have two members of the Commission on the Marriage Canon exercising ministry here: The Rev. Dr. Paul Friesen and the Rev. Paul Jennings. Both addressed the Synod giving insights into important parts of that work.
- Following their presentation, they were 'interviewed' on the stage. Both were asked a number of questions to bring additional clarity to the work of the Commission and the impact of the proposed change to the canon.
- At this point the members of Synod were presented with three questions for discussions in their table groups (The 285 members were seated at 39 tables)
- The three questions were: 1) What makes you hopeful about the proposed change to the Canon on Marriage? Personally? In your Parish? 2) What makes you anxious about the proposed change to the Canon on Marriage? Personally? In your Parish? 3) Are you in favour of providing

a pastoral response to same sex couples seeking to be married in the Church in this Diocese before a second vote on the change to the Marriage Canon?

- The members were given an hour for discussion and provided with the “Group Norms” that were used at General Synod. I asked that comments be recorded and that if there was a consensus at the table that this also be recorded.
- In response: 35 table groups were hopeful about the proposed change, 4 were not. Despite the overall hopefulness, the groups expressed a number of sources of anxiety, ranging from concern that the change might not receive the second required passage at General Synod in 2019, to concerns about relationships within the Anglican Church of Canada, with indigenous communities of Anglicans and with global partners.
- On the last question, where I had asked for advice to me about whether to authorize a rite for same sex marriage in the interim period, the synod was pretty well split: 14 tables encouraging me to provide such a rite, 12 tables saying I should wait and 9 tables unable to come to a consensus.

The outcome of the presentation and discussion at our Synod with respect to the changes in General Synod Canon 21 was mostly positive, both in terms of the respect that was evident in the table conversations and the overall tone of the notes from those conversations.

This was not a vote on the proposed change to General Synod Canon 21, I specifically did not want a vote at our Diocesan Synod. “Hopefulness” cannot be directly translated as endorsement of the proposed change yet it would seem to be clear to me that the majority of our synod delegates feel positive about the proposed change.

Sincerely,



The Most Rev. Ron Cutler  
Archbishop of Nova Scotia and Prince Edward Island

The Incorporated Synod of the  
**Diocese of Ontario**

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The Anglican Church of Canada - L'Eglise anglicane du Canada

***The Venerable Wayne A. Varley  
Archdeacon of Ministry and Program***

November 8, 2018

The Venerable Dr. Michael Thompson  
General Secretary  
The Anglican Church of Canada  
80 Hayden Street  
Toronto, ON  
M4Y 3G2

Dear Michael,

On behalf of Bishop Michael Oulton, the clergy and laity of the Diocese of Ontario I am pleased to send to you all of the material prepared by members of the Diocese of Ontario in respect of the proposed changes to Canon 21 and to fulfill the request of Resolution A054 of the General Synod 2016 in preparation for General Synod 2019 second reading.

The Bishop appointed a Steering Committee and they facilitated our consideration of the proposed changes to the Marriage Canon. Individuals, parishes and other interested parties participated. For example, there was a clergy day held in February 2018 facilitated by Bishop Linda Nicholls to consider This Holy Estate. Bishop Oulton and Reverend Dr. Bill Morrow led three archdeaconry meetings in April 2018 that addressed the process for consideration as well as unpacking the biblical rationale of This Holy Estate. The Bishop required of the clergy, at a minimum, that they discuss the proposed changes with their parish's lay representatives to Synod in preparation for the session of diocesan Synod occurring November 1 to 3, 2018. It was during Synod that we heard three presentations from Reverend Dr. Christopher Brittain who addressed the worldwide Anglican Communion treatment of the issue; Dr. Sylvia Keesmaat presenting the biblical rationale in favour of changing the Marriage Canon to accommodate same-sex relationships; and Reverend Dr. Glen Taylor presenting the biblical rationale opposing making changes to the Marriage Canon to accommodate same-sex relationships.

Synod's consideration culminated with a non-binding straw poll to determine where our Diocese might stand on the proposed change to Canon 21 (the result is included with this material) and the approval of a resolution to memorialize the General Synod with our input.

Faithfully yours,



Venerable Wayne Varley

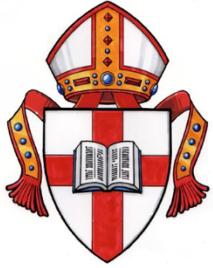
## Some Themes that Emerged from the Break-Out Groups at Synod

William Morrow

1. Whatever the decisions—keep talking.
2. There must be a resolution not to discriminate, to see people as people.
3. A number of concerns were raised about the hurt that will be caused, whatever the decision.
4. Discussion groups varied in their character, some were mainly composed of those who opposed a change, others mainly composed of those who favoured it.
5. There were expressions of weariness with the debate and sadness that so much energy has been spent on this issue.
6. A spirit of generosity often prevailed.
7. The discussion of concrete steps was somewhat stymied because an answer depends on the decisions made at the next general synod.
8. The role of scriptural authority was raised.
9. A need for pastoral care and support, particularly for clergy, was identified.
10. How the decision might affect commitment to the Church and the current structure of Synod; some resolving to maintain them while others suggesting that change may be necessary.

In my summary remarks to Synod, I emphasized the following points:

- It was easier to address the question of personal investment than the one about concrete steps after the decision, as the final outcome of General Synod 2019 is not known.
- It was obvious that maintaining relationships was extremely important; everyone was committed to the Church, although that commitment was expressed in different ways.
- A spirit of graciousness characterized these conversations.
- That observation led to reiterating what was expressed by many groups: whatever happens conversation has to be ongoing, we need to keep talking to one another.



# DIOCESE OF ONTARIO

## The Anglican Church of Canada

### Canon 21

#### A response to General Synod in the form of a Memorial Resolution

**Engaging discussion**, within the Diocese of Ontario, on *This Holy Estate* gave consideration to resolution A051-R2, as passed on first reading at General Synod 2016, and which will be placed before General Synod 2019 for second reading.

**Challenging us** was how to balance the requirements placed upon the Diocese in two areas. **First**, from a governance perspective, calling for the ‘consideration’ of Resolution A051 following the first reading and **second** to respond to the resolution of General Synod calling for *This Holy Estate* to be considered at all levels of the Church.

**A Consultation Steering Committee** was formed by Bishop Michael Oulton in September 2017. Members of this Steering Committee included: Rev. Dr. William Morrow, Rev. Lisa Chisholm-Smith, Mr. Andrew Innes, Rev. John VanStone, Mrs. Anne Patterson, Mrs. Haroldine Neil-Burchert, Rev. Canon Dr. Barbara Robinson, The Very Rev. Don Davidson and Archdeacon Wayne Varley as Staff Support.

**Our mandate:** To focus on the referral from General Synod of Resolution A051-R2 amending Canon 21 (Marriage Canon). According to the Declaration of Principles of General Synod, canonical amendments:

*Shall require to be passed by a two-thirds majority in each Order voting at two successive sessions of the General Synod, the Canons and alterations proposed having been referred for consideration to diocesan and provincial synods, following the first approval of the General Synod.*

The work of the Steering Committee from September 2017 to the meeting of Diocesan Synod November 1-3, 2018 was directed toward facilitating the consideration of A051. The Report of the Commission on the Marriage Canon *This Holy Estate* and the study guide accompanying it was the focal point of engaging discussion and consultation within the Diocese. To accomplish this the committee sought to encourage as broad an engagement as possible with the report throughout this time by encouraging forums at the deanery, clericus, parish and individual levels. Other groups and organizations, both formal and informal, also were encouraged and engaged in discussions. All of these reports and submissions can be found at <http://ontario.anglican.ca/wp/canon-21-steering-committee/>

**The Diocese of Ontario Synod** devoted the morning of November 2<sup>nd</sup> to hear three presentations from: Reverend Dr. Christopher Brittain focussing on the Anglican Communion; Dr. Sylvia Keesmaat presenting the biblical rationale in favour of changing the Marriage Canon to accommodate same-sex relationships; and Reverend Dr. Glen Taylor presenting the biblical rationale opposing a change to the Marriage Canon.

**Questions** and comments from delegates on the presentations were received in written form until noon and were responded to by the appropriate presenter after reconvening for the afternoon session.

We then broke into small **breakout groups** to respond to two questions:

- 1. What do you have personally invested in the outcome of the vote?**
- 2. Regardless of the outcome, what concrete actions can we take so that the Diocese of Ontario models walking together with different perspectives on this issue after GS2019?**

A **non-binding straw poll** was taken to determine where our diocese might stand on the proposed change to the Marriage Canon.

**General Synod 2016 passed Resolution A054 on first reading declaring that Canon 21 (on Marriage in the Church) applies to all persons who are duly qualified by civil law to enter into marriage.**

**Regarding this proposed change to the Marriage Canon,**

I am,

In Agreement: \_\_\_\_\_ 107 \_\_\_\_\_

In Disagreement: \_\_\_\_\_ 43 \_\_\_\_\_

Undecided: \_\_\_\_\_ 13 \_\_\_\_\_

The afternoon session of Synod concluded with the passing of the following **resolution**:

Be it resolved that the Synod of the Diocese of Ontario, meeting November 1 to 3, 2018, memorialize the General Synod of the Anglican Church of Canada to receive all of the material prepared by members of the Diocese in respect of the proposed changes to Canon 21 and to fulfill the request of Resolution A054 of the General Synod 2016 in preparation for General Synod 2019 second reading.

Moved by: Anne Patterson

Seconded by: Dean Don Davidson

CARRIED

Respectfully submitted,

## **MEMORIAL TO GENERAL SYNOD 2019**

### **DIOCESE OF QU'APPELLE**

"The Diocese of Qu'Appelle, through a process of several, prayerful and respectful, regional and diocesan consultations believes that the Spirit is leading us to call upon the General Synod of the Anglican Church of Canada to be cognizant of the following when considering second reading of the proposed amendment to Canon 21:

- As a diocese we are not of one mind on the proposed change to the marriage canon.
- The bishop of Qu'Appelle has informed the diocese that irrespective of the decision at General Synod the diocese will meet in the fall of 2020 before considering a diocesan response to the discussion about same sex marriage
- We need to maintain the autonomy of the Church with clear separation from the State while still being cognizant that civil law reflects society and we must be prepared to respond to changing norms
- Given that each diocesan bishop can determine how the amendment is implemented provision must be made to minister to those who move from a diocese which accepts and celebrates same-sex marriage to one which does not.
- The unity of the Church is important. Attention needs to be paid to preventing, as much as possible, division within our own Church as well as ecumenically
- Consideration be given to the possibility of writing a completely different canon rather than amending this one
- We need to avoid a 'winner/loser' mentality-focusing instead on seeking the guidance of the Spirit.
- Voting needs to be transparent and carefully conducted, results need to be clearly communicated, pastoral care and support to all delegates must be provided for all whatever the result.
- It is important to ensure that all voices- such as the LGBTQ2S, Indigenous, traditionalist, ecumenical-are heard with respect
- It is important to ensure all voices are heard and the strongest scriptural, theological, and philosophical arguments be shared on both sides of the issue
- Good communication is critical so high quality multi-media resources and a carefully thought out delivery plan are essential
- Prayerful discernment, respectful listening, and loving mutual support must be the hallmarks of our decision-making process"

## **Message to Synod**

Report to Synod, November 3, 2018

### **Background Information**

Based on directives from the Bishop, the Diocesan Council, and the Executive Committee, a consultation process was developed to facilitate conversation in each archdeaconry prior to the special diocesan synod, November 3, 2018. The process consisted of a one-time event which began with Bible study and included a historical background piece, presentation of the actual proposed amendment, a conversation circle in that causes concern, the question "What do we want to say to diocesan synod?" and identification of resources needed to continue the conversation as mandated by the Bishop in his pastoral letter. Approximately 100 people from about 20 congregations took part in the regional consultations. Most participants felt good about the process. They appreciated the design of the event, the limited focus, the leadership of the facilitators, the historical summary, the conversation circles, and identification of priorities. Many expressed the sense that the opening bible study set the proper context and helped create a safe space in which to raise and express one's views. A number felt that it would have been helpful to have had the historical summary in advance. Some felt that there should have been a wider scriptural reference and that more time should have been spent discussing the emerging themes before the priority-setting exercise,

### **Reporting Results**

A comprehensive report on the consultations is in the process of being prepared and will be distributed in due course. The significant portion of that report for this session of diocesan synod is as follows:

### **Message to Synod**

In the Message to Synod section of the consultation several broad trends emerged.

#### **Scripture as Basis for Decision**

A significant number of participants felt that scripture mandates marriage as a heterosexual union between man and woman and therefore the amendment to the marriage canon would be contrary to God's law. On the other hand many saw the matter differently. To these individuals the scriptural requirement that we love one another, seek justice for all, and refrain from judging lest we be judged takes precedence over the prohibitions most of which are from the Old Testament. Across the spectrum however there was a general agreement that we need to seek God's direction by studying scripture more intensely and in greater depths and by remaining constant in prayer in a spirit of love, peace and unity.

#### **Inclusivity**

Many felt that inclusivity is an important Christian virtue and that the church should be more welcoming, accepting and valuing of all persons. They felt that the amendment recognizes that sexual orientation is not a choice and that therefore the sacraments should be available to all. Some of these were concerned that since implementation requires the consent of the diocesan bishop, there could still be a degree of exclusion.

Others felt that the marriage canon assumes that marriage is between one man and one woman, that the amendment is an awkward addition, and that the best way to ensure that same sex couples be included would be to develop a separate canon specifically for the marriage of same sex couples. Still others felt that the Church should drop its involvement in marriage altogether and instead provide church blessings to those who had already been civilly married.

### Church Unity

Many participants are anxious that whatever the decision on the amendment is, the result will be divisive to the Church family. Some felt that the debate has already gone on too long and that continuing it will only contribute to more division and therefore felt that it is time to approve the amendment and to move on to what they consider to be more important issues. Others were concerned that approval of the amendment would do irreparable harm to our relationship with the rest of the Anglican Communion as well as the rest of the Christian Church. Some felt that the amendment is evidence that the Church is being held hostage to the world's agenda. Others felt that the world is changing and that the Church needs to respond positively to that change just as it has in the past. Concerns were raised about how this will affect day-to-day operations of the church. What will happen to relationships between priest and bishop if they disagree? Can a bishop change the decision of his or her predecessor? All felt that whatever is decided the care and concern for each other needs to be a priority. Individuals on both sides of the issue are hurting and must be respected, cared for and loved.

### Wording

Concern was raised that "...duly qualified by civil law" was too broad and binds the church to changes in civil law. 'Parties to the marriage' was thought to be too vague and needs clarification.

### Communication and Implementation

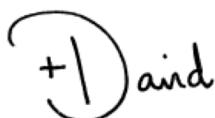
A number of participants expressed a concern that whatever is decided communications will be a critical feature. Parishes and individuals need to know what is happening and why.

### **General Comments**

I have tried, in the interests of time, to provide a broad general overview of the "Message to Synod" reports from each archdeaconry. If I have missed any item that should have been included I apologize and invite anyone with a concern to contact me at [davidashdown@myaccess.ca](mailto:davidashdown@myaccess.ca) so that I can consider it for inclusion on the final comprehensive report dealing with all aspects of the consultation process.

I feel it is incumbent on me to indicate how impressed I was by how all the regions reported such a high level of respect, consideration, trust and thoughtfulness shown by the participants in conversation on this often difficult and divisive subject.

Respectfully submitted,

A handwritten signature consisting of a stylized circle containing a plus sign and a vertical line, followed by the name "David".

The Rt. Rev. David N. Ashdown



## Marriage Canon Discussion

***"What can we do to ensure that we continue to live together as a faith community in the Diocese of Rupert's Land beyond General Synod 2019, regardless of what decision is made on the Marriage Canon?"***

1. Love, accept and respect one another as Jesus commanded us – this includes agreeing to disagree, opening our hearts to each other, hear each other's stories, mourn together whatever the outcome, listen to both sides, value each others' gifts, stop using labels.
2. Stop talking about this, trying to change other people's minds, and find other issues to discuss. We need a clear-cut decision in order to move on even if that decision is divisive. We must get off the fence, even if that means we lose some people from our congregations or even some Parishes from our Diocese.
3. Leave marriage to the Province and focus on the relationship that goes beyond the wedding day.  
This includes the possibility of removing marriage from the list of sacraments since Jesus only ordained Baptism and the Eucharist. This would include blessing the unions if asked. Perhaps the church is too slow to change the "rules."
4. Recognize our place as a Christian family, emphasising the value of relationships in God's love the way we celebrate the peace and the Eucharist. Work on relationships. Look at our history and how we have worked through hard issues before, and how other confessions (like the ECLIC) have resolved the question.
5. Respect the fact that not everyone is at the same place in understanding this issue, so encourage education and greater understanding, including more congregational meetings.
6. Provide more pastoral care for angry, disappointed or discouraged congregants and more support for clergy especially from meetings between clergy.
7. Allow parishes to opt in/out according to conscience.
8. Stop "cherry-picking" Scripture and focus on not hating. Jesus says much more about love than about marriage.
9. Should the church reflect or influence society? Where do our opinions come from?



## WHAT WE HEARD

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Over 600 people participated in the process of consideration of the proposed changes to The Marriage Canon at the Regular Session of Synod for the Diocese of Toronto on November 9-10, 2018. While most Synod members participated in the process as invited, it was clear that many are fatigued with these conversations. There is a sense of inertia and frustration with being stuck in the discussions. Decisions need to be made so that we all, regardless of our commitments and beliefs, can move on.

The following outlines the major themes that emerged from the process of listening and sharing as described in the document titled *Outline of the Diocese of Toronto Process*.

### **In listening to each other we heard reflections that are familiar from previous processes:**

#### Living in Diversity

As Anglicans in the Diocese of Toronto we already live with a great diversity and have done so for a long time. It is a core part of our identity: past, present, and future. The gift of this diversity is that while we can be very different in our beliefs, convictions, languages, ethnicities, cultures, sexualities/genders, and ages, we all belong within a large tent where there is place for us all. Though we sometimes keenly feel the polarization inherent in living with diversity, we value the big tent and don't want to leave it.

We have a deep aversion to breaking relationships and feel real pain when people, from either end of the spectrum, choose to leave. The reflections that are shared in this document represent ways we can value and protect our big tent approach to diversity.

#### Scripture and Theology

We are all sincere our beliefs, including our reverence for Holy Scripture. No one must ever be made to feel less than worthy of God's love and grace. As with all else, our narrative around sexuality and marriage must always be rooted in Scripture. God is always at the centre of our conversations and deliberations.

We have important questions about how we read, interpret, and apply Scripture in changing times and in situations emerging in our 21<sup>st</sup> century world. We must continue to work toward discerning a hermeneutic (or a range of interpretative principles) that will undergird growth in God's mission in times of change and diversity. When we draw closer to Jesus we begin to find the unity we long for. We need to continue to be open to finding ways to do this together.

#### Cultural and Ethnic Voices

It is deeply important that we continue to hear the voices of those from our Indigenous communities and from other multicultural and intercultural perspectives. In some ways the Diocese of Toronto is like a microcosm of the Anglican Communion. The importance of this was highlighted in some of our table groups, who pointed to the importance of seeing this as an

opportunity to work towards larger issues of cultural and racial inclusion; becoming a truly inclusive church within our big tent.

#### Relationships within the Communion

We value and want to continue to strengthen our relationships within our diocese, within the Canadian Anglican Church, and within the global Anglican Communion. Regardless of the outcome of the vote we affirm our commitment to listen and to continue in dialogue. We know that this can be difficult but avoiding pain is not an option if we are committed to building deeper understanding and stronger relationships for the sake of Christ's body which is the church.

#### **We also heard reflections that are new or have taken on a new sense of urgency:**

##### Pastoral Support and Resources After the Vote

We must work to minimize people's sense of being devalued or marginalized by the results of the vote and what follows. This could include a protocol for pastoral support and resources that could be prepared and made available after the vote. We must acknowledge and care for those who will feel hurt or disenfranchised and find ways to minimize a winner-loser binary outcome.

##### Clergy Anxiety

Clergy are worried that their career options could be limited especially if their beliefs fall outside the normative view of their dioceses. There are policies and systems to be developed to manage these situations.

For some there is trepidation in engaging the conversation within the parish for fear of raising up conflict. Clergy shared a concern about being able to be an effective pastoral presence within their congregations if their views are known. It is also noted that the leadership of many churches are blocking the discussions from taking place in their parishes.

##### Generational Concerns

People see that same-sex marriage is simply not an issue for young people. We worry that the longer we spend considering same-sex marriage the longer we appear irrelevant and exclusive and that this is an impediment to our ministries and missional invitations with younger adults and teens.

##### Interpretation of the Results of the Vote

The bishops of the Diocese of Toronto are and will remain committed to the *Pastoral Statement on Commitment to Diverse Theological Positions in the Diocese of Toronto*, September 29, 2017. This includes the pastoral offering of alternative liturgies for the marriage of same sex couples in some parishes where there is a consensus to do so.

"As Bishops we endorse unequivocally the principle that the Diocese of Toronto must honour and safeguard the diversity represented in its parishes and clergy, including those holding to an historic understanding of Christian marriage, so as to maintain the highest degree of communion possible, and together participate in the mission to make the crucified and risen Christ known in the world. We are personally committed to continue the face-to-face conversations that will foster this. This diversity will continue to be reflected in the selection, ordination and appointment of clergy, and in

the lay and clerical membership of committees and councils of the diocese. It will also include the honoring of clergy conscience in the celebration and blessing of marriage.”

The Diocese of Toronto Message to Council of General Synod November 2018

## OUTLINE OF THE DIOCESE OF TORONTO PROCESS

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The Diocese of Toronto met the General Synod's Declaration of Principles (section 11(c)) requirement that alterations proposed to Canon XXI (The Marriage Canon) be referred for consideration to Diocesan and Provincial synods in a number of ways over the course of two years.

### **SYNOD 2017**

In 2017, Archbishop Colin Johnson called together the Canon XXI Task Group. Their mandate was to assist the synod in its consideration of the proposed changes. The group was made up of representatives from a diversity of perspectives and was chaired by Ms Marge Watters Knebel.

Over the course of two successive Regular Sessions of Synod, members spent time engaged in conversations and listening. First, in 2017 members were asked to submit what they believed would be most helpful to them in preparation for their consideration. The 530 responses that were collected informed the work that followed in 2018. (Appendix 2)

Requests included the availability of facilitated discussion processes for parishes, which were made available, and a set of resources which were prepared and published on the diocesan website. They include:

- Same-Sex Unions - A Brief Survey of the Conversations (appendix 3)  
*A history of the dialogues, decisions and key moments in the Church's discernment process.*
- Authority in the Anglican Communion (appendix 4)  
*An explanation about how the churches of the Anglican Communion try to come to a common mind.*
- National and International Views (appendix 5)  
*A summary of National and International views concerning same-sex marriage.*
- Annotated Bibliography (appendix 6)  
*An updated bibliography of key resources using the Annotated Bibliography from the Marriage Commission Report.*
- A Word About Facilitated Dialogue (appendix 7)  
*A resource to help Anglicans have facilitated conversations.*
- Pastoral Statement on Commitment to Diverse Theological Positions in the Diocese of Toronto (appendix 8) by the Most Reverend Colin R. Johnson Archbishop of Toronto and endorsed by the Bishops Suffragan of Toronto, the Right Reverend Peter Fenty, the Right Reverend Riscylla Shaw, the Right Reverend Kevin Robertson, and the Right Reverend Jenny Andison.

The greatest response by far was a deep desire for prayerful, respectful and honest listening and dialogue, across our difference, in ways that would build understanding and relationships. It was this request for gracious listening that shaped our work at Synod in November 2018 and the pre-synod meetings beforehand.

## **SYNOD 2018**

A process of speaking in triads was designed to help people engage in deeper sharing of what they think and feel about the proposed changes to The Marriage Canon. This process had a test-run at the four pre-synod meetings (one in each Episcopal Area). The over 600 members had two more triad conversations at Synod itself.

### Triad Process

People were invited to form groups of 3 with people they did not know and share their responses to the following questions.

1. What would you like to say to the group about the proposed changes to the Marriage Canon? What are your hopes and fears?
2. No matter the results of General Synod's vote in summer 2019, it will be met by both joy and hurt. How can we face this? What does it mean to be a diverse people of God?

Sharing was done without interruption. Each speaker had up to 7 minutes. Once finished, others in the group could ask questions for clarification. At the close of the session the triads summarized what they had heard from each other. There was no feedback from this session directly.

### Norms

The purpose of our triad conversations was to invite a deeper understanding of what people feel and think about the potential changes to the Marriage Canon and how we can value and sustain relationships in a time of disagreement. It was acknowledged that these conversations can trigger deep emotions for many, so members were asked to be attentive to both the feeling and the factual substance of our conversations, and to follow these norms.

1. We grant that as people of faith we are all sincere our beliefs, including our reverence for Holy Scripture.
2. We are neighbours now and we will continue to be neighbours after General Synod's decision is made.
3. We know that people of diverse sexuality and gender identities are present.
4. We value inclusion and will strive for greater understanding of each other.
5. We will speak in the first person. We will use "I" statements rather than "they" or "everyone".
6. We will not use language known to be offensive to others.
7. We respect the right of people to speak of their own experiences.
8. We respect the privacy of others. What others say is their story to tell, not yours.
9. We will ask no questions that we are not prepared to answer ourselves.

### Feedback

After members had an opportunity to participate in 3 triad conversations their feedback was collected by scribe/facilitators in a plenary session at their tables. The feedback question was *What have you heard?* Particular attention was paid to reflections shared in response to question #2 – looking into the future after the vote in 2019. Feedback was collected from 68 table groups.

## What we learned from the process

- Participants in the hundreds of triad groups and over 60 table groups were, for the most part, highly respectful of each other. There were only 2 complaints of disrespectful conduct. All people involved were offered pastoral support. Even given the likelihood that some others struggled but chose not to report, this represents a much lower incidence of situations needing care or management than in past processes.
- The norms were acknowledged as very helpful. They were clear and concise, and people invoked them in their triads. Having an LGBTQ person introduce the norms to the group was particularly pastorally effective.
- The focus was on listening. This was upheld by the facilitators during the feedback and Synod members were able to share what they had heard from others in their triad groups. This was helped by an acknowledgement, both in the introduction and by the table facilitators, that some would be sharing commitments and convictions that are very different from their own.

Diocese of Toronto Synod Strategy Process Report Back:  
Preparing for Our Consideration of the Proposed Changes to Canon XXI  
November 25, 2017

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This is a very brief summary of what you said would be most helpful to you and the diocese in preparing for our discussion next year on the proposed changes to the Marriage Canon. Thank you all very much for your engagement in the process and your thoughtful responses.

There were 380 sheets handed in and these shared approximately 530 specific suggestions. All submissions will be collated and used to shape the development of processes and resources over the next year.

The largest number of comments -164 of them, are about **the process** you hope to see unfolding over the next year. In particular you express a deep desire for prayerful, respectful and honest listening and dialogue across our differences. You call for kindness and charity with each other, a willingness to listen to strongly held commitments and convictions – sharing our differing perspectives in good faith, and a hope that this will build relationships and understanding within the diocese.

You note the importance of including the voices of LGBTQ people, indigenous peoples, and of youth.

You ask that these dialogues happen in facilitated, small groups with clear and agreed norms. Talking Circles, Indaba, and Conversations over Coffee processes are named as helpful examples.

60 comments speak directly to the need for **parish engagement** in this discussion. You acknowledge that not many are considering the upcoming vote to change the Marriage Canon and what this might mean to them and suggest that processes and resources for including parishes in this dialogue would be helpful and timely. You see this could happen in individual congregations or regionally.

Again, in considering parish engagement you request that the processes be carefully designed and facilitated.

54 comments remind us of the importance of including **LGBTQ voices** and experiences. You note that a change to the Marriage Canon is a decision that will affect people's lives very personally and as such, you feel it is important to hear from LGBTQ people in our presentations. In particular you would like to listen to those who are married, and those who are seeking marriage in the Church. You ask to hear their stories of wanting a church marriage, their experience with the church, and what difference marriage has made – or they believe will make - to their lives and their faith.

You feel it would be helpful to hear the experiences of parishes and clergy who perform blessings and marriages; what has this been like in the life of their congregation?

There are also requests to hear from LGBTQ people who feel called to celibacy, and those who don't agree with same sex marriage.

In inviting the voices of LGBTQ people there are cautions and hopes expressed regarding our capacity to create a respectful environment through care for language, and norms for listening and conversation.

94 comments focus our attention on the importance of continuing to engage in learning and dialogue regarding disciplined **scriptural interpretation** and critical **theological reflection**. You are clear in your commitment to the value of working together to deepen your understanding of each other across difference.

The call for this work comes from people across the spectrum. You are requesting the opportunity to hear and discuss more fully the arguments and commitments that each holds; and you are asking for learning and discussion on how we appeal to scripture with authenticity and integrity when discerning something that arises from our current 21<sup>st</sup> century context for our ministry - like same-gender marriage.

Thanks to 64 comments, we now have a list of **resources and information** you believe will be helpful in preparing for further discernment. These include:

- an expanded history of the dialogues, decisions, and key moments in the Church's discernment process (National and International);
- a history of same-gender unions in the church and society
- a precis of the key arguments for and against allowing same-gender marriages;
- clarity about how the Anglican Church internationally is structured especially regarding issues of authority
- information about the processes and decisions in different denominations;
- information on attitudes towards homosexuality in the Anglican church internationally;
- a bibliography of key resources
- a glossary of words that are experienced as sensitive or unhelpful by people from both ends of the spectrum

55 comments suggested that it would be helpful to have a better sense of the **definition of marriage** and the history of marriage, and in particular Christian marriage.

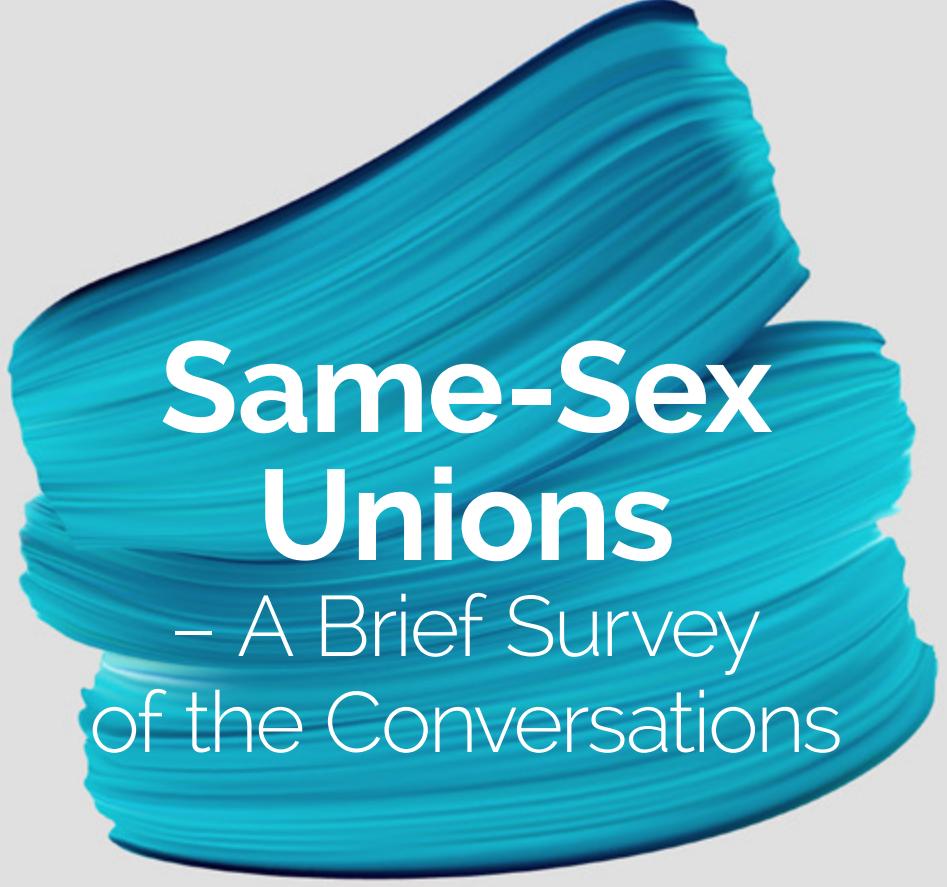
There are also requests for a more thorough description of exactly what the Change to the Marriage Canon implies, and how some dioceses/bishops could allow for marriage and/or partnered LGBTQ clergy before the Canon has been changed.

47 comments raise significant concerns about what might happen **after the General Synod 2019 vote**. You focus our attention on the need for compassionate care and understanding for people who are disappointed or even devastated by the results. Others ask how they, themselves, will find compassionate care from the rest of the church should they be the ones who are hurt.

You care deeply that we can continue to live together as a diocese, and within the worldwide communion. You are very concerned about the ways this vote can impact our relationships and our ministries together.

Concerns are expressed for the ongoing respect and protections for clergy who cannot agree with the outcome of the vote. Concerns are raised from people at both ends of the spectrum regarding protection for clergy from being required to act against their conscience, or from being ostracized because of their commitments.

Finally, and not unexpectedly, 29 comments urge the diocese to simply **move on**. These come from people who hold diverse commitments on the subject of same sex marriage. There are expressions of weariness with the discussions. Some feel that there has already been enough consideration and it's now time to make a decision. Others note that the "train has already left the station" in that marriages are being performed both in some of our churches and civilly. These comments urge us to refocus the time and energy spent on this discussion towards ministry and towards learning to live with our difference.



# Same-Sex Unions

– A Brief Survey  
of the Conversations



Diocese of Toronto  
Anglican Church of Canada

- **1967** **Homosexual acts between consenting adults decriminalized in Canada.**
- **1976** **Human Sexuality Task Force report to Anglican Church**
- **1978** **House of Bishops Press Release:**  
*We believe as Christians that homosexual persons as children of God, have a full and equal claim, with all other persons, upon the love, acceptance, concern and pastoral care of the Church. The gospel of Jesus Christ compels Christians to guard against all forms of human injustice and to affirm that all persons are brothers and sisters for whom Christ died. We affirm that homosexual persons are entitled to equal protection under the law with all other Canadian citizens.*  
  
*It is clear from Holy Scripture that only the sexual union of male and female can find expression within the covenant of Holy Matrimony. In the heart of biblical teaching about creation we discover insights into the nature and purpose of sexuality. Rooted in God's creative purpose is the fulfillment and completion of male and female in each other, together with the procreative function of sexuality. Thus the Church confines its nuptial blessing to heterosexual marriages, and we cannot authorize our clergy to bless homosexual unions. We are aware that some homosexuals develop for themselves relationships of mutual support, help and comfort, about which the Church must show an appropriate concern. Such relationships, though, must not be confused with Holy Matrimony, and the Church must do nothing which appears to support any such suggestion."*
- **1979** **House of Bishops' Resolution**  
*"1. Our present and future considerations about homosexuality should be pursued within the larger study of human sexuality in its totality; 2. We accept all persons, regardless of sexual orientation, as equal before God; our acceptance of persons with homosexual orientation is not an acceptance of homosexual activity; 3. We do not accept the blessing of homosexual unions (see previous press release); 4. We will not call in question the ordination of a person who has shared with the bishop his/her homosexual orientation if there has been a commitment to the Bishop to abstain from sexual acts with persons of the same sex as part of the requirement for ordination." (Pastoral Statement on Human Sexuality)*
- **Various sexuality studies and processes,**  
including 1985 study "Human Sexuality". A number of Toronto clergy and laity were members of the task group.
- **1989** **General Synod (St. John's, NF)**  
– asked for increased study of human sexuality and dignity of all before God.
- **1990** **National Executive Council asked the House of Bishops to update its 1979 Statements on human sexuality and ordination of persons of homosexual orientation.**



- **1991**      **The Rev. Jim Ferry removed as incumbent of parish (June)**
  - Bishop's Court February 1992
  - Archdeacon Colin Johnson began as Executive Assistant to the Bishop March 1992
  - Bishop Finlay's decision and sentence to inhibit the Rev. Jim Ferry, March 1992
- **1992**      **General Synod (Toronto)**

Toronto members moved a motion that was adopted; Toronto clergy and laity facilitated study groups.

Resolution: *'That this General Synod request the House of Bishops and the National Executive Council to commission an immediate study of homosexuality and homosexual relationships, including: modern scientific knowledge; the Church's understanding of Biblical teaching on homosexuality, human relationships, inclusiveness and justice; the experience of gays and lesbians who are committed Christians; and that the study be completed, and a report with specific recommendations submitted to General Synod 1995, in a form that would be available to the whole Church.'*
- **1992**      **Report from the House of Bishops on the steps they were taking, including:**

*'We see the need for some further, more intensive study of the scriptures, particularly as they relate to sexuality, and we will undertake this in the Fall of 1993. Every age must struggle anew with the need to apply an unchanging gospel to a constantly changing environment. This is as true for us as it is for the church at large. All scripture is inspired by God, as Paul says, but not all receive the same understanding from it. We plan to spend a significant amount of time working with a number of respected theologians representing diverse approaches to scripture. From this we hope, in consultation with the rest of the church, to discern the mind of Christ for the body of Christ.'*
- **1995**      **General Synod (Ottawa)**
  - *'That this General Synod affirms the presence and contributions of gay men and lesbians in the life of the church and condemns bigotry, violence and hatred directed toward any due to their sexual orientation.'*
  - *'That this General Synod:*
    - encourage parishes and dioceses to continue, deepen, extend and adapt the learning, reflection and dialogue identified by the Task Force on Homosexuality and Homosexual Relationships (as reflected in Recommendations 1 through 4 of the Task Force Report).*
    - encourage parishes and dioceses to give particular attention to the ongoing dialogue with respect to the issues identified in Recommendation 5 of the Task Force Report.*
    - encourage parishes and dioceses to develop plans of action to further the dialogue as described in the Recommendations of the Task Force Report.*
    - request the Faith, Worship and Ministry Committee to make provision for leadership to ensure that this process continues at the parish and diocesan levels and that a report be made at the next General Synod.'*

- That this General Synod request that the Primate continue to encourage dialogue on "homosexuality and homosexual relationships" throughout the church.
- The following resolution was tabled (and was not lifted from the table, so was not voted on): That the Doctrine and Worship Committee, or its successor, initiate broad-based consultations within the Anglican Church of Canada concerning the liturgical recognition of committed monogamous same-gender unions, and report to the next General Synod.

● **1994-2004**

**Toronto Dialogue Group**

– a small mixed group to study and promote diocesan dialogue convened by Archbishop Finlay.

● **1997 October**

**House of Bishops statement on Human Sexuality included the following:**

*The church affirms its traditional teaching that only the sexual union of male and female can find appropriate expression within the covenant of Holy Matrimony. However, we recognize that some homosexuals live in committed sexual relationships for mutual support, help and comfort. We wish to continue open and respectful dialogue with those who sincerely believe that sexuality expressed within a committed homosexual relationship is God's call to them, and we affirm our common desire to seek together the fullness of life revealed in Christ.*

**Blessing of Covenanted Relationships**

*We continue to believe that committed same sex relationships should not be confused with Holy Matrimony. The house will not authorize any act that appears to promote this confusion. There is, and needs to be, ongoing discussion about how to respond appropriately to faithful and committed same sex relationships. In the context of the ongoing debate this would necessitate respectful listening and learning about the nature of such relationships and their meaning for the persons involved in them. We recognize that relationships of mutual support, help and comfort between homosexual persons exist and are to be preferred to relationships that are anonymous and transient. We disagree among ourselves about whether such relationships can be expressions of God's will and purpose.*

*While consensus may be unlikely in the near future, we believe that study and dialogue continue to be fruitful. As we continue to listen together to scripture, tradition, and reasoned argument based on the experience of the Church, including and especially the experience of its gay and lesbian members, we grow in our recognition that our disagreements reflect our attempts to be faithful to the Gospel in our different personal and pastoral contexts.*

*As long as such dialogue continues to be fruitful we believe it should continue. We are not ready to authorize the blessing of relationships between persons of the same sex. However, in interpreting the Gospel, we must always reflect on the context to which it is addressed. We are, therefore, committed to ongoing study of human sexuality and of the nature and characteristics of human intimacy and family life as it exists in our society...*

*Among our clergy there are some who are gay or lesbian. Their ministries are often highly dedicated and greatly blessed. God has endowed them with many intellectual and spiritual gifts and we give thanks for their ministries. We reaffirm that*

*sexual orientation in and of itself is not a barrier to ordination or the practice of ministry within the church. Within the wider parameters of suitability, it is the manner in which sexuality is expressed that must be considered. Our intimate relationships are an expression of the most profound possibilities for human relationships, including our relationship with God (Eph.5:32). At ordination, candidates promise to live their lives and shape their relationships so as to provide a "wholesome example" to the people of God (BCP, 642). Exemplary behaviour for persons who are not married includes a commitment to remain chaste."*

## 1998

### General Synod

*"That this General Synod commend the House of Bishops for its statement "Human Sexuality" issued on October 29, 1997, and acknowledges the need for continuing study and dialogue. "*

## 1998

### Lambeth Conference

The Lambeth Conference 1998 Section I produced a report on the subject of homosexuality outlining a variety of positions held by the bishops. It suggested that there not be a resolution. Nevertheless, a resolution was debated and eventually passed:

*"This Conference: a. commends to the Church the subsection report on human sexuality; b. in view of the teaching of Scripture, upholds faithfulness in marriage between a man and a woman in lifelong union, and believes that abstinence is right for those who are not called to marriage; c. recognises that there are among us persons who experience themselves as having a homosexual orientation. Many of these are members of the Church and are seeking the pastoral care, moral direction of the Church, and God's transforming power for the living of their lives and the ordering of relationships. We commit ourselves to listen to the experience of homosexual persons and we wish to assure them that they are loved by God and that all baptised, believing and faithful persons, regardless of sexual orientation, are full members of the Body of Christ; d. while rejecting homosexual practice as incompatible with Scripture, calls on all our people to minister pastorally and sensitively to all irrespective of sexual orientation and to condemn irrational fear of homosexuals, violence within marriage and any trivialisation and commercialisation of sex; e. cannot advise the legitimising or blessing of same sex unions nor ordaining those involved in same gender unions; f. requests the Primates and the ACC to establish a means of monitoring the work done on the subject of human sexuality in the Communion and to share statements and resources among us; g. notes the significance of the Kuala Lumpur Statement on Human Sexuality and the concerns expressed in resolutions IV.26, V.1, V.10, V.23 and V.35 on the authority of Scripture in matters of marriage and sexuality and asks the Primates and the ACC to include them in their monitoring process."*

## 1999-2002 Report on Conversations on Human Sexuality in the Anglican Communion

Archbishop Finlay was one of eleven members. They reported that they lived by this covenant:

1. We will respect each other's faith journey.
2. We will listen respectfully.
3. We will ask inviting questions.
4. We will have flexible understanding, attempting to understand from the point of view of others.
5. We will seek to learn from all perspectives.

6. We will keep the topic in mind when speaking.
7. We will not speak as individuals for the group apart from our common statement.
8. We will not repeat each other's comments after we leave. We are free to share learnings without attribution to individuals. Otherwise, we will respect the confidentiality of other's statements.
9. We will clarify the nature of our speaking. We will request clarification in good faith.

While they 'were not able to reach a common mind regarding a single pattern of holy living for homosexual people', they did, among other things, agree:

1. The Scriptures are foundational for all aspects of our work.
2. The questions at issue centre on homosexual behaviour, not on homosexual people. We are called to love homosexual people as we are called to love any other people.
3. Homosexuality is a much more varied phenomenon than the singular noun suggests; there are no "assured results" available to us from medical and other research into origins, causations, etc. Even if there were, Christians would not be relieved of the responsibility of making theological and ethical judgments.

• **2002      First Anglican blessing of same sex couple in New Westminster.**

• **September 2003      Lambeth Commission established**

Archbishop of Canterbury established the Lambeth Commission on Communion in the light of the anticipated consecration of a gay partnered bishop in The Episcopal Church and the blessing in New Westminster, and the intervention by Primates and bishops in Provinces other than their own; asked to find ways to continue to live in the highest degree of communion possible.

• **November 2003      Gene Robinson consecrated Bishop of New Hampshire**

• **2003-2004 Toronto Diocesan Consultations**

– workshops on human sexuality throughout the diocese.

• **2004      Same-Sex Consultation Group**  
– in preparation for a special Synod.

• **May 2004 General Synod (St. Catharine's, Ont.)**

*1) Affirm that even in the face of deeply held convictions about whether the blessing of committed same sex unions is contrary to the doctrine and teaching of the Anglican Church of Canada, we recognize that through our baptism we are members one of another in Christ Jesus, and we commit ourselves to strive for that communion into which Christ continually calls us.*

*2) Affirm the crucial value of continued respectful dialogue and study of biblical, theological, liturgical, pastoral and social aspects of humans sexuality; and call*

*upon all bishops, clergy and lay leaders to be instrumental in seeing that dialogue and study continue, intentionally involving gay and lesbian persons;*

*3) Affirm the principle of respect for the way in which the dialogue and study may be taking place, or might take place, in indigenous and various other communities within our church in a manner consistent with their cultures and traditions;*

*4) Affirm that the Anglican Church is a church for all the baptized and is committed to taking such actions as are necessary to maintain and serve our fellowship and unity in Christ, and request the House of Bishops to continue its work on the provision of adequate episcopal oversight and pastoral care for all, regardless of the perspective from which they view the blessing of committed same sex relationships; and*

*5) Affirm the integrity and sanctity of committed adult same sex relationships.'*

The original resolution brought to General Synod contained a section 2 which read "*That this General Synod affirm the authority and jurisdiction of any diocesan synod, with the concurrence of its bishop, to authorize the blessing of committed same sex unions.*" In the course of debate, a motion to defer this clause was moved and carried: *That Resolution A134 be amended by:*

- *Deferring consideration of section 2 until the meeting of General Synod in 2007; and during the period of deferral:*
- *Request that the Primate ask the Primate's Theological Commission to review, consider and report to the Council of General Synod, by its spring 2006 meeting, whether the blessing of committed same sex unions is a matter of doctrine;*
- *That on receipt of such a report, the Council of General Synod distribute it to each province, diocese and the House of Bishops for consideration.*

- Bishop of Toronto's Task Force on the Windsor Report 2005 established

- **October 2004**

### **Windsor Report of the Lambeth Commission**

Windsor Report of the Lambeth Commission on Communion requested, among other things, a moratorium on all the actions which had precipitated the report (ie the consecration of gay partnered bishops, the blessing of same sex unions, and interventions.)

- **November 27 2004**

### **Special Diocesan Synod**

Votes to defer decision on blessing same-sex unions by narrow vote.

Affirms the sanctity and integrity of adult, committed same sex relationships.

- **May 2005**

### **Primate's Theological Commission of the Anglican Church of Canada on the Blessing of Same-Sex Unions issued its St. Michael Report**

*'It is the determination of the Primate's Theological Commission that the blessing of same-sex unions is a matter of doctrine. In reaching this conclusion, the Commission recognizes the range of interpretations given to the term 'doctrine'. We do agree that the blessing of committed same-sex unions is not a matter of what is often referred to as core doctrine in the sense of being credal. It is a matter of doctrine that does not hinder or impair our common affirmation of the three historic creeds. We have indicated what we believe to be the primary lines of connection'*

*to the doctrines of salvation, incarnation, the person and work of the Holy Spirit, theological anthropology, sanctification, and holy matrimony. In our conviction that the blessing of same-sex unions is doctrinal, we are mindful of the burning pastoral issues involved. Doctrinal and pastoral concerns are not mutually exclusive, but profoundly connected. It is precisely the pastoral importance of this issue that demands the dignity and integrity of a careful consideration of its doctrinal implications. The pastoral importance of this issue deserves a careful consideration of its doctrinal implications in a manner that is deeply respectful of the dignity and integrity of the gay and lesbian members of our church.'*

- **2005** **Civil marriage laws, initially overturned in various provincial jurisdictions, come into force across Canada allowing marriage between two qualified persons.**
- **June 2007 General Synod House of Bishops Statement on Pastoral Care of Same Sex Couples**
- **July 2007 General Synod (Winnipeg)**
  - *That this General Synod resolves that the blessing of same-sex unions is not in conflict with the core doctrine (in the sense of being creedal) of The Anglican Church of Canada.*
  - *Request the Council of General Synod to consider a revision of Canon XXI (On Marriage) including theological rationale to allow marriage of all legally qualified persons and to report back to General Synod 2010.*
  - *Welcome the Statement of the House of Bishops of October, 2006, urging the church to show pastoral understanding and sensitivity to all same-sex couples, including those civilly married, and committing the House to develop pastoral strategies to give effect to the acceptance of gays and lesbians to whom we are already committed by previous General Synod and COGS resolutions, House of Bishops guidelines and Lambeth Conference statements.*
  - *Ask the Primate to request the Primate's Theological Commission to consult with the dioceses and parishes and to report in advance of General Synod 2010 on: 1. the theological question whether the blessing of same-sex unions is a faithful, Spirit-led development of Christian doctrine; o Scripture's witness to the integrity of every human person and the question of the sanctity of human relationships. 2. Ask the Primate to request the Anglican Communion Task Force to report in advance of General Synod 2010 on the implications of the blessing of same-sex unions and/or marriage for our church and the Anglican Communion. 3. Support and encourage dioceses to offer the most generous pastoral provision possible within the current teaching of the church to gays and lesbians and their families. 4. Request Faith, Worship and Ministry to develop a process to engage the dioceses and parishes of the Anglican Church of Canada in a study of the Christian perspective of human sexuality through the lens of scripture, reason, tradition and current scientific understanding.*
- **2009 The Galilee Report of the Primate's Theological Commission**

Chaired by Bishop Linda Nicholls, this is a series of discussion papers outlining various theological positions on human sexuality and related issues in response to General Synod 2007 without reaching a consensus.

● **January 2009**

– Toronto College of Bishops propose that a limited number of parishes be given episcopal permission to offer prayers and blessing ‘but not the nuptial blessing’ to same-sex couples ‘in stable, long-term committed relationships.’

● **May 2009 Diocesan Synod indaba process**

Consensus – not unanimity – about about implementing College of Bishops’ January 2009 proposal.

● **2009-2010 Pastoral Response Advisory Group (PRAG) formed to formulate guidelines for the above decision**

● **2010 General Synod (Halifax) agreed statement:**

*The General Synod of the Anglican Church of Canada met in Halifax, Nova Scotia in June of 2010. Together we entered into intentional conversations in order to hear where our Church is at this time in its life in relation to the matter of blessing of same gender unions. Our conversations were marked by grace, honesty and generosity of spirit towards one another. There was robust participation in the conversations. In dialogue we shared our passion for the mission of God in the world and our thoughts, feelings and convictions. We were attentive to each others' perspectives, experiences and stories and we shared a commitment to continued theological reflection and scriptural study as a foundation to our ongoing dialogue and discernment.*

*We engaged these conversations within the particularity of our Canadian context – a country that is diverse and many cultured. Canadians have been learning how to dialogue across their diversities over the course of our national life. We do so with deeply held commitments to transparency and openness, an approach that is not without risk and that we affirm as a great gift. Often, in processes of discernment, the task is to see our way through a paradox.*

*Our conversations affirmed the full inclusion of gay and lesbian members in our churches, aboriginal voices in our midst, and the wide range of perspectives on the issue of same gender blessings across all dioceses. Our dialogue has been a positive and helpful step in our discernment. At this time, however, we are not prepared to make a legislative decision. Above, in and through all of this, and despite all our differences we are passionately committed to walking together, protecting our common life.*

*We acknowledge diverse pastoral practices as dioceses respond to their own missional contexts. We accept the continuing commitment to develop generous pastoral responses. We recognize that these different approaches raise difficulties and challenges. When one acts there are implications for all. There can be no imposition of a decision or action, but rather we are challenged to live together sharing in the mission of Christ entrusted to us, accepting that different local contexts call at times for different local discernment, decision and action.*

*We are in a time of ongoing discernment which requires mutual accountability through continuing dialogue, diocese to diocese and across the wider church. It also requires continued theological and scriptural study and dialogue on the wide range of matters relating to human sexuality.*

*For many members of General Synod there is deep sadness that, at this time, there is no common mind. We acknowledge the pain that our diversity in this matter*

*causes. We are deeply aware of the cost to people whose lives are implicated in the consequences of an ongoing discernment process. This is not just an ‘issue’ but is about people’s daily lives and deeply held faith commitments. For some, even this statement represents a risk. For some the statement does not go nearly far enough.*

*In the transparency and openness we have experienced with one another, we have risked vulnerability but it is in such places that we grow closer in the body of Christ and behold each other as gift. Abiding with each other, and with God we are sustained through struggle, patient listening, and speaking from the mind and heart together. We have experienced these conversations as a gift for us here at Synod and hope that they will be a further gift to the Anglican Church of Canada and to the wider Church.”*

● **October 2010**

Pastoral Guidelines for the Blessing of Same Gender Commitments issued by the Diocese of Toronto College Bishops.

● **July 2011**

Evangelical Lutheran Church in Canada authorizes same sex marriages where pastor’s and congregation’s conscience permits.

● **2012**

**Diocesan Synod 2012 memorial to General Synod to provide for marriage of same sex couples on an equal basis – passed by counted vote**

● **2013**

**General Synod (Ottawa)**

Resolution to prepare a revision of the Canon on Marriage for two legally qualified persons, by General Synod 2016. The original motion by 2 lay members was amended to include consideration of a number of principles.

● **September 2015**

**Marriage Canon Commission established**

The Commission chaired by Chancellor Bob Falby, then Bishop Linda Nicholls, issues “This Holy Estate” for study.

● **July 2016**

**General Synod (Toronto)**

First reading of the changes to the Marriage Canon approved by a 2/3 majority in each order.

● **November 2016**

**Pastoral Guidelines for Same-Sex Marriages (Diocese of Toronto)**





# Authority

## in the Anglican Communion



Diocese of Toronto

Anglican Church of Canada

General Synod 2019 Convening Circular – **Section 3.2.10 Memorials & In Memoriam** p21

# AUTHORITY IN THE ANGLICAN COMMUNION

by *The Rev. Canon Dr. Alyson Barnett-Cowan*

For the purposes of this article, I am going to speak about how the churches of the Anglican Communion try to come to a common mind. This is a discussion of structures for discernment in one family of the universal Church, and will only touch on deeper questions about how authority in the Body of Christ is exercised theologically, guided by the Holy Spirit.

There have been many books and articles on the subject of authority in the Anglican Communion, and I will not attempt to address all the relevant questions. Rather, I will try to state where I believe we are at the moment, after a long process of struggle on the part of Anglicans everywhere to try to formulate a common understanding of how our family works, or how it should work.





First, it is crucial to state that every church which is a member of the Anglican Communion is autonomous. We are a very loose collection of churches, often founded by missionaries from quite different agencies and perspectives; many but not all were shaped by the British colonial project. In a legal sense, each church is governed by its own constitution and canon law; chooses its own chief bishop variously called 'Primate', 'Presiding Bishop', 'Primus', or 'Moderator'; sets up bodies for decision-making comprised of bishops, clergy and laity; discerns matters of doctrine; authorizes forms and norms for worship and discipline; manages its own financial affairs; and structures itself for the work of mission in its territory.

Autonomous bodies can delegate their authority to a wider body if they choose to. The history of Anglicanism has been of attempts to have member churches delegate some of their authority to one or more international bodies, and of these attempts never succeeding.

Thus the Anglican Communion has no central decision-making body. Instead, it has what have commonly come to be called Four Instruments of Communion (originally called 'Instruments of Unity'). These, in order of development, are the Archbishop of Canterbury, the Lambeth Conference, the Anglican Consultative Council, and the Primates' Meeting.

- I. We accord the Archbishop of Canterbury, as the bishop of the See of Canterbury with which Anglicans have historically been in communion, a primacy of honour and respect among the college of bishops in the Anglican Communion as first among equals (primus inter pares). As a focus and means of unity, the Archbishop gathers and works with the Lambeth Conference and Primates' Meeting, and presides in the Anglican Consultative Council.
  - II. The Lambeth Conference expresses episcopal collegiality worldwide, and brings together the bishops for common worship, counsel, consultation and encouragement in their ministry of guarding the faith and unity of the Communion and equipping the saints for the work of ministry (Eph 4.12) and mission.
  - III. The Anglican Consultative Council is comprised of lay, clerical and episcopal representatives from our Churches. It facilitates the co-operative work of the Churches of the Anglican Communion, co-ordinates aspects of international Anglican ecumenical and mission work, calls the Churches into mutual responsibility and interdependence, and advises on developing provincial structures.
  - IV. The Primates' Meeting is convened by the Archbishop of Canterbury for mutual support, prayer and counsel. The authority that primates bring to the meeting arises from their own positions as the senior bishops of their

Provinces, and the fact that they are in conversation with their own Houses of Bishops and located within their own synodical structures. In the Primates' Meeting, the Primates and Moderators are called to work as representatives of their Provinces in collaboration with one another in mission and in doctrinal, moral and pastoral matters that have Communion-wide implications.

Note that of the Four Instruments, one is a person and the other three are meetings. They are places for persons with their own authority within their churches (whether as bishops or clergy or lay delegates) to confer with one another. All of the meetings are based in life of common Eucharistic worship, prayer and Bible study, and are thus the churches gathered as the Church always gathers. However, international Anglicanism is not a 'church', but a communion of churches. Thus it is always consultative, not deliberative.

This is not to say that there is no value to the resolutions of Lambeth Conferences or the meetings of the Anglican Consultative Council, or to the communiqués and statements from the Primates' Meetings. It is said that the Lambeth Conference has 'moral authority' as it is the gathering of all Anglican bishops. The Anglican Consultative Council, as the only one of the Instruments which has lay participation, is valued by a Communion which has always insisted on the participation of laity in governance. The results of discernment by these Instruments are offered as guidance to the churches on matters that affect the common life of all, and they are to be respected.

Changes in Anglican teaching and practice often come about when the guidance offered by one or more of these bodies is taken up into the life of the member churches. This process is called 'reception'. A member church duly considers the resolution and may either adopt it formally into their own canon law or pass a synodical resolution, or it may simply begin to live in accordance with the spirit of the resolution. Thus, for example, the Lambeth Conference's ecumenical resolutions often guide the ecumenical practice of member churches, even if they are not formally adopted. Reception, not just legislation, is a vital part of discernment.

Legally, however, such resolutions and statements have no effect unless they are adopted by the synodical systems of the member churches themselves.

The Instrument who is a person, the Archbishop of Canterbury, has very limited powers outside of his proper jurisdiction in the Diocese and Province of Canterbury, and in the Church of England. There have been calls, from time to time, for these powers to be enhanced, as when, for example, there are divisions within Provinces of the Communion

that seemingly cannot be resolved internally. However, such powers as the Archbishop might have in such a situation are limited to powers of diplomacy and persuasion.

While it may have seemed odd to some, when The Episcopal Church was deemed to have stepped outside the parameters of Anglican tradition in consecrating a second out gay person, the 'penalty' was the withdrawal of Episcopalian members of international commissions and ecumenical dialogues and commissions. The Archbishop's argument was that persons from such a church could not represent the heart of Anglicanism, but it was also the case that the naming of persons to such bodies is one of the few powers which the Archbishop has in the Communion. Recently, the Primates supported the Archbishop in asking members of the Scottish Episcopal Church to withdraw from such bodies for three years, following that church's endorsement of gay marriage.

In March of 2012 something very significant happened to international Anglicanism that, while it certainly garnered some attention at the time, did not really begin to sink in. That was when it was determined that not enough dioceses of the Church of England had agreed that the Anglican Communion Covenant could come back to the General Synod for a second reading. The news certainly took many people by surprise, as they had not noticed how formidable the opposition to the Covenant had become. After all, this was to many the 'mother church', containing the Province and See of Canterbury, the base from which missionaries had gone throughout the British Empire to make disciples and obedient servants of all nations. It was a shock that England did not agree to the very solution to the current problems of Anglicanism that its own Archbishop had enthusiastically proposed to the world.

This decision – or, really, non-decision – by English dioceses in my view marked the end of a very long period of trying to establish institutions for international Anglicanism that would to some degree be binding upon the churches of the Anglican Communion.

It can be argued that the development of each Instrument of Communion came about because some churches were upset with decisions of other churches and wanted to find a way to bring them into line. There was an Anglican church whose bishops were so upset by the biblical and sexual views of a bishop from another Anglican church that they persuaded the Archbishop of Canterbury to hold an extraordinary meeting in order to deal with the problem. The bishops who were upset were from Canada, and the meeting was the first Lambeth Conference of 1867. What prompted this indignation was that a local bishop in South Africa, Bishop Colenso of Natal, chose to take actions that he thought

were appropriate responses to the Gospel for his local context, but others disagreed. The Lambeth Conference found itself unable to resolve the situation, but the experience of having bishops from around the world meet to pray and discuss and discern together proved so valuable that the Conference has continued since then, roughly every ten years.

The Anglican Consultative Council arose in part from the Anglican Congress that met in Toronto in 1963. That gathering was made up of bishops, clergy and laity from the whole Anglican world, and it met at the time when many British colonies were gaining independence. The challenge for the Anglican Communion was how to undertake mutually accountable mission together in this changed context. The slogan that came from the Congress was ‘mutual responsibility and interdependence in the Body of Christ’. In order to facilitate ongoing support for this mutuality in mission, the Anglican Consultative Council was established. It has met roughly every 3 years, and takes its title ‘consultative’ very seriously.

The Primates’ Meeting was established in 1978 also for mutual consultation. Over recent decades of debate about the ordination of women and issues in sexuality, the Pri-

mates have met more and more often, and have often issued pastoral statements which some Anglicans have seen as imperative. Since the Primates have not been delegated legislative powers, they cannot have this authority. Moreover, the powers that Primates have within their own churches vary widely. Some can ‘speak for’ their churches, but some can only speak for them on the basis of policy developed by their churches.

Through the 1990s there were a number of consultations which led to two reports on how authority within the Communion could be understood. These were ‘Belonging Together’ (1992) and ‘The Virginia Report’ (1997). Both were sent by the Anglican Consultative Council to the member churches, and neither one of them received much response. Only two churches responded to Virginia, Ireland and Canada, and they raised a number of concerns about the move toward centralization. The theology that underpinned Virginia was very influenced by ecumenical theology of the time, the theology of communion, or koinonia (the Greek term for communion). This theology was influential in the way that Anglicans talked with Roman Catholics and with Orthodox in their international ecumenical dialogues. From such dialogues, Anglican theologians were convinced



that Anglicans needed a coherent ecclesiology (teaching about the nature of the Church) for the Communion. It was this theological need, plus the emerging crises that led to the breakdown of mutual trust among some churches, that led to the development of the Anglican Communion Covenant, which was finalized in 2009 and sent to the churches for decision.

The failure of the Covenant to gain buy-in from enough churches of the Communion means that for some time Anglicans will live with institutions that cannot be binding, but which will help them to listen deeply to one another

So where does this leave us? Just about where we have always been, ministering the Gospel of grace as we have received it in our tradition, in the local contexts in which we are rooted, seeking through our synodical processes and prayer to discern what the Spirit is saying to us. We will have disagreements, and it is incumbent on us to explain ourselves to one another, because we were all called into communion by the God of love.

All the while this high level negotiation has been going on, Anglicans have been doing all sorts of things together. There are Anglican Communion networks on the environment, on peace and justice, on health care, on women, on refugees and migrants, on the family and on gender based violence. We have staff who represent us at the United Nations in New York and Geneva. We have lively ecumenical dialogues with 7 international partners. We have had Continuing Indaba and Bishops in Dialogue, bringing leaders from different parts of the world to talk about mission and

leadership. We have an Anglican Communion Legal Advisors Network, which discerned amongst all the official canon law of the member churches 104 common principles of canon law operative across the whole Communion (Principles of Canon Law, 2008).

We have the Anglican Alliance, which coordinates relief and development work and which is able to deliver directly to churches on the ground when disasters strike. People still pray the Anglican Cycle of Prayer. The Anglican Consultative Council in 2016 called for a 'Season of Intentional Discipleship' for all Anglicans, with resources to equip and enable the whole church to be effective in making new disciples of Jesus Christ. We are partners in the Gospel and partners in mission despite the background noise and the really severe differences of opinion.

Even though we do not have a common legislative framework, we are obliged by our love for one another to live out our mutual responsibility and interdependence in the Body of Christ to the fullest extent that we can, always trusting with enough humility that each of us alone does not know the whole truth. The motto of the Anglican Communion is 'you shall know the truth, and the truth shall set you free'. The truth that sets us free is in the One whom we serve, who alone is truth, and that One has promised us the Spirit to lead us into all truth. That is a common journey in communion. †





# National and International

Views concerning  
Same-Gender Marriage



Diocese of Toronto

Anglican Church of Canada

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# NATIONAL AND INTERNATIONAL VIEWS CONCERNING SAME-GENDER MARRIAGE

In the many comments received after the presentation at the Diocese of Toronto's Synod 2017 around the proposed changes to the marriage canon, a number of people asked for more information about what is happening in other Christian denominations in Canada and other Anglican churches around the world with regard to same-gender blessings and marriages.

Both nationally and internationally, we can see certain churches engaging in discussions around the place of same-gender relationships within the church community. Indeed, some have moved to a position in which same-sex marriages have become a regular part of their church life. However, it would be fair to say that the majority of Christian denominations, both nationally and internationally, continue to oppose any form of blessing or marriage rite for same-gender relationships.

## THE CANADIAN CHURCH LANDSCAPE

The Anglican Church of Canada is currently engaged in two bilateral dialogues, one with the Roman Catholic Church and the other with the United Church of Canada. Since 2001, we are also in a relationship of full communion with the Evangelical Lutheran Church in Canada. The Roman Catholic Church is by far the largest Christian denomination in Canada. According to a recent national census, close to one-third of the Canadian population declare themselves to be Roman Catholic. While Pope Francis has made a num-





ber of statements in recent years expressing a more pastoral approach to people involved in same-gender relationships, it is clear that this does not extend to a consideration of same-sex blessings or marriages. The following statement made by the President of the Canadian Council of Catholic Bishops in a letter to the Prime Minister at the time when changes in the national civil law around marriage were being made still reflects the current Roman Catholic position. "For Catholics, marriage is an issue intimately related to human nature which has been created male and female. Despite the recent decision of the House of Commons, Catholic teaching on this remains consistent and constant: marriage is the exclusive union of one man and one woman." Churches belonging to the Eastern Orthodox (Russian, Greek, Ukrainian, Romanian, etc.) and Oriental Orthodox (Armenian, Coptic, Syrian, Ethiopian, etc.) traditions hold similar positions. The Assembly of Canonical Orthodox Bishops of North and Central America, the highest Orthodox Christian representative body in the Americas, reaffirmed in a statement in September 2013 that "the Orthodox Christian teaching on marriage and sexuality, firmly grounded in Holy Scripture, two millennia of Church Tradition, and Canon Law, holds that the sacrament of marriage consists in the union of a man and a woman, and that authentic marriage reflects the sacred unity that exists between Christ and his Bride, the Church". A similar view is also held by a variety of Protestant churches including the Baptist, Pentecostal, Presbyterian and Free Methodist communities. It is a view shared also by the Anglican Network in Canada, which was formed in 2005 in opposition to what ANiC members considered to be the heterodox positions on homosexuality and same-sex blessings of the Anglican Church of Canada. ANiC presently consists of 73 parishes in 9 provinces and 2 American states.

However, there are several Canadian church communities that do presently bless same-sex relationships or perform same-gender marriages, including the following:

**a) United Church of Canada**

In 2003, the General Council of the United Church of Canada decided to ask the federal government to recognize same-sex marriage in federal marriage legislation. The General Council has subsequently welcomed same-sex marriage within the United Church but this does not make same-sex marriage the norm in all United Church congregations. Each congregation is free to develop their own marriage policy and practices.

**b) Evangelical Lutheran Church in Canada**

At the Church's 2011 National Convention, a motion was passed that allowed ELCIC ministers to preside at or bless marriages including those of same-sex couples according to the dictates of their consciences and according to the laws of the province in which they serve.

**c) Mennonite Church Canada**

This conference represents the largest gathering of Mennonite churches in Canada. In 2015, the first same-gender marriage took place in a congregation of the Mennonite Church Canada. Subsequently, in 2016 the denomination declared that each congregation is free to decide whether to allow same-sex marriages to be performed in their congregation.

**d) Metropolitan Community Churches**

The first same-sex marriages were conducted at the Metropolitan Community Church in Toronto in 2001 and have continued to be conducted since that date.



## THE ANGLICAN COMMUNION

Many Anglican Provinces within the Communion oppose the blessing and/or marriage of same-gender couples. This is particularly the case, though not exclusively, in the Provinces of the Global South. These churches have expressed their convictions strongly at Anglican Primates' meetings and elsewhere. There are other churches within the Anglican Communion who either support same-sex marriage at present or who are considering it within the course of their church life and structures. The following are a number of these churches:

**a) The Anglican Church of Aotearoa, New Zealand and Polynesia**

The 2014 General Synod of the Church called for proposals for the blessing of same-sex relationships. A working group was established which brought a proposal to the 2016 Synod to authorize new rites of blessings as "additional formularies" rather than doctrinal changes. This proposal was not accepted by the Synod but instead the Synod voted to table the motion with the expectation that at the next General Synod (May 2018) there would be a decision to move forward. Another working group was established to explore structural arrangements which would allow people with widely differing convictions to remain within the Church. It published its final report in January 2018. It recommended that local bishops should be able to decide whether to authorize a service of blessing for same-gender couples in their dioceses, using provisions already within the Church's canons for a "non-formulary service". It also states that there should be no change to "the Church's teaching on

the nature of marriage which is to affirm marriage as between a man and a woman." There would also be canonical protections for clergy who decline to conduct such services and for those who decide to perform such services. This report is to be considered at the May 2018 gathering of General Synod.

**b) The Scottish Episcopal Church**

At its June, 2017 meeting of General Synod, the Church voted by a two-thirds majority in all three houses (bishops, clergy, and laity) to alter the Church's canon on marriage, removing the definition of marriage as between a man and a woman, and adding a new section that acknowledges that there are different understandings of marriage which now allow clergy to solemnize marriages between same-sex couples as well as couples of the opposite sex. The revised canon also stipulates that no member of the clergy will be required to solemnize a marriage against their conscience. The vote at Synod came after several years of study and discussion within the Church as part of the Cascade Process involving church members in dialogue on the question of marriage.

**c) The Anglican Church of Australia**

At the 2017 session of the General Synod of the Australian Church, a motion was passed recognizing "that the doctrine of our church, in line with traditional Christian teaching, is that marriage is an exclusive and lifelong union of a man and a woman, and further, recognizes that this has been the subject of several Gener-

al Synod resolutions over the past fifteen years". While the Church does not allow for same-sex blessings or marriage, there exist a variety of understandings and convictions around same-gender marriage within the Australian Church. During the course of the recent public referendum in the country to allow for same-sex marriages in the civil sphere, the Diocese of Sydney contributed \$1 million dollars to the "No" campaign while seven diocesan bishops from other parts of the country wrote in support of the proposal.

**d) Anglican Episcopal Church of Brazil**

The Church has affirmed its support of same-sex relationships. In 2016, the presiding bishop convened an extraordinary Synod to discuss adding same-sex marriage to the marriage canon. The proposal was not approved but was to be brought forward again at subsequent Synods.

**e) Anglican Church of Southern Africa**

Same-sex civil unions became legal in South Africa in 2006. At its 2016 General Synod, the Anglican Church of Southern Africa was presented with a motion to allow for "prayers of blessing" to be offered for people in same-sex civil unions. This motion was rejected by the Synod. The proposal continues to be a subject of much debate within the Church. While many bishops and others stand against it, at recent Synods of the diocese of Saldanha Bay and of Pretoria, there have been motions in support of the proposal. The canon law of the Church continues to state that "marriage by divine institution is a lifelong and exclusive union and partnership between one man and one woman."

**f) Church of England**

The Synod of the Diocese of Hereford put forward a motion in October of 2017 for consideration at the General Synod of the Church of England in 2018 concerning same-sex blessings. The motion proposes that Anglican clergy be authorized to offer a service of blessing for those couples who have formed a civil partnership or have been married in a secular ceremony. Individual priests and churches would be allowed to opt out of the blessing services. The proposal would not allow for same-sex marriages in Anglican churches. A spokesperson for the Church reiterated that the teaching of the Church of England as reaffirmed in the Bishops' pastoral statement on same-sex marriage is that such services of blessing are not at present allowed in the Church. The spokesperson continued that it is recognized that there is a real and profound disagreement in the Church of England over questions relating to human sexuality, and the House of Bishops is in the midst of preparing a new teaching document on mar-



riage and sexuality. Already, in dioceses such as London and Southwark, prayers may be offered in parish churches on behalf of those same-sex couples who have entered into civil partnerships. The General Synod of the Church has spent considerable time in recent years in discussing the Church's understanding of marriage and its response to civil legislation concerning civil partnerships and marriages.

**g) The Episcopal Church of the United States**

In 2009, the General Convention of the Episcopal Church adopted a resolution allowing individual local bishops to provide "generous pastoral response" to those members of their dioceses entering into same-gender marriages, unions, or partnerships. A committee of the Convention was also tasked with collecting and developing theological and liturgical resources connected to the blessing of same-sex relationships. As a result, at the next General Convention in 2012, an official liturgy of blessing called The Witnessing and Blessing of a Lifelong Covenant, was approved. In



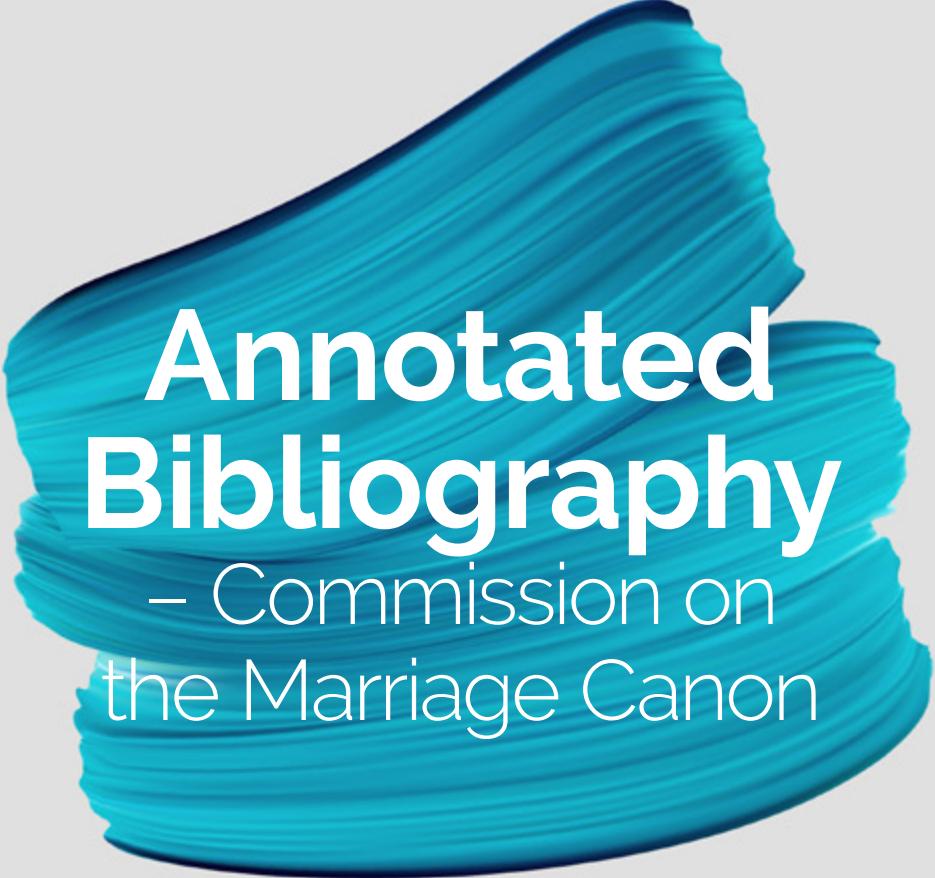
2015, the General Convention, after the Supreme Court of the United States had ruled in favour of legalizing same-sex marriages in the nation, changed its canon law. The changes removed language defining marriage as between a man and a woman and provided for two new marriage rites with language allowing them to be used by same-sex or opposite-sex couples. The rites are to be used under the discretion and permission of the diocesan bishop. The canon also states that clergy retain the right to refuse to officiate at any wedding.

As a result of these actions of the Episcopal Church of the United States, the Archbishop of Canterbury in 2016 implemented certain restrictions on the participation of American Episcopalians within the Anglican Communion for a three-year period. Episcopalians are excluded from any forums in which doctrine is discussed, including international ecumenical dialogues, and they are also excluded from chairing Anglican Communion committees. These same sanctions were applied in 2017 to the Scottish Episcopal Church after it amended its marriage canon.

#### **CURRENT SITUATION IN THE ANGLICAN CHURCH OF CANADA**

The motion to amend the marriage canon passed its first reading at the July meeting of General Synod in 2016, but because same-sex marriage is a matter of doctrine, it requires a two-thirds majority vote at two consecutive Gen-

eral Synods. In preparation for the next General Synod in 2019, dioceses and ecclesiastical provinces have been asked to consider the motion before the second and final vote. Dioceses across Canada are responding to General Synod's request in different ways. Some are faced by serious logistical and financial constraints which mean that their diocesan Synods will not be able to meet before the gathering of General Synod in 2019. In several dioceses, a presentation followed by facilitated conversations on the proposed change were part of their 2017 Synod meetings. Many of the dioceses are looking to hold regional or deanery gatherings throughout 2018 to facilitate discussion and "holy listening" amongst parishioners. Various resources have been prepared (videos, links to resources, guidelines for "holy listening", Bible studies) which can be used at these gatherings. In most of these dioceses, it is expected that reports from these regional gatherings will be fed into a conversation which will take place at the meeting of their diocesan Synods, which will take place prior to General Synod 2019 (for some, this will be in 2018 while for others it will occur in 2019). Other venues where some dioceses are planning to discuss the motion are at the diocesan Executive Committee and at the diocesan clergy conference. A few dioceses are also hoping to encourage conversation at the parish level, although, for the most part, dioceses have seen the region or deanery to be the key level for local discussions leading into a final discussion at the diocesan Synod. †



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This is an outline of the proposed motions to be presented to the Council of General Synod regarding the blessing of same-sex unions.

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**Bourque, R.P. 2003.** *Interim Guidelines for Same Sex Marriage/ Blessing of a Relationship*. Ottawa: Canadian Armed Forces Chaplains Branch.

This is an outline of the guidelines offered by Canadian Military Chaplaincy's Interfaith Committee on Same-Sex Marriage/Blessings. Where a chaplain is not able or willing to perform such a blessing or marriage, clear referral to a chaplain who will is to be made, following with the commitment and faithfulness each individual has to their respective faith tradition.

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*Consultation on Blessing of Same Sex Relations: Proposal for Contracting with Facilitators* (Toronto: Faith, Worship, and Ministry, 2005).

This is a resource produced by FWM to guide preparations for the discussion concerning same-sex blessings with significant concerns as to the anxiety and tension surrounding such discussions.

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Davison proposes a revision to Canon 21 (On Marriage). No mention is made concerning same-gender marriages, however emphasis is placed on the need for sufficient preparation of couples in response to the individualism of society.

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**Ecclesiastical Matrimonial Commission of the Diocese of British Columbia.** *Report to the Marriage Canon Task Force*. (Undated)

This report recognizes the need for clergy and the church to reassess their role in matrimony, emphasizing the need for pastoral concern in matters of marriage, and further addresses the validity of the church's role within matrimony as not simply a dispenser of blessings, but a presence and a partner to couples seeking to integrate their union with the common life of the worshipping community.

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**Henshaw, Pat.** *Memorandum on the Task Force on Review of the Marriage Canon* (Toronto: General Synod of the Anglican Church of Canada, 1999).

This memorandum specifically addresses marriage between a Christian and a person of another faith tradition, acknowledging the increasingly multicultural nature of Canadian society, and the value of diversity brought by unions between two such people. Importance is given to the fact that Christian beliefs and values should not be displaced amidst consideration for non-Christian beliefs and values, but that reconciliation should be strived for between both parties.

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**International Anglican Liturgical Consultation.** *Rites Relating to Marriage* (2009-2011).

This is "a resource for theological reflection and further inquiry" into the rites of matrimony addressing particularly questions of cultural and contextual relevancy to how the rite of matrimony is celebrated by the church.

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**Harwood-Jones, Chris.** *Memorandum Re: Marriage Commission* (1997)

Jones, a priest of the Diocese of Kootenay, distinguishes between marriage as a function of the state, and blessing as a matter for the church. As the Church has a "moral obligation" to bless, Jones states those cases where the church is justified in withholding blessings as either "of category (i.e. baptized, congregational membership) or of intention."

**Murray, Kim.** *Background to the Same-Sex Blessings Motion from FWM* (2003).

Murray offers a background of the discussions raised around the motion for same-sex blessings and an examination of each paragraph of the specific motion.

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**Reynolds, Stephen.** *The Holy Estate* (2002)

This is an essay explaining the institution of marriage in light of the Pauline usage of “mystery” in reference to Christ’s relation to the church. Matrimony, then, must be considered in the “creative economy and saving purpose of the three-personed God.” His understanding of marriage is one of unity wherein two become joined in a common life, just as Christ shares in the common life of the church.

## ONLINE ARTICLES

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**Anglican Church of Canada.** “*Distinctions Among Marriage, the Blessing of a Civil Marriage, and the blessing of a union: a preliminary resource for discussion and development,*” accessed on February, 28, 2018, <http://www.anglican.ca/faith/focus/hs/marriage/distinctions/>

This is an attempt at clarifying what is meant by “blessings” and an introduction to some of the complications raised in distinguishing between marriage and the blessings of civil marriages and unions. It references the problems cited in the St. Michael’s Report, which states that blessings of committed unions are analogous to marriages.

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**Anglican Church of Canada.** “*History of Statements and Resolutions about Homosexuality,*” accessed on February 28, 2018, <http://www.anglican.ca/faith/focus/hs/ssbh/hsrh/>

This is an outline of the historical development of the Anglican Church of Canada’s stance towards homosexual people. A common a prominent theme is the continued and persistent effort, amidst ongoing discussion, towards understanding, accepting and promoting the rights and dignities of homosexual people as full and equal members of God’s creation.

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**Anglican Church of Canada.** “*The Galilee Report,*” 2007, accessed on February 28, 2018, <http://www.anglican.ca/primate/ptc/galilee/>

This is a report prepared by the Primate’s Theological Commission consisting of fourteen essays submitted for

discussion concerning same-gender unions, and the conclusions arrived at in response. No definitive conclusion is reached. However, the discussion provides valuable feedback about the breadth of views both for and against the topic.

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**Anglican Church of Canada.** “*St. Michael Report,*” 2005, accessed on February 28, 2018, <http://www.anglican.ca/primate/ptc/smr/>

This is a report prepared by the Primate’s Theological Commission to determine whether the blessing of committed same-sex unions is a matter of doctrine. While concluding that the blessing of such unions is indeed a matter of doctrine, it arrives at one particular conclusion which is particularly pertinent: “It is the view of the Commission that any proposed blessing of a same-sex relationship would be analogous to a marriage to such a degree as to require the Church to understand it coherently in relation to the doctrine of marriage.”

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**Fletcher, Rae.** “*Blessing: Theological Dimensions of Human Sexuality*” accessed on February 28, 2018, <http://www.anglican.ca/faith/files/2010/10/fletcher.pdf>

This is an essay examining the differences between salutary and sacralising blessings, with the argument that the blessing of marriages has been primarily salutational rather than sacralising, according to the definitions he gives. He argues that just as we are willing to bless “things that belong to the fallenness of creation” (i.e. battleships, weapons, etc.), “those who think that homosexuality is not part of God’s intentions for the world, but a product of the fall, should not automatically balk at the salutational blessing of same sex unions: at saluting them, welcoming them, sustaining them and wishing them well.”

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**Ingham, Michael.** “*For God So Loved the World,*” Toronto, 1996. Accessed on February 28, 2018, <http://justus.anglican.org/~maffin/issues/ingham.html>

This is an address confronting the “double standard” which Ingham identifies within the church towards human sexuality, and particularly towards LGBT peoples: “I have come to think that the basis for our continued denial of dignity and intimacy to gay and lesbian people is not theology but pathology.”

**Ingham, Michael.** "Sex and Christianity: Re-thinking the Relationship," accessed on February 28, 2018, <https://www.anglican.ca/wp-content/uploads/2011/02/ingham.pdf>

Ingham offers an examination of Christian sexuality, noting, and challenging, particularly the Christian preoccupation with procreation as the predominant reason for human sexuality. Modern developments both in science and socio-cultural anthropology, as well as in spirituality, have illuminated sexuality such that its reaches and concerns extend far beyond its mere "genital aspects." He argues that such developments have shed light on our understanding of both heterosexual and homosexual relationships, and that the church must be informed by these developments.

**Kirkpatrick, Patricia.** "Theological and Scriptural Models of the 'Inclusive Church': Harmony or Counterpoint," accessed on February 28, 2018, <http://www.anglican.ca/faith/files/2011/02/kirkpatrick.pdf>

Kirkpatrick offers a critical look at dependence, not on scripture, but on specific methods of scriptural interpretation, particularly those grounded in patriarchal norms: "If harmony is what we seek, then it will not be found within the confines of the patriarchally defined theologies of the past, which took very little consideration of the perspectives of women and certain other disenfranchised groups spoken of in the Biblical tradition."

**Thorp, John.** "The St. Michael Report: Wrong Question, Wrong Answer," Huron University College, 2007. Accessed on February 28, 2018, <http://www.anglican.ca/faith/files/2010/10/ThorpWQWAtalk.pdf>

This is a response to the St. Michael Report's attempt to clarify what is meant by "doctrine." Thorp takes special exception with the St. Michael Report's inclusion of adiaphora (indifferent things, which is taken from the Windsor Report Sections A.36-37 and B.87-96).

## BOOKS

**Davison, Andrew.** *Amazing Love: Theology for Understanding Discipleship, Sexuality and Mission.* Darton, Longman and Todd, 2016.

A calm, theologically and biblically rooted perspective on same-sex love and relationships. It illuminates without heat, and it will enrich the Church's conversation around these matters.

**Dormor, Duncan and Jeremy Morris (Ed.).** *An Acceptable Sacrifice? Homosexuality and the Church.* Foreword by Archbishop Emeritus Desmond Tutu. SPCK Publishing, London, 2007.

A collection of essays by nine Cambridge theologians who view the discussions as important but not church-dividing.

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**Johnson, William Stacy.** *A Time to Embrace: Same-Gender Relationships in Religion, Law & Politics.* Eerdmans, 2006.

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**Rogers, Jack.** *Jesus, the Bible & Homosexuality: Explode the Myths, Heal the Church.* Westminster John Knox, 2006.

An examination of biblical issues from a Presbyterian perspective.

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**Coleman, Peter.** *Christian Attitudes to Marriage: From Ancient Times to the Third Millennium.* SCM Press, London, 2004.

An historical overview of marriage through the ages indicating the relationship between society, state, and church from early history to the 20th century.

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**Dunn, Greig & Chris Ambidge, Eds.** *Living Together in the Church: Including our Differences.* Anglican Book Centre, Toronto, 2004.

A collection of essays encouraging the process of dialogue in a time of deep differences.

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**Nessan, Craig L.** *Many Members, Yet One Body: Committed Same-Gender Relationships and the Mission of the Church.* Fortress Press, 2004.

Congregational discussion (Lutheran) of some of the challenges the church is facing. Identifies the nature of the conflicts between opposing views and invites discussion.

## ANGLICAN COMMUNION

### ONLINE ARTICLES

*"Marriage - Select Articles," Liturgy Canada* (2014). Vol. 9, Num. 3. Accessed on March 5, 2018 <http://liturgy.ca/wp-content/uploads/2014/10/Lento3.pdf>

This is a collection of articles from a volume of Liturgy Canada specifically dealing with marriage and same-sex marriage, including a rite from the Diocese of Rochester for "the celebration and affirmation of a covenant relationship."

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*"Same Sex Blessings Where are we now?"* Liturgy Canada. (2011). Issue 51, Volume 13, #3 Accessed on March 5, 2018, [http://liturgy.ca/wp-content/uploads/2014/10/Same\\_Sex\\_Blessings\\_Lent\\_2011.pdf](http://liturgy.ca/wp-content/uploads/2014/10/Same_Sex_Blessings_Lent_2011.pdf)

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**Young, Pamela Dickey.** *"Same-sex marriage and the Christian churches in Canada,"* Studies in Religion 2006 35: 3, accessed March 2, 2018 <http://sir.sagepub.com.myaccess.library.utoronto.ca/content/35/1/3.full.pdf+html>

Explores the sorts of official arguments regarding same-sex marriages as put forth in public policy venues by Canadian churches and then proceeds to analyze these contributions.

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**The Anglican Church in Aotearoa, New Zealand and Polynesia.** *"On a Theological Rationale for a Christian Approach to the Blessing and Marriage of people in permanent, faithful same-gender relationships, and the implications thereof on the Ordination of people in same-gender relationships,"* March 2014. Accessed February 28, 2018, <http://anglicantaonga.org.nz/content/download/33489/175792/file/Doctrine%20Commission.pdf>

This is a report of a commission formed to "explore a theological rationale for same-gender marriage and/or blessings. The report raises many questions for discussion. However, "This Commission would argue that we should position ourselves in favour of the marginalized and for inclusion, while the shape of that inclusion remains debated."

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**Doyle, Andrew C.** *Unity in Mission.* April, 2012, accessed February 28, 2018, <http://www.epicenter.org/unity/>

This paper from the bishop of the Episcopal Diocese of Texas reflects on the anxious division caused by the debates and discussions on sexuality and the blessing of same-sex unions, and planning for reactions and responses to the decision of the diocese to approve same-sex blessings. While the bishop endorses same-sex blessings, he allows specific parishes and rectors to come to a decision on their own as to whether to celebrate such blessings or not.

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**Goldingay, John E. et. al.** *"Same-Sex Marriage and Anglican Theology: A View from the Traditionalists,"* Anglican Theological Review, vol. 93, no. 1 (2011). Accessed on February 28, 2018, [http://www.anglicantheologicalreview.org/static/pdf/articles/Goldingay\\_et\\_al.pdf](http://www.anglicantheologicalreview.org/static/pdf/articles/Goldingay_et_al.pdf)

Goldingay et. al. present a conservative view of modern liberalism regarding homosexuality and same-sex marriage within the church. The authors state fulfillment and unity in Christ are the Christian's primary aim, associating views towards same-sex marriage and homosexuality with liberal and materialistic proclivities.

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**Good, Dierdre J. et al.** *"A Theology of Marriage including Same-Sex Couples: A View from the Liberals,"* Anglican Theological Review, vol. 93, no. 1 (2011). Accessed on February 28, 2018, [http://www.anglicantheologicalreview.org/static/pdf/articles/good\\_et\\_al.pdf](http://www.anglicantheologicalreview.org/static/pdf/articles/good_et_al.pdf)

This is a liberal response to the essay by Goldingay, et. al. The authors make the claim that same-sex couples are just as much in need of sanctification as opposite-sex couples, and relates the introduction of same-sex marriage to "God's grafting wild, Gentile olive branches onto the domestic olive tree of Israel" (Rom. 11.24). Contrary to the conservative claim, "This then is no selfish joy. The spouse learns joy only by teaching the other that he or she is the occasion of joy. This is not individual or even couple-centered joy. It is among the ways that the Church teaches her members that God loves them for Christ's sake in the Spirit."

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*Anglican Theological Review*, vol. 93, no. 1 (2011). Accessed on February 28, 2018, <http://www.anglicantheologicalreview.org/read/issue/48/>

This is an issue of the Anglican Theological Review from which the previous two articles were taken. It follows a line of discussion between traditionalist and liberal viewpoints along with several individual authors commenting on same-sex marriage.

**Scottish Episcopal Church.** “*Marriage and Civil Partnership Bill.*” Accessed on February 28, 2018 [http://www.scottish.parliament.uk/S4\\_EqualOpportunitiesCommittee/Scottish\\_Episcopal\\_Church\\_Faith\\_and\\_Order\\_Board\\_of\\_the\\_General\\_Synod.pdf](http://www.scottish.parliament.uk/S4_EqualOpportunitiesCommittee/Scottish_Episcopal_Church_Faith_and_Order_Board_of_the_General_Synod.pdf)

These are some responses to questions concerning views about marriage and civil partnership within the Scottish Episcopal Church, with no clear decisions on same-sex marriage, but an openness and expectation of dialogue about it.

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**Scottish Episcopal Church.** “*Same-Sex Relationships: Cascade Conversation.*” 2014. Accessed on February 28, 2018, <http://www.scotland.anglican.org/sex-relationships-cascade-conversation/>

“A dialogue between the Rev Dean Fostekew, Rector of the Church of the Good Shepherd, Edinburgh, and the Rev Dave Richards, Rector of St. Paul’s & St. George’s Church, Edinburgh, following on from the recent Cascade Conversation on the subject of Same-Sex Relationships.”

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**Scottish Episcopal Church.** “*Scottish Government Consultation on the Registration of Civil Partnerships and Same Sex Marriage.*” Accessed on February 28, 2018, [http://www.scottish.parliament.uk/S4\\_EqualOpportunitiesCommittee/Scottish\\_Episcopal\\_Church\\_Faith\\_and\\_Order\\_Board\\_of\\_the\\_General\\_Synod.pdf](http://www.scottish.parliament.uk/S4_EqualOpportunitiesCommittee/Scottish_Episcopal_Church_Faith_and_Order_Board_of_the_General_Synod.pdf)

This is an overview of the Scottish Episcopal Church’s view regarding civil partnerships and same-sex marriage. The Scottish Episcopal Church maintains the view of their Canon on Marriage, which stipulates marriage between a man and a woman.

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**The Church In Wales.** “*Marriage (Same Sex Couples) Act 2013.*” Accessed on February 28, 2018, [http://www.churchnwales.org.uk/faith/believe/bench\\_samesexmarriage/](http://www.churchnwales.org.uk/faith/believe/bench_samesexmarriage/)

This is a statement of the stance of the Church in Wales which acknowledges marriage as between a man and a woman, though accepts same-sex couples and encourages their dignity and welcome within the church.

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**Church of England.** “*House of Bishops Pastoral Guidance on Same-Sex Marriage,*” last modified February 15, 2014. Accessed February 28, 2018, <https://www.churchofengland.org/more/media-centre/news/house-bishops-pastoral-guidance-same-sex-marriage>

This is a response to civil laws allowing same-sex marriage reaffirming the church’s rejection of such practices, but acknowledging that the people affected by the church’s stance are as much in need of the church’s care and concern as ever.

## BOOKS

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**Kydd, Roseanne.** *Same Sex Marriage: Is There a Leg to Stand On?* (Oakville: Essence Publishing, 2013).

Kydd presents an examination of the issue of same-sex marriage from both from within and beyond the church, focussing specifically in chapter 4 on the Anglican Church’s involvement. Kydd structures her arguments around the “three-legged stool” of Anglicanism: scripture, reason and tradition, and how they stand under the weight of same-sex marriage. She rejects such a revision to the marriage canon on the grounds that marriage is not something human beings have the ownership of in order to change.

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**Thompson, Fredrica Harris, ed.** *Encouraging Conversation: Resources for Talking about Same-Sex Blessings.* (New York: Morehouse Publishing, 2013).

This is a compilation of essays from a range of perspectives on how various churches have approached same-sex marriage, and the reception of the blessings of same-sex unions in various parishes. Many authors offer sincere reflections on what is happening beyond the liturgical aspect of blessing, to the lives of those who are seeking and receiving such blessings.

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**Hall, Gary R. and Ruth A. Meyers, eds.** *Christian Holiness and Human Sexuality: A Study Guide for Episcopalians.* (New York: Church Publishing, Inc., 2011).

The chapter “Scripture and Marriage” by Katherine Grieb presents a scriptural analysis of Genesis 1:27-28’s marital duty of procreation and pairs it with other scriptural passages which shed light and expand the notion that marriage is only valid when procreation is present and acted upon. In chapter 2, “Scripture: Sexuality and Sexual Orientation,” Will Gafney examines biblical texts which “articulate ancestral religious understandings of the human person and innate human relationships.” Marilyn McCord Adams in chapter 3, “Arguments from Tradition,” offers a reflection on the tradition that Anglicans adhere to, not as something fixed, but a significant tool and inspirational force in our ongoing discernment

of God's nature and our relationship with God. Ellen K. Wondra in chapter 4, "Ethics and Moral Theology," looks at human sexuality from an ethical perspective, pointing out what is said, but just as importantly, what is not said and the considerations that are often excluded from such discussions. Louis Weil addresses some concerns raised by same-sex marriage in regards to ritualism in Chapter 5.

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**Temple, Gray.** *Gay Unions: In the Light of Scripture, Tradition, and Reason.* (New York: Church Publishing, 2004).

"Gray Temple presents the argument for the sacramental equality of gay and lesbian couples, which is to say they are entitled to full participation in the sacraments, including marriage. Gray Temple bases his discussion on the Anglican concept of discerning the will of God through scripture, tradition, and reason. ... As a liberal charismatic who prayerfully came to the conclusion that his homophobia was not a stance favored by God, Temple is in a unique position to take on this topic. Gray Temple deeply understands the ethos of conservatism and his understanding of that ethos provokes him to engage conservative arguments with rigor and sympathy."

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**Marshall, Paul V.** *Same-Sex Unions: Stories and Rites.* (New York: Church Publishing, 2004).

"Same-Sex Unions, a contribution to the continuing debate on the church's pastoral care, offers biographical vignettes of two committed couples who have had their unions liturgically blessed in church and also contains complete texts of several same-sex rites, together with liturgical analysis and reference to secondary literature."

## ROMAN CATHOLIC CHURCH

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**Fullam, Lisa.** "Civil Same-Sex Marriage: A Catholic Affirmation," Bondings 2.0, accessed February 28, 2018, <https://www.newwaysministry.org/2014/04/15/exclusive-why-catholics-should-affirm-civil-marriage-equality/>

"Here, I consider Catholic moral tradition on civil law: civil law is approached in light of the common good, expressed in contemporary societies in terms of equal civil rights. Second, I examine magisterial contributions to the public debate, which are framed in terms of a reading of natural law based in the Scriptural interpretation of Pope John Paul II. Such religious arguments may serve as normative for marriage within the Church, but do not reflect Catholic norms for civil law. Finally, I offer reasons Catholics might advocate civil same-sex marriage."

"*Church Leaders Supporting Same-Gender Couples, Cardinals, Bishops, and Other Catholic Church Leaders Who Have Made Positive Statements about Civil Unions, Same-Gender Relationships, and Marriage Equality*, last modified January 10, 2018, accessed February 28, 2018, <https://www.newwaysministry.org/church-leaders-support/>

This is a chronological listing of statements made by Catholic Church leadership in support of civil unions, same-sex relationships and marriage equality. A common thread amongst acknowledgement of equality is that marriage is separate and different from a civil union.

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**Debernardo, Francis.** *Marriage Equality: A Positive Catholic Approach.* (Maryland: New Ways Ministry, 2011). <https://www.newwaysministry.org/issues/marriage-equality/>

"Using statistical date, theological evidence, and historical information, the book describes some of the ways that Catholic attitudes about sexuality have developed into a consensus that justice requires that same-gender relationships should be legalized." It addresses Civil Unions as opposed to Catholic Same-Gender Marriage, but provides support for a Catholic rationale.

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**Dempsey, Robert J.** "The Catholic Church's Teaching About Same-Sex Marriage," (paper presented at the Catholic Medical Association of Chicago, January 27, 2007). <http://dx.doi.org.myaccess.library.utoronto.ca/10.1179/002436308803889684>

"Although the Church teaches respect for homosexual persons in their essential humanity and their basic human rights, this does not and cannot mean the approval of homosexual behavior or the legal recognition of homosexual unions. Legal recognition of homosexual unions or placing them on the same level as marriage would mean not only the approval of deviant behavior, with the consequence of making it a model in present-day society, but would also obscure basic values which belong to the common inheritance of humanity. The church cannot fail to defend these values, for the good of men and women and for the good of society itself."

## UNITED CHURCH OF CANADA

**The United Church of Canada.** “*Membership, Ministry, and Human Sexuality*,” United Church Social Policy Positions, 1988, accessed on February 28, 2018, <https://commons.united-church.ca/Documents/What%20We%20Believe%20and%20Why/Gender%20and%20Sexuality/Membership%20Ministry%20and%20Human%20Sexuality.pdf>

This is a statement of the United Church of Canada's position affirming the full and equal inclusion of LGBT people as members of that church and are therefore considering them eligible for ordered ministry: “The [General] Council affirmed that God’s intention for all human relationships is that they be faithful, responsible, just, loving, health-giving, healing, and sustaining of community and self. The implication is that these standards apply to both heterosexual and homosexual couples.”

## ROMAN CATHOLIC – UNITED CHURCH OF CANADA DIALOGUE

“*Marriage: Report of the Roman Catholic-United Church Dialogue*,” May, 2012. Accessed on February 28, 2018. <https://commons.united-church.ca/Documents/What%20We%20Believe%20and%20Why/Ecumenical%20and%20Interfaith%20Relations/Report%20of%20the%20Roman%20Catholic-United%20Church%20Dialogue-Marriage.pdf>

“We wanted to understand the other’s perspectives, to consider similarities and differences in terms of theological method, and to identify areas of convergence and divergence as these relate to a theology of marriage. We wanted to understand how each church came to its unique perspective and the reasons underlying each other’s way of thinking about marriage. Most of all, while remaining honest about real differences, we wanted to discover ways to celebrate and to build upon our important commonalities, where we and others could work together in service to God’s kingdom.”

## EVANGELICAL LUTHERAN CHURCH IN AMERICA

**Bussie, Jacqueline.** “*Scarred Epistemologies: What a Theology of the Cross Has to Say about the Gay Marriage Ban*,” last modified on January 10, 2005. Accessed February 28, 2018, <http://www.elca.org/JLE/Articles/638>

“It is my contention that a careful reading of Martin Luther’s classical notion of a *theologia crucis* — theology of the cross — provides us with theological support, grounded firmly in tradition and the gospel, for a convicted rejection of the ban on gay marriage. In Christian terms, the Defense of Marriage Act(s) are violations of agape and justice. In secular terms, the bans on gay marriage are selective discrimination, which is unconstitutional as a violation of the 14th amendment.”

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**Warner, Stephen R.** “*A Conservative Case for Recognition of Gay Relationships in the Church*,” Let’s Talk Vol. 8, Num. 2, 2003. Accessed February 28, 2018, <http://mcsletstalk.org/human-sexuality-elca-perspective-struggle/conservative-case-recognition-gay-relationships-church/>

This is an article from the Evangelical Lutheran Church in America arguing for inclusion and dignified treatment of LGBT peoples from a conservative perspective.

## UNITED METHODIST CHURCH

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**Tuell, Jack M.** “*Doing a New Thing: The United Methodist Church and Homosexuality*,” accessed on February 28, 2018, <http://www.openingssc.org/documents/doing-a-new-thing.pdf>

This is a statement by Bishop Jack M. Tuell on the United Methodist Church’s stance towards homosexuality as one that is affirming and supportive from the four tests of Christian truth from John Wesley: scripture, tradition, reason and experience.

## UNITED CHURCH OF CHRIST

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**United Church of Christ.** “*The Rights of LGBT Parents to Adopt and Raise Children*,” accessed on February 28, 2018, [http://www.ucc.org/lgbt/pdfs/2011\\_THE\\_RIGHT\\_OF\\_LGBT\\_PARENTS\\_TO\\_ADOPT\\_AND\\_RAISE\\_CHILDREN.pdf](http://www.ucc.org/lgbt/pdfs/2011_THE_RIGHT_OF_LGBT_PARENTS_TO_ADOPT_AND_RAISE_CHILDREN.pdf)

This statement of the United Church of Christ argues that, contrary to the claim that same-gender unions are not procreative, LGBT couples in covenantal relationships (as well as single LGBT adopters) have, not only a legal right to adopt children, but also a theological and biblical rationale which recognizes the presence of God in unions between two committed individuals (or a single parent) to nourish a child in the love of God and the fellowship of the Body of Christ regardless of sexual orientation.

## PRESBYTERIAN CHURCH (USA)

**Achtemeier, Mark.** *The Bible's Yes to Same-Sex Marriage.* (Kentucky: Westminster John Knox Press, 2014).

Achtemeier presents a view of the same-sex marriage debate as a Presbyterian minister reflecting critically on mainstream evangelical and traditional condemnations of homosexual relationships as well as a reflection on biblical interpretation in regards to this issue.

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**Presbyterian Church (USA) General Assembly.** *Proposed Amendments to the Constitution*, pp. 15-18 (2014) Accessed on February 28, 2018, [https://www.pcusa.org/site\\_media/media/uploads/oga/pdf/2014-proposed-boa-electronic-version\[1\].pdf](https://www.pcusa.org/site_media/media/uploads/oga/pdf/2014-proposed-boa-electronic-version[1].pdf)

Beginning at section 14.F, "Marriage," the document shows the amendments the Presbyterian Church (USA) has made to its constitution regarding the acceptance and practice of same-sex marriage, stating that the requirements of marriage in their view, love and commitment, are not gender specific. Also included is a conscience clause that no minister will be compelled beyond "the elder's or the session's discernment of the Holy Spirit and their understanding of the Word of God."

## OTHER SOURCES

### PERIODICALS

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**Franck, Matthew J.** "Religion, Reason, and Same-Sex Marriage," May, 2011, accessed on February 28, 2018, <http://search.ebscohost.com.myaccess.library.utoronto.ca/login.aspx?direct=true&db=rfh&AN=ATLA0001834570&site=ehost-live>

Franck presents a view that arguments in favour of same-gender marriage have typically taken a tactic of discrediting opponents by claiming hate or bigotry; whereas reasonably debate must acknowledge that both sides of the debate are in possession of valid arguments.

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**McCaffrey, Enda.** "The Sexual and Theological Ethics of Gay Marriage in France: A Dialectic between Autonomy and Universalism," May 1, 2006, accessed on February 28, 2018. <http://search.ebscohost.com.myaccess.library.utoronto.ca/login.aspx?direct=true&db=rfh&AN=ATLA0001556078&site=ehost-live>

"The focus of this article is to look at gay marriage from the perspective of contemporary ethical and theological thinking. Specifically, I aim to examine alternative discourses that open up new ways of configuring gay marriage through an examination of concepts of integrity, responsibility and asceticism, and critically the ethical relationship between autonomy and norms."

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**Young, Pamela Dickey.** "Same-sex marriage and the Christian churches in Canada," *Studies in Religion* 2006 35: 3, accessed February 28, 2018. <http://sir.sagepub.com.myaccess.library.utoronto.ca/content/35/1/3.full.pdf+html> 13

"Same-sex marriage is an important topic in Canadian courts, legislatures and churches today. This paper explores the sorts of official arguments put forth in public policy venues by Canadian churches and then proceeds to analyze these contributions."

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**Kirby, Andrew et al.** "Same-Sex Marriage: A Dilemma for Parish Clergy." *Sexuality & Culture* 21(3). February 2017.

A review of literature focussed on the availability of research about the perspectives held on the issue by individual clergy at parishioner level. These perspectives are important to understand, as clergy hold influential positions as opinion leaders impacting both at individual and social levels, and influence discourses within religion and beyond.

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**Garcia Oliva, Javier, and Helen Hall.** "Same-Sex Marriage: An Inevitable Challenge to Religious Liberty and Establishment?" *Oxford Journal of Law and Religion*, Volume 3, Issue 1. February 2014.

This article assesses the claim that the recognition of same-sex marriage by the state is, by its very nature, incompatible with religious liberty and also, whether the establishment of the Church of England is at risk as a result.

### BOOKS

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**Ellison, Marvin M.** *Same-Sex Marriage? A Christian Ethical Analysis.* (Cleveland: The Pilgrim Press, 2004).

"This critical book is written by a gay man and progressive Christian ethicist who places justice-making at the heart of contemporary spirituality. In dialogue with both legal scholars and theologians, Ellison examines the strengths and weaknesses of how marriage traditional-

ists, advocates of same-sex marriage, and LBGT (lesbian/bisexual/gay/transgender) critics of marriage analyze the issues and frame their arguments. The book offers constructive proposals for revitalizing Christian sexual ethics and moving the debate forward, regardless of whether the right to marry is won or lost.”

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**Witte Jr., John.** *From Sacrament to Contract: Marriage, Religion, and Law in the Western Tradition.* (Kentucky: Westminster John Knox Press, 2012.)

This book presents an historical look at the legal, philosophical and religious ideas that have informed the church about the sacrament of marriage. Chapter 7, in particular, examines marriage in the Anglican tradition and its uniqueness in striking a via media between the traditions of the past and the reformations that were happening.

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**Young, Pamela Dickey.** *Religion, Sex and Politics: Christian Churches and Same-Sex Marriage in Canada* (Winnipeg: Fernwood Publishing, 2012).

“...[T]his book analyzes the same-sex marriage debate in Canada by examining the intersections between religion, sexuality and public policy. Furthermore, the various arguments made by religious groups, both for and against same-sex marriage, are discussed, illustrating the range of perspectives on sexuality espoused by Christian groups and the numerous ways in which they influence the outcomes of legislation and court decisions.”

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**Coren, Michael.** *Epiphany: A Christian’s Change of Heart & Mind over Same-Sex Marriage* (Toronto, Signal/McClelland & Stewart, 2016).

“.. Michael Coren had a profound spiritual and personal change of heart. Epiphany is about how and why that happened; the reaction from both sides of the fence; and how the Christian doctrine, when studied closely and without bias, heartily supports Michael’s findings.” (Penguin Random House 2016)

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**Chapman, Mark D.** “‘Homosexual Practice’ and the Anglican Communion from the 1990s: A Case Study in Theology and Identity.” In New Approaches in History and Theology to Same-Sex Love and Desire. Mark D. Chapman and Dominic Janes (Eds.) Palgrave McMillan, 2018.

New interpretations and original research into the recent history of sexuality that help inform the contemporary debate in the church.

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**Hensman, Savitri.** *Sexuality, Struggle and Saintliness: Same-Sex Love and the Church.* Ekklesia, 2015.

Examines the major shift in thinking on sexuality among Christians that has taken place over the past hundred years. Delving beneath the surface of recent ecclesiastical conflicts, the book looks at how churches can, and do, live with disagreement. This book rejects simple ‘liberal versus conservative’ dichotomies, challenging readers to imaginative transformation.

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**Song, Robert.** *Covenant and Calling: Towards a Theology of Same-Sex Relationships.* SCM Press, 2014.

Rejecting treatments of the Bible which concentrate on a small number of well-rehearsed texts on same-sex relationships to the exclusion of the Bible’s overarching narrative, this book provides a fresh interpretation of the Christian tradition and defends a vision of the church which embraces a plurality of callings, to marriage, celibacy, and covenant partnership.

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**Brownson, James V.** *Bible, Gender, Sexuality: Reframing the Church’s Debate on Same-Sex Relationships.* Eerdmans, 2013.

Develops a broad, cross-cultural sexual ethic from Scripture, locates current debates over homosexuality in that wider context, and explores why the Bible speaks the way it does about same-sex relationships. Fairly presenting both sides, the work analyzes all of the pertinent biblical texts and helpfully identifies “stuck points” in the ongoing debate. Written in order to serve and inform the ongoing debate, will prove a useful resource for Christians who want to form a considered opinion on this important issue.

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**Groves, the Revd Canon Philip.** *The Anglican Communion and Homosexuality: A Resource to Enable Listening and Dialogue.* SPCK: London, 2008.

This is a useful collection of essays with chapters on scripture, tradition, science, and gay spirituality.

**Smith, Ted A. (Ed.)** *Frequently Asked Questions About Sexuality, the Bible, & the Church.* Covenant Network of Presbyterians, 2006.

Covering practically all of the issues involved in the Church's reflection on homosexuality, the Bible and same-sex marriage, a variety of theologians (mostly Presbyterian) make a case for the Church to accept and provide marriage blessings for same-sex couples.

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**Linzey, A., and R. Kirker (Ed.),** *Gays and the Future of Anglicanism: Responses to The Windsor Report.* John Hunt: Winchester, 2005.

A useful set of essays written as a direct response to The Windsor Report.

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**Sullivan, Andrew.** *Same-Sex Marriage: Pro and Con.* Vintage Press, 2004.

Contains 'pro' and 'con' positions by a first rate list of contributors on a wide-range of topics in the discussion concerning same-sex marriage both in the civil and religious considerations of the subject.





# A Word About Facilitated Dialogue



Diocese of Toronto  
Anglican Church of Canada

p44 General Synod 2019 Convening Circular – Section 3.2.10 Memorials & In Memoriam

# A WORD ABOUT FACILITATED DIALOGUE

At our last Synod, members were asked what would be most helpful to them in preparing for our discussion at Synod 2018 on the proposed changes to the Marriage Canon. The majority of comments focused on the quality of process we hope to see unfolding over the next year.

In particular, there was a deep desire for prayerful, respectful and honest listening and dialogue across our differences. This was a call for kindness and charity, a willingness to listen to strongly held commitments and convictions, to share differing perspectives in good faith, and to build relationships and understanding within the diocese.

In particular, two things were raised up as having particular importance. First, that dialogues include the voices of LGBTQ people within the church; that we hear their ex-

periences and commitments. Second, that these dialogues happen in facilitated, small groups with clear and agreed norms.

Facilitation is a way of providing structure and process to dialogue without taking the reins. A facilitator's task is to support every participant to do their best thinking, sharing and listening. They do this by managing the group's process without being a participant in the discussion. They remain neutral.

Facilitators will help the group manage their discussion so that:

- » there is a clear sense of purpose and process;
- » group norms are set and followed;
- » all participants can contribute and feel heard;
- » different opinions are expressed and heard respectfully;
- » no single individual dominates the conversation;
- » assumptions are sensitively surfaced, clarified and tested;
- » themes and synchronicities are identified;
- » mutual understanding is built;
- » there is a sense of transparency and authenticity in the dialogue;
- » the discussion moves along at a good pace, time is used well;
- » the group stays on topic and on track.

### CHOOSING A FACILITATOR

There are no hard and fast rules about the best facilitator for your situation, but there are a few things to consider as you make this decision.

Not everybody can comfortably or effectively function as a facilitator. For example, people with strong thoughts, feelings or biases on the topic will find it extremely challenging to lead the group without adding their input.

A good facilitator needs to be firm. Facilitation is not passive and it can take a level of assertiveness to keep people and topics on track. You are looking for someone who can be directive without dominating.

It can be difficult or inadvisable for your priest to facilitate - or they might not want to and this should be respected. On the other hand, it is important that the priest not dominate the conversation either by taking a strong leadership or authority role in the discussion or by being the final word on the topic.

### FINDING A FACILITATOR

You may have skilled facilitators within the parish who would be willing to put their ideas aside for a few hours to help the group. It's a good idea to have a pair of facilitators (remember Jesus sent his followers out in pairs). Co-facilitators can bring different gifts and skills to bear.

There may be skilled facilitators within your community. People in education, social services or community development often have training and experience in this type of work. The Diocese's Congregational Development Department may also be able to link you with a facilitator. †



## PASTORAL STATEMENT

on Commitment to Diverse Theological Positions in the Diocese of Toronto  
by the Most Reverend Colin R. Johnson  
Archbishop of Toronto

and endorsed by the Bishops Suffragan of Toronto,  
the Right Reverend Peter Fenty, the Right Reverend Riscylla Shaw, the Right Reverend Kevin  
Robertson, and the Right Reverend Jenny Andison.

From the earliest expressions of an Anglican way of living out the Christian faith, there has been diversity. That diversity has historically taken many forms, from tension, conflict and violence, to coexistence, indifference, and eventual synthesis. Whatever the witness of the past, however, the Diocese of Toronto is committed to reflecting our own diversity in a way that avoids the conflictual examples with which we are, alas, too familiar.

We believe that there have been positive forms of difference that have allowed the church to flourish in many places and with many people, not only within Anglicanism, but elsewhere. It is this aspect of our heritage that we have valued in this Diocese, and as Bishops of this Diocese, it is a value we wish to affirm strongly and preserve faithfully. Unlike in some periods and places of Anglicanism, here at least our unity does not imply uniformity in all things.

My pastoral decision as Archbishop to make provision to permit the marriage of same-sex couples in prescribed conditions is set within a broader process of discernment within the Anglican Communion and the whole Church. This is complex, multi-faceted, and unsettling. All churches are dealing with these matters, some more publicly as we are, some internally, but it is a discussion that is global. The Roman Catholic Church and the Orthodox Churches, with whom we share the historic episcopate, although we are not in communion with each other, and most of the Provinces of the Anglican Communion, remain unchanged in their teaching of the historic Christian understanding of marriage as a sacramental covenant between one woman and one man. Some other churches, including Lutheran Churches and Old Catholic Churches with whom we share full communion and a number of Provinces of the Anglican Communion, have adopted changes to include couples of the same sex. There are also divergent views about how people and institutions can and should respond in a period of change when the parameters of those changes have not been fully agreed. The history of Anglicanism as well as of the wider Church has shown that matters of the faith, including those governing sexual morals, are not straightforwardly, consistently or unanimously divided into important and not-so-important. It will undoubtedly take a very long time to come to consensus and may not do so.

In the Diocese of Toronto, we have formally and informally discussed issues of sexuality for nearly 50 years. When our General Synod in 2007 received the St Michael report, it adopted a resolution that same sex commitments have significant doctrinal implications but not at the level of core doctrine, that is, something needing to be held by all as a matter of salvation. A second motion was passed affirming that this is not a communion breaking issue. Obviously, this last motion expresses a hope, not a prescription, since matters of conscience cannot be legislated or coerced. I take the St. Michael report to open the possibility of a newly expanded understanding of marriage but, as a corollary, I believe it implicitly affirms the continuing Christian authenticity and legitimacy of those

who hold a traditional understanding of marriage and the faithfulness of the theology and practice that support it.

In fact, the norm for the Church continues to be the marriage of couples of opposite sex. The Anglican Church of Canada is currently in a discernment process to include the marriage of same-sex couples. Until that decision has been finalised, and as an interim pastoral response, as Bishop of Toronto with canonical authority and responsibility for the pastoral care and oversight of this Diocese, I have permitted a small number of priests, licensed to the cure of souls in a community, to preside in their parish at the marriage of a same-sex couple in certain limited circumstances. Both priest and congregation must concur that this ministry will be offered. No one will be obligated to act against their conscience. Neither parishes nor individual clergy will be required to celebrate marriages contrary to their convictions.

Not all welcome this new development: some because it goes too far, some because it is not enough.

We recognize there are theological and cultural differences across our diocese and within parishes which are strained by both the limits and permission represented in blessing same sex relationships and more specifically marriage.

I wish to reiterate – and this is unanimously affirmed by the Area Bishops – that there is and will be a continued and honoured place in all aspects of diocesan life for those who do not agree to the provisional arrangements for same sex marriages. Theirs is an authentic, sustainable conviction that bears significant and historic weight. It remains a coherent theological and biblical position within our Anglican tradition.

**As Bishops we endorse unequivocally the principle that the Diocese of Toronto must honour and safeguard the diversity represented in its parishes and clergy, including those holding to an historic understanding of Christian marriage, so as to maintain the highest degree of communion possible, and together participate in the mission to make the crucified and risen Christ known in the world. We are personally committed to continue the face-to-face conversations that will foster this. This diversity will continue to be reflected in the selection, ordination and appointment of clergy, and in the lay and clerical membership of committees and councils of the diocese. It will also include the honoring of clergy conscience in the celebration and blessing of marriage.**

We have seen that there is diversity within parishes that are generally opposed to same-sex commitments, just as there is in parishes that are generally in favour. There is a rich breadth of life in our parishes, with parishioners who are theologically astute, prayerful and deeply committed Christians legitimately holding differing convictions. We are in very different places and have been formed in very diverse contexts, theologically, spiritually, scripturally, experientially. The diversity of our diocesan community is a precious gift, challenging as it might be. It is vital to maintain this as it enriches not diminishes our common witness to the faith in a variety of ways. Though such witness is rooted in differing interpretations and understanding of Holy Scripture and the tradition, these are now within the contemporary spectrum of Anglicanism. They need to be engaged if we are to learn and grow together in fuller maturity in Christ.

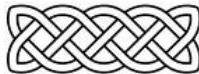
All of us need to extend to each the most generous Christian charity that Jesus our Redeemer calls us to exercise as we, together, seek to discern and live out God's will. Unfortunately, this has not

always been the case, and we cannot condone such lack of charity. The Gospel and our baptismal covenant call us to love one another with the love of Christ and treat each other with dignity, respect and forbearance. We need to be tender with one another, recognizing each other as a beloved child of God redeemed by our Saviour Jesus Christ, each one bearing the image of God, each one the desire of God's heart and will.

Feast of St. Michael and All Angels, September 29, 2017



## *In Memoriam*



*If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you. (Romans 8:11)*

*We record with gratitude the names of former members of the General Synod, known to us who have died since the 2016 session of General Synod.*

|                                  |  |
|----------------------------------|--|
| The Rev. Canon Jean Archbell     | Diocese of Niagara                         |
| The Rt. Rev. Kent Clarke         | Diocese of Edmonton,<br>Diocese of Niagara |
| Mr. Peter Colbert                | Diocese of Moosonee                        |
| Ms. Joyce Edwards                | Diocese of Algoma                          |
| Ms. Lindsey Elwood, B.A., LL.B.  | Diocese of Huron                           |
| The Rev. Canon Robert Fead       | Diocese of Niagara                         |
| The Most Rev. Terence Finlay     | Diocese of Toronto,<br>Diocese of Huron    |
| The Rt. Rev. John Frame          | Diocese of Yukon                           |
| The Rt. Rev. Joachim C. Fricker  | Diocese of Toronto                         |
| The Rt. Rev. Mark Genge          | Diocese of Central Newfoundland            |
| Mr. Martin Hendy                 | Diocese of British Columbia                |
| The Rt. Rev. Barry Hollowell     | Diocese of Calgary,<br>Diocese of Niagara  |
| Mr. Craig Hurst                  | Diocese of Algoma                          |
| The Ven. Dr. Stephen Hopkins     | Diocese of Toronto,<br>Diocese of Niagara  |
| The Rt. Rev. Raymond Barry Jenks | Diocese of British Columbia                |
| The Rev. Canon Gerald Loweth     | Diocese of Toronto                         |
| Mrs. Elizabeth Loweth            | Diocese of Toronto                         |
| The Rev. Canon William MacMullin | Diocese of Fredericton                     |
| Mr. Bruce Maddox                 | Diocese of Niagara                         |
| The Most Rev. Harold L. Nutter   | Diocese of Fredericton                     |

|   |  |
|---|--|
| Ms. Elizabeth St. Clair Stewart               | Diocese of British Columbia  |
| The Rev. David Tatchell                       | Diocese of Calgary,<br>Diocese of Toronto,<br>Diocese of New Westminster |
| The Rev. Canon Evan Godfrey James (Jim) White | Territory of the People  |
| Mr. Monte Worthington                         | Diocese of New Westminster   |
| Mr. J. Arthur Wynn, Q.C.                      | Diocese of Huron   |

*May they rest in peace and rise in glory*

## 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 Ministry as We Look Towards our Next Sacred Circle: Becoming a Prophetic Pastoral Presence (see below for definition\*) in our Communities

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 our help in establishing spiritual communities.
  - b) In these circles, ordained ministers, elders, lay readers, and others will be 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 ACIP, the 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 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 to 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., 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 prophesy* (Joel 2:28).**
- A. *Support the development of Gospel Based Discipleship among our youth.*
  - B. *Work with ACIP, the Office of the NIAB, the Focus Group, and the Leadership Circle to establish a group, led by youth, to*
    - 1. Develop a strategy for the support of an emerging youth movement.
    - 2. Provide on-going oversight and support of the work of the church among and with youth.

\*Prophetic Pastoral Care is holistic pastoral care, with a view towards being brought to wholeness and healing in Indigenous community, freedom, and joy. It is contrasted with Colonial Pastoral Care that was designed to incorporate individuals into the colonial way of life and thinking.



## JOINT REPORT OF THE COMMUNICATIONS COORDINATING COMMITTEE AND THE ANGLICAN JOURNAL COORDINATING COMMITTEE

The triennium began with the communications functions of the General Synod being served by two committees, the Anglican Journal Coordinating Committee (AJCC), and the Communications and Information Resources Coordinating Committee (CIRC). Early on in the first year of these committee's work, there was a working group formed which began with a mandate to review and recommend what the General Synod's response should be to what became known as the "Rupert's Land question". This was work to address how to respond to the request coming out of the Diocese of Rupert's Land for the General Synod to cease mailing out the Anglican Journal to subscribers in its own diocese, the central motivation for this request being based on environmental concerns. The Diocese had moved to a digital new format for diocesan news.

The working group worked diligently throughout the triennium, reporting regularly to CoGS on its workplan, the survey data as it came in, the financial modeling that it undertook, as well as the more qualitative data that it had gathered during interviews, and meetings. The culmination of the work can be found in the report that was delivered to CoGS for the November 2018 meeting. Several recommendations were noteworthy, all of which can be found within that same report which is included in the GS2019 docket as well as the final report.

One recommendation was able to be acted on during the Spring 2019 CoGS meeting, which was to present a motion to combine the AJ and the CIRC committees into one slightly larger, joint committee with a revised set of terms of reference, and a new mandate for an Editorial Board for the Anglican Journal. This motion was passed, and it is for this reason that this report to the General Synod has been able to be presented jointly.

All of the motions that have passed at the spring meeting of the council will need to be ratified at GS2019. The details of the motions to be ratified at General Synod, are found either in the Working group report or else in the report of the Governance Working Group.

One of the recommendations that has been taken up over the last few months has been to form an Editorial Board to Support the work of the Anglican Journal. The full committees have worked together in a sort of prototype of that board, by being invited to preview the journal, to provide input in the editorial planning process and to hear about how the communication team has already begun to put into place some of the core principals of the November 2018 AJCC/CIRC report. Obviously, this is in a way, testing out the idea for an Editorial Board for the next triennium, and the initial experience has been positive, from both the committee perspective, and from the perspective of the whole communications team. We continue to be optimistic about how these recommendations will improve communications for the General Synod, and that the Anglican Journal will continue to be a key part of the overall communications strategy for the Anglican Church of Canada.

At this time, we would like to thank the members of the working Group who have done a marvelous job of seeking input and discerning a way forward in our communications for the whole church. If not for their hard work and persistence over the past three years, we would not have the forward-looking direction that I believe we now possess.

The team members during the last triennium were:

The Rt. Rev William Cliff (chair Anglican Journal Committee) (wg)  
 The Rev. Karen Egan (Chair, Communications and information resources Committee) (wg)  
 Canon (lay) Ian Alexander (wg)

Ms. Cathy Wozlowski (wg)  
The Rev. Canon Neil Elliot (wg)  
Ms. Cynthia Haines-Turner (prolocutor) (wg)  
The Rev. Michael Thompson (General Secretary) (wg)  
Ms. Meghan Kilty (Communications director) (wg)  
The Very Rev. Jim McShane  
The Rt. Rev. Bruce Myers  
Ms. Margaret Marschall  
The Rev. Canon David Harrison  
Ms. Sharyn Hall  
(member of the working group=wg)

The work of this entire group has been immense, and I trust that its efforts will bring enormous benefits to the Church as it continues to improve, renew and sustain its communications to both the Church and the world which God loves.

JOINT WORKING GROUP  
ON PRINT PUBLICATIONS  
OF THE ANGLICAN CHURCH OF CANADA

REPORT TO THE  
MEETING OF THE GENERAL SYNOD 2019

*Submitted by:*  
*The Anglican Journal Coordinating Committee*  
*The Communications and Information Resources Coordinating Committee*

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## EXECUTIVE SUMMARY

### Introduction

The Joint Working Group on Publications was formed early in 2017. The group consists of the chair and one other member from each of the *Anglican Journal* Coordinating Committee and the Communications and Information Resources Coordinating Committee, plus senior staff and officers of General Synod with relevant expertise. The group has met several times in person and held numerous conference calls. It has reported three times to the Council of General Synod (the third time to present this report), and has also given in-person briefings to two other key stakeholder groups: the House of Bishops and the Anglican Editors Association.

The Joint Working Group has a three-fold mandate, approved by CoGS in June 2017:

1. Recommend a further interim response to the Diocese of Rupert's Land with regard to its request. The recommendation may include options and implications.
2. Undertake a process of research and consultation leading to the development of options for the future distribution of the *Anglican Journal* across the country. The work should be fact-based, informed by broad consultation with stakeholders, take into account current and anticipated technological and socio-economic trends, and present options, with pros and cons, that are both equitable and flexible.<sup>1</sup>
3. Consider the implications of #2 for the future strategic directions of the ACC's internal and external communications, including structural models, delivery systems, and the most efficient and effective way of utilizing limited resources.

The mandate called on the group to present a final report with recommendations by fall 2018. This is that report.

In going about its task, the Joint Working Group has conducted a variety of forms of research, notably five surveys of key stakeholder groups – bishops, Anglican editors, members of the Council of General Synod (CoGS), members of General Synod 2016, and a cross-section of Canadian Anglicans – using a variety of online, print and telephone interview methodologies.

We also surveyed the communications strategies and practices of a number of other churches in Canada and abroad. We undertook a detailed financial analysis of the revenue and cost structure of the *Anglican Journal*, going back several years, and including business modelling of several potential future scenarios. We commissioned a content analysis of the past year's editions of the *Journal*. We reviewed the historical record of the governance of communications in the Anglican Church of Canada over the past several decades. All this ensured that our deliberations were solidly fact-based.

At the same time, our work was done in the context of an emerging new communications strategy for the church, and the financial realities facing the General Synod, as well as current and future

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<sup>1</sup> It would be beyond the group's mandate to recommend future distribution models for any or all diocesan newspapers. However, what we learn about this subject during our consultations could be usefully shared across the church, and will inevitably influence options for the *Journal*.

trends in the external environment, including government policy, costs of goods and services, digital technology and media usage patterns.

As is often the case, what might have at first appeared to be a relatively specific local issue turned out to be a window opening into a much broader perspective, and a challenge was transformed into an opportunity. In the course of proposing a response to the Rupert's Land request, the Joint Working Group has conducted a fairly comprehensive review of our church's print publications and communications governance, and developed some quite far-reaching recommendations.

Anglicans value the *Anglican Journal* and their diocesan newspapers very highly, and many people are naturally very concerned about the possibility of losing them or seeing them change. Issues such as editorial independence can give rise to passionate debate. We are happy to report that we were able to navigate these sometimes turbulent waters calmly, and reached consensus on all key points. The final recommendations emerged during a two-day meeting attended by as many members as possible of the two coordinating committees from which the Joint Working Group was originally formed. All members of both committees have had an opportunity to review this report in advance of its presentation to CoGS.

## Summary of Recommendations and Suggested Resolutions

The structure of the body of this report follows the working group's three-fold mandate. Each of the three central chapters addresses one of the three issues. Here we summarize as briefly as possible the conclusions we reached, and the resolutions we are suggesting the Council of General Synod might wish to consider in order to implement them.

### Issue #1: Future of Print Publications

#### Key Recommendations:

1. A transition strategy for print publications across the Anglican Church of Canada with two strands: a gradual exit strategy from print, and a corresponding strengthening of digital and social media.
2. For the next triennium, continued distribution of the *Anglican Journal* as at present, with a flexible, consultative, proactive approach to evolving relationships with diocesan papers.
3. Improvements to the *Anglican Journal* subscriber list, database and annual appeal.

#### Suggested Motions:

1. That this Council of General Synod recommend to General Synod the adoption of the transition strategy for national and diocesan print publications during the coming triennium, as proposed in the report of the Joint Working Group on Print Publications.
2. That this Council of General Synod recommend to General Synod the adoption of the policy and recommendations with regard to distribution of the *Anglican Journal*.
3. That this Council of General Synod recommend that General Synod endorse the investment in an enhanced digital presence at the national and diocesan levels.

## Issue #2: Mandate and Governance of the Anglican Journal

### Key Recommendations:

1. Revise the editorial mandate of the *Anglican Journal*.
2. Promulgate clear, comprehensive journalistic guidelines for the *Journal* and other church publications.
3. Revise and clarify structural, management and governance arrangements.

### Suggested Motion:

4. That this Council of General Synod instruct the Joint Working Group to complete work on an editorial mandate and journalistic guidelines, along the lines proposed in the present report, and taking into consideration feedback from this meeting, and that this be done before the March meeting of the Council.

## Issue #3: Mandate and Structure of Coordinating Committees

### Key Recommendations:

1. Re-combine the *Anglican Journal* and Communications and Information Resources Coordinating Committees into a single Communications Advisory Committee, with a revised mandate.
2. Clarify that General Synod is the publisher of the *Anglican Journal*, and of all communications products of the Anglican Church of Canada.
3. Create an Editorial Review Board with a mandate to assess the *Journal*, and all journalistic publications of the church, against their editorial mandate and journalistic guidelines.

### Suggested Motion:

5. That this Council of General Synod ask the Governance Working Group to prepare an amendment to Appendix B of the Canons to be brought to General Synod to give effect to the recommendations of the Joint Working Group on Print Publications with regard to the governance of the communications function of the church.

## ISSUE #1: FUTURE OF PRINT PUBLICATIONS

### Introduction

The “presenting issue” which triggered the formation of this Joint Working Group in early 2017 was a request from the Diocese of Rupert’s Land to cease print distribution of the *Anglican Journal* in that diocese when the print edition of the diocesan paper was cancelled. It quickly became evident that this issue could not be considered in isolation from several other relevant factors, including the following:

1. Many other dioceses across the Canadian church either have stopped, or are considering stopping, print publication of their diocesan papers.
2. Rising costs, declining subscribership, and overall budgetary pressures facing the Anglican Church of Canada require a reconsideration of the current distribution pattern of the *Anglican Journal* by mail, without charge, to all Canadian Anglicans on parish rolls.
3. There is a widespread trend, both in religious organizations around the world, and in secular society, away from print distribution, especially for timely news.

For all these reasons, there is no escaping the likelihood that at some point within the next decade (and quite possibly sooner), it will no longer make sense, from the perspectives of either financial efficiency or communications effectiveness, to continue mailing ten editions a year of topical diocesan or national newspapers, free of charge,<sup>2</sup> to all Canadian Anglicans.

The relevant question is: **What should our transition strategy be?**

### What the research tells us

As mentioned earlier, the Joint Working Group conducted surveys of five stakeholder groups: bishops, Anglican editors, members of CoGS, members of General Synod, and a cross-section of Canadian Anglicans. Here are some of the key findings, with regard to issues around print distribution:

- The *Anglican Journal* has a strong and positive brand; the continued presence in some form of the *Anglican Journal* as a national voice and forum for Canadian Anglicans is highly valued and desired across the church.
- Most people currently read the *Anglican Journal* in print form, though more church leaders read it on-line, perhaps because they feel the need to be informed about church affairs in a more timely fashion than the current print schedule allows.
- One in three Anglicans say they would access the *Anglican Journal* online, if it were not available in print.

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<sup>2</sup> Throughout this report, “free” distribution means “no charge to end user.” The church’s print papers do have a net cost, which is currently borne by their publishers.

- One in four Anglicans say they would prefer not to receive the *Anglican Journal* in print.
- 80% of bishops expect that their diocesan publication will continue to exist in print for three to five years; 80% expect that it will not exist in print within ten years. Editors of diocesan papers are much more optimistic about the future of print;  $\frac{3}{4}$  of them expect to be in print for at least a decade.
- Most people in the pews recognize (whether they like it or not) that society as a whole is in a lengthy transition period from print to digital distribution, and that this trend will eventually affect the Anglican Church of Canada, at both the national and diocesan levels.

#### What the business analysis tells us

The Joint Working Group also conducted a detailed business analysis of the revenues and expenses of the *Anglican Journal* going back several years. Here are some of the most relevant takeaways from that work:

- In 2017, the *Anglican Journal* cost \$2.1 million to produce, and generated \$1.4 million from all revenue sources. The difference of approximately \$700 thousand per year (up from about \$500 thousand five years ago) is absorbed directly by the General Synod, and currently represents roughly 7% of the total General Synod budget.
- The net cost per subscriber of the *Journal* in 2017 was \$5.28 per year: a modest cost compared to other publications, but an increase of more than 60% over what it was five years ago – and likely to continue rising in the future.
- In 2017, printing and postage costs accounted for ~\$1.1 million, or a little more than half, of the total *Anglican Journal* budget. This is partially offset by the federal Canadian Heritage grant and diocesan distribution revenue, which together total ~\$700 thousand, and which would not exist if the *Journal* ceased print distribution. Nevertheless, getting out of print distribution while continuing to spend the same amount on editorial content would yield a net saving of ~\$400 thousand.
- If it's true that, as our research indicates, one in four Anglicans would prefer not to receive a print copy of the *Anglican Journal*, it ought to be possible to save ~\$100 thousand in printing and postage costs simply by removing them from the mailing list.

Our business analysis also encompassed several business modelling exercises designed to explore the potential impact of various scenarios with regard to possible future changes to diocesan newspapers on the print edition of the *Journal*. We concluded that:

- Over the short term, it should be possible to continue distributing the *Anglican Journal* in print everywhere it is currently distributed, even if diocesan newspapers cease print publication, without major financial impacts.
- If dioceses which cease print publication of their paper also require the *Anglican Journal* to cease print distribution in their area, this likely would have significant negative financial impact on the *Journal*, especially in the case of larger dioceses, since the loss of their portion of the *Journal* Appeal and the Heritage grant would be greater than the corresponding savings on printing and postage.

## Policy Considerations

Organizations who are in service to others – like the Church – should not make decisions based solely on financial grounds, as commercial enterprises might legitimately do. While cost is one consideration for dioceses considering stopping print publication of their papers, others include timeliness, environmental concerns, changing media consumption patterns, etc. The same range of considerations applies to the national church as it ponders the future of the *Anglican Journal*.

The national and diocesan papers are currently distributed together everywhere a diocesan print paper exists; elsewhere, the *Journal* is distributed separately. Going forward, a case could be made that all Anglicans deserve to continue to be treated equally when it comes to receiving benefits from, and staying connected with, their national church, and thus so long as the *Journal* is being printed, all Anglicans should be able to receive it. On the other hand, it might be seen as inconsistent with our approach to church polity to force dioceses to accept a national presence which they would prefer not to have.

The question, then, is this: **Given that we can expect a “patchwork quilt” with regard to diocesan publications over the next several years, what should be the distribution policy for the *Anglican Journal* during the transition period?**

## Recommendations

The Joint Working Group believes that General Synod must commit itself to a thoughtful, intentional transition strategy with regard to print publications across the Anglican Church of Canada, in consultation with bishops and dioceses.

This transition strategy needs to encompass **two strands: a gradual exit strategy from print, and a corresponding strengthening of digital and social media**, at both the national and diocesan levels, so that the ability of Anglicans to remain connected with their church is maintained and strengthened.

In practical terms, the Joint Working Group recommends that for at least the next triennium:

1. The *Anglican Journal* should continue to be distributed in print, free of charge to the subscriber, to all contributing Anglicans who wish to receive it.
2. In all dioceses which publish a print paper, the *Anglican Journal* would continue to be distributed together with the diocesan paper.
3. Dioceses which do not publish a print paper should be encouraged to support, or at least permit, the continued free print distribution of the *Journal* in their dioceses, while leaving the discretion to opt out of this national policy up to individual dioceses.
4. Should any diocese exercise its right to opt out, a process would be put in place for mutual consultation and negotiation with regard to the solicitation of subscriptions to the *Anglican Journal*, and the continuation of the *Anglican Journal* appeal, in that diocese.

To make this process as smooth and proactive as possible, we also recommend that a renewed covenant be put in place between the Office of General Synod and the dioceses to advise and consult in advance with regard to potential changes to their respective distribution models.

This policy would remain in place through the next triennium. It would be reviewed by the relevant committee(s) of General Synod throughout the triennium, and formally at the next Synod, in light of evolving circumstances (financial, technological, media usage).

#### Other Matters: subscriber list, database

The recommended transition strategy must also address several other important issues:

1. ***Anglican Journal*/subscriber list.**<sup>3</sup> In the course of our work, we found much evidence that the current subscriber list is inaccurate, outdated, unwieldy, and difficult to manage. A new subscription management system for the Journal is urgently needed. It should be easier and faster to update (preferably by the subscribers themselves), and facilitate or even encourage the ability to both opt in and opt out of both print and online subscriptions. It should also include email addresses, as well as postal addresses.
2. In the course of implementing the new system, a concerted effort should be made to “clean up” the list by eliminating unwanted mailouts, and encouraging people to convert to free online subscriptions.
3. At the same time, there should be an energetic campaign to promote paid subscriptions to the *Anglican Journal*, among both Anglicans and non-Anglicans, in all parts of the country.
4. **National database of Anglicans.** By default, the *Anglican Journal* subscriber list has become the only comprehensive database of all Canadian Anglicans. No other repository of this information currently exists. The Joint Working Group believes it may be important that such a data base continue to be maintained, but that it is unwise to attempt to make the *Journal* subscription list fulfil this function. We recommend that the appropriate departments of General Synod continue work currently underway to resolve this matter.
5. **Anglican Journal Appeal.** While this is also outside the scope of our work, we encourage continued efforts to implement an integrated approach to managing the national church’s fund-raising efforts, including donor data, while maintaining targeted campaigns for specific purposes, including the *Anglican Journal*.
6. **Long Form Journalism.** An inescapable reality of the digital age is that print publication, with its extended timeline from when stories are filed to when the paper arrives in subscribers’ mailboxes, is no longer appropriate for topical news coverage. Many print publications are shifting their content mix to a greater focus on analysis and commentary. During our work, an appetite was expressed for a new, perhaps quarterly, print publication that could be a home for thoughtful reflective, long-form writing on topics of interest to Canadian Anglicans. Time did not permit us to fully explore this possibility, but we encourage future consideration of it, perhaps through some sort of pilot project.

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<sup>3</sup> We recognize that everything to do with the subscription list requires joint consultation between the national church and the dioceses, which are the current source of the data.

## Investment in Transition to Digital

Finally, it is important to reiterate that the Joint Working Group anticipates that **neither the *Anglican Journal* nor the diocesan newspapers will appear in print within a decade's time.** The challenge is to ensure that the transition strategy creates every opportunity and incentive for Canadian Anglicans to remain connected with their church beyond the parish level. While much good work has been done to enhance the church's online digital and social media presence in recent years, more needs to be done to create an alternative source that people will feel comfortable and motivated to turn to, before print publication ceases.

In spite of the serious financial challenges facing the church, the Joint Working Group strongly urges a commitment to a business case for devoting additional resources to the substantial enhancement and expansion of digital (online and social media) presence at the national and diocesan levels during the coming triennium. This should include, among other things:

- Implementation of a “single news channel” for all national church information, likely using the *Anglican Journal* brand, and working in collaboration with existing diocesan resources.
- A national strategy to respond to the bishops’ request for support of their dioceses’ ongoing transition to, and strengthening of, digital communications.

### Suggested Motion #1:

That this Council of General Synod recommend to General Synod the adoption of the transition strategy for national and diocesan print publications during the coming triennium, as proposed in the report of the Joint Working Group on Print Publications.

### Suggested Motion #2:

That this Council of General Synod recommend to General Synod the adoption of the policy and recommendations with regard to distribution of the *Anglican Journal*.

### Suggested Motion #3:

That this Council of General Synod recommend that General Synod endorse the investment in an enhanced digital presence at the national and diocesan levels.

ISSUE #2:  
MANDATE AND GOVERNANCE OF THE ANGLICAN JOURNAL

### Introduction

The question of how to distribute the *Anglican Journal*, which we discussed in the previous chapter, cannot be separated from the question of why it is published in the first place – the mandate and *raison d'être* of the publication (whether in print or online) – and what makes for effective, value-added communication that meets the needs and expectations of the church.

The Joint Working Group inevitably had to confront this larger topic, and did so in the context of some key environmental factors, including:

1. The need and desire for a more consistent, effective, integrated communications strategy for the Anglican Church of Canada as a whole. This was advocated in the 2013 Communications Review, but never implemented. It is at the heart of the new Communications Strategy, which is coming before CoGS at the same time as this report.
2. The very serious financial challenges that face the Anglican Church of Canada, now and for the foreseeable future. Budgetary constraints compel us once again to identify our priorities, focus all our resources on them, seek further economies of scale, and eliminate duplication.

The question can legitimately be asked: **Does the *Journal's* mandate help or hinder us in achieving these objectives?**

### Current Mandate

The current mandate of the *Anglican Journal* is found in Appendix B of the Canons: "A national newspaper of interest to the members of the Anglican Church of Canada, with an independent editorial policy and not being an official voice of or for the church."

The first part of this mandate is extremely general, open to interpretation and difficult to define, while the second singles out one particular aspect of editorial policy – independence – while remaining silent on any others. There is also no indication of how this editorial policy is to be monitored, protected or enforced.

### Brief Historical Context

The mandate and governance of the *Journal*, and the language used to describe it, have varied significantly over the years. At least since 1986, it has been seen as "a church-sponsored paper with an independent editorial policy."

In the late 1990s, in circumstances not unlike those of the present day (budget reductions, search for integrated communications policy), editorial independence was expressed in a more nuanced way:

"As a church-sponsored and financed paper, the *Anglican Journal* is an important instrument of communication for the Anglican Church of Canada. . . . The newspaper has a primary responsibility to inform Anglicans in Canada about the domestic and international work of their church. . . . The paper is encouraged to express the full range of opinion within the Anglican Church community. It is permitted to take an independent stance in its editorials."<sup>4</sup>

During the period when the *Journal* was separately incorporated (2003 – 2011), there were strong statements about its independence. When legal de-incorporation was implemented, it was clearly considered important to ensure that steps were put in place to continue the ability "to monitor, defend and safeguard the editorial independence of the *Anglican Journal*."<sup>5</sup>

### Editorial Independence and Editorial Mandate

The editorial independence of the *Anglican Journal* is a principle which has been, and continues to be, passionately defended by many people. It is clearly not a matter to be taken lightly. However, the Joint Working Group felt it important to ask some fundamental questions about it, including:

- Has the *Anglican Journal*'s mandate of editorial independence made a difference to the quality and nature of the content of the paper?
- Is it valued by readers?
- Is there any meaningful governance arrangement in place to ensure the editorial independence of the *Journal* in practice?
- Is editorial independence alone a sufficient journalistic standard for the Journal? For instance, what mechanisms are in place to monitor and maintain journalistic standards and responsibility, and an appropriate diversity and balance of views and voices?
- Are there ways in which the mandated editorial independence of the Journal has made it more difficult to achieve other policy goals of the Church and its communications strategy?
- Should the Anglican Church of Canada be subsidizing an "independent" publication?

### What does the research tell us?

The five surveys conducted by the Joint Working Group invited both quantitative and qualitative (i.e. open-ended verbatim) responses. Here is a brief summary of some of the most relevant findings from the research, on the issue of editorial independence.

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<sup>4</sup> General Synod reports and minutes, 1995, 1998.

<sup>5</sup> CoGS, 2011.

## Quantitative Results

While the existence of a national communications vehicle for the Anglican Church of Canada, and a national forum for the exchange of Anglican views and voices, is highly valued and strongly desired across the church, there is less unanimity around the importance of editorial independence.

- ~70% of Anglican editors believe it is important.
- ~60% of General Synod members believe it is important.
- ~45% of Anglican bishops believe it is important.
- By a factor of roughly 2:1, a representative group of Anglicans would prefer the *Anglican Journal* to be “the official voice of the Anglican Church of Canada,” rather than “an independent, arm’s length observer of the Church.”

When asked about the relative importance of various roles of the *Anglican Journal*:

- 53% of Anglicans surveyed ranked “news about the Anglican Church of Canada” as #1 (and 84% put this in their top three choices), whereas “comment and opinion from independent journalists” was ranked as #1 by only 2% (top three for 10%).
- General Synod members feel somewhat more strongly about editorial independence. 69% of them think Job #1 for the Journal is “to convey news about the Anglican Church of Canada to Anglicans across the country” (88% put this in their top five choices), while 3% identify as their highest priority “to provide an independent voice of journalism and opinion” (23% include it in their top five).

## Qualitative Results

- Many people fiercely defend the editorial independence of the *Journal*.
- Many others are unaware of the *Journal*’s independent status, and assume it is the official voice of the Church (as the diocesan papers with which it is distributed are).
- Still others think it should be the voice of the Church, especially since the Church funds it.
- A number of respondents expressed concern about real or perceived editorial slant or bias, and believe the *Journal* needs a more diverse range of voices and views. This question of diversity is somewhat different from the matter of editorial independence, and may go more to the heart of some people’s concerns.

The Joint Working Group also commissioned an independent assessment by a highly respected Canadian journalist and journalism professor, who is, as well, a long-time and deeply involved member of the Anglican Church of Canada. After reviewing all editions of the *Anglican Journal* over a twelve-month period, he concluded:

“At least 90% of the *Journal*’s content could appear without change in an official church organ. I do not find editorial independence to be a factor of significance in the *Journal*’s editorial direction.”

It should also be noted that in a verbal report to the Joint Working Group, the author of the report praised the editor and staff of the *Journal* for doing “a remarkable job” in the face of many challenges, including “a vague mandate, an unclear definition of the target audience, a cautious church, technological change, and limited resources.”

## A Potential New Approach

Based on our investigations, a case could be made that:

- The much-vaunted “editorial independence” of the *Journal* is more of an inspiring slogan than a living reality. It has apparently not had a measurable positive impact on the content and quality of the paper; no meaningful evaluation or enforcement provisions underlie it.
- At the same time, an exclusive emphasis on the principle of “editorial independence” has crowded out other important mandate considerations, and has likely made it harder to manage and implement an effective and efficient communications strategy for the Anglican Church of Canada.

We do not want to throw out the baby with the bathwater. It ought to be possible to give an independent voice on the *Journal’s* editorial pages its rightful place, while putting in place a clear, robust editorial mandate and a comprehensive, actionable set of journalistic guidelines, coupled with a simple, effective mechanism for measuring and enforcing them.

The guidelines would balance journalistic freedom with journalistic responsibility. The governance process would promote accountability and transparency, and protect the editor from both internal and external criticism and pressure, ensuring that judgements about the content of the paper are based on objective assessments against agreed-upon standards, not subjective whims. At the same time, the standards should be enforced by an editorial board, not by the editor, who is, in fact, held to account against these standards.

## Recommendations

1. Revise the editorial mandate of the *Anglican Journal*, perhaps along the following lines:

“A national publication of interest to the members of the Anglican Church of Canada, designed to connect and reflect the Church to internal and external audiences, providing a forum for the full range of voices and views across the Church.”

This is a preliminary draft proposal, to be finalized before the final meeting of CoGS for this triennium, based on input received at this meeting, and further refinement by the Joint Working Group.

2. Promulgate clear journalistic guidelines, designed to give concrete definition to this (or some other) mandate, and ways of measuring the extent to which it is being carried out.

A preliminary list of the elements for such a set of guidelines is provided in the next section of this chapter. Again, it is proposed that, if this recommendation is accepted by CoGS at the present meeting, the Joint Working Group be instructed to present a full draft text of the guidelines to the next meeting of CoGS, so that it can be ratified or varied and brought forward to General Synod.

3. Revise and clarify structural, management and governance arrangements to ensure the mandate and guidelines are consistently adhered to and lived out. (This is the subject of the next chapter of this report.)

## Elements of Journalistic Guidelines

Our model in proposing these guidelines is based on the kind of published journalistic standards common in respected and reputable journalistic organizations. Examples include the Atkinson Principles at the *Toronto Star*, and the Journalistic Principles of CBC News, among others. The guidelines must be clear, measurable and actionable. Ideally, they should be applicable or adaptable to all communications products of the Anglican Church of Canada, not just the *Anglican Journal*. Evaluation should take place over time, across all platforms.

The Joint Working Group has not yet had an opportunity to draft a full set of proposed guidelines. However, at a recent meeting of members of the Anglican Journal and Communications and Information Resources Coordinating Committees, the following elements were identified for inclusion:

- Predicated on journalistic responsibility, accountability and transparency
- Strong commitment to, and respect for, widest possible diversity of voices and views
- Depth of engagement; more than just superficial reportage or “stenography”
- Journalism that is able to ask tough questions and seek honest answers
- Fact-based, fact-checked
- Promotes unity, not uniformity
- A church that is able to be self-reflective and self-critical
- Nurtures healthy, constructive, respectful dialogue and debate
- Independence in editorials, with right of reply
- Courageous; a “prophetic voice”
- Ability to identify and showcase voices that speak truth to power
- Privileges the oppressed and marginalized
- Connects and reflects the church to itself and the world
- Speaks to the world and its issues from the perspective of the Anglican Church of Canada
- Embodies the theology of the ACC, e.g. Five Marks of Mission
- Incorporates / reflects ACC’s Communications vision and principles
- Draws on other journalistic codes, inside and outside the churches

### Suggested Motion #4:

That this Council of General Synod instruct the Joint Working Group to complete work on an editorial mandate and journalistic guidelines, along the lines proposed in the present report, and taking into consideration feedback from this meeting, and that this be done before the March meeting of the Council.<sup>6</sup>

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<sup>6</sup> Rationale: If a proposed mandate and guidelines are ready by March, CoGS would be able to consider them and if approved, they could then be ratified by CoGS and recommended for adoption by General Synod.

## ISSUE #3: MANDATE AND STRUCTURE OF COORDINATING COMMITTEES

### Introduction

On the principle that “form follows function,” the Joint Working Group reached conclusions on the substantive issues first, and then asked itself: **What governance structures and arrangements might best facilitate them?**

As noted in the previous chapter, if the proposed new editorial mandate and journalistic guidelines (or any variation on them) are to be meaningful, then they will require a regular, robust, practicable governance structure and process.

At the same time, we believe changes to the current governance structure of the communications function of the Anglican Church of Canada are overdue. The present bifurcated arrangement with two parallel committees does not promote an integrated strategic approach to communications. Moreover, the two existing committees are not carrying out their respective mandates; nor can they reasonably be expected to do so; nor, we would contend, should they do so, since they are at once insufficiently strategic and too operational.

### Current Situation (as per Appendix B of the Canons)<sup>7</sup>

- There are two separate committees, which are supposed to maintain liaison through common members. In practice, when confronted with the current issue, it became necessary to create a Joint Working Group.
- The *Anglican Journal* Coordinating Committee is identified as the publisher of the *Anglican Journal*, and charged with the responsibility to “monitor, defend and safeguard the editorial independence of the *Anglican Journal*” (among other things).
- The Communications and Information Resources Coordinating Committee is supposed to develop and oversee communications policy, provide policy guidelines, develop budgets, and “oversee the work of corporate communications, information services and resource production” (among other things).

### Brief Historical Context

Until 1995, the *Canadian Churchman / Anglican Journal* was overseen by a separate Board of Trustees, which acted as its publisher. In 1995, it was made clear that General Synod was the publisher of the *Journal*, and the former AJ Advisory Board became a subcommittee of the Information Resources Committee.<sup>8</sup> Integration was pursued at both the governance and management levels. The operational arrangements were set out as follows:

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<sup>7</sup> Approved / adopted by CoGS November 2011, March 2013.

<sup>8</sup> All of the members of the Journal Subcommittee were members of CIRC, with the addition of one representative of the Anglican Editors Association.

"The editor makes all decisions on editorial content, acting in accordance with priorities and policies established by the Information Resources Committee, in consultation with the *Anglican Journal* Subcommittee, and approved by the Council of General Synod."

- The editor "is accountable to the Primate for performance and responsible to the Publisher for implementation of policy."

In succeeding years, integration was pursued at the operational level, as well. In 2001, the Information Resources Committee reported to General Synod:

"In the restructuring imposed by staff reductions late last year, the web staff were combined with *Anglican Journal* editorial staff into a News and Information group, an attempt to use the limited staff resources more efficiently. The *Journal's* mandate as an independent editorial voice was unaffected."

Between 2003 and 2011, the separately incorporated *Anglican Journal* once again had its own board, which acted as publisher. The board was expected to "liaise" with the Information Resources Committee. This newly re-bifurcated structure continued after the *Journal* was de-incorporated, and is effectively enshrined in the current Appendix B.

The 2013 Anglican Church Communications Review made several key recommendations about both the governance and management of the communications function of the national church, including the *Journal*. These included:

- A more proactive, hands-on role for the Communications and Information Resources Coordinating Committee CIRC.
- Creation of a new, integrated communications strategy for the entire department, with metrics to measure progress towards achieving goals.
- Elimination of departmental silos, in favour of "organic unity."
- Creation of a "single news channel."
- Review of format and frequency of the *Journal*.

Since then, there has been some, though far less than full, implementation of these recommendations. The governance structure remains bifurcated, and the management structure is a work in progress. The new Communications Strategy currently coming before CoGS once again proposes an integrated approach.

## Recommendations

1. Revise Appendix B to re-combine the *Anglican Journal* and Communications and Information Resources Coordinating Committees into a single Communications Advisory Committee. Ensure representative membership, including all key stakeholder groups, and individuals with relevant expertise. Create a "rolling" membership structure, so that there is continuity across triennia.
2. Rewrite the mandate and responsibilities of the new committee, along the following lines:

- The scope of its activity encompasses the entire communications portfolio of the Anglican Church of Canada, current and future. In this regard, it mirrors and supports the integrated staff structure and single news channel contemplated by the Communications Strategy.
  - The committee's role is strategic and advisory, not operational or managerial. It provides advice to management, and makes recommendations to CoGS.
  - Communications strategy (including resource allocation) is developed by management, reviewed and approved by the committee, and implemented by management. The committee conducts an annual review of the department's performance, based on an evaluation of outcomes against agreed goals and metrics, and reports this to CoGS.
  - The committee has input into the job description and selection criteria for key positions, including the Executive Director of the department and the Editor of the *Anglican Journal*, and may be invited to participate in the selection and annual performance review processes for these positions.
  - The committee exercises oversight of the content of the *Anglican Journal* and all other communications products of the Anglican Church of Canada, on the advice of the Editorial Review Board (see below), and reports annually to CoGS thereon. In exercising this responsibility, it is guided by appropriate standards, e.g.:
    - with respect to journalism, the new editorial mandate and journalistic guidelines recommended in this report, as well as other applicable journalistic ethics, standards and policies;
    - with respect to public communications, standards such as those of the International Association of Business Communicators and the Canadian Public Relations Society.
  - Discharging these responsibilities requires at least annual face-to-face engagement between the committee and departmental management, as well as regular contact between meetings, and logistical support from the Communications Department.
3. Clarify that the publisher of the *Anglican Journal* – and of all communications products of the Anglican Church of Canada – is General Synod, not the committee. CoGS exercises this role between Synods, on the advice of the committee and the Editorial Review Board.
4. Create an Editorial Review Board with a mandate to assess all communications products of the Anglican Church of Canada against applicable and clearly stated editorial mandates, guidelines and objectives. The Board's principal focus is the church's journalistic products, including the *Anglican Journal* and the single online news channel (among others which may be developed), in regard to which it is responsible for applying and interpreting the church's published journalistic guidelines, and proposing amendments to them as required from time to time.
- Some specific suggestions about how the Editorial Review Board goes about its work are offered below. Not all of these may need to be enshrined in the terms of reference, but they may be useful as the new approach is being designed and implemented.
- **Methodology:** The Board evaluates publications (print or digital) both retrospectively and prospectively, and offers general advice and input on editorial direction. A template is used to

evaluate content against editorial mandate and journalistic guidelines. Results are shared among all members. The Board holds quarterly conference calls and an annual face-to-face meeting.<sup>9</sup> It requires logistical support from the Communications Department to discharge its responsibilities.

- **Reporting:** The Board provides input regularly and directly, in a timely fashion, to editorial leadership and departmental management. It reports a summary of its findings annually (or as needed in the event of a major issue) to the Communications Advisory Committee and CoGS. General Synod receives a triennial summary report.
- **Membership:** The Editorial Review Board needs a mix of people with journalistic expertise and experience in church affairs. Geographic and other forms of “representativeness” should be considered. There should be some (but not complete) overlapping membership between the Editorial Review Board and the Communications Advisory Committee. The Board should be chaired by a member of the Committee. It would be desirable to include a diocesan editor on the Board. Continuity on the Board should be ensured through “rolling” membership across triennia.

Suggested Motion #5:

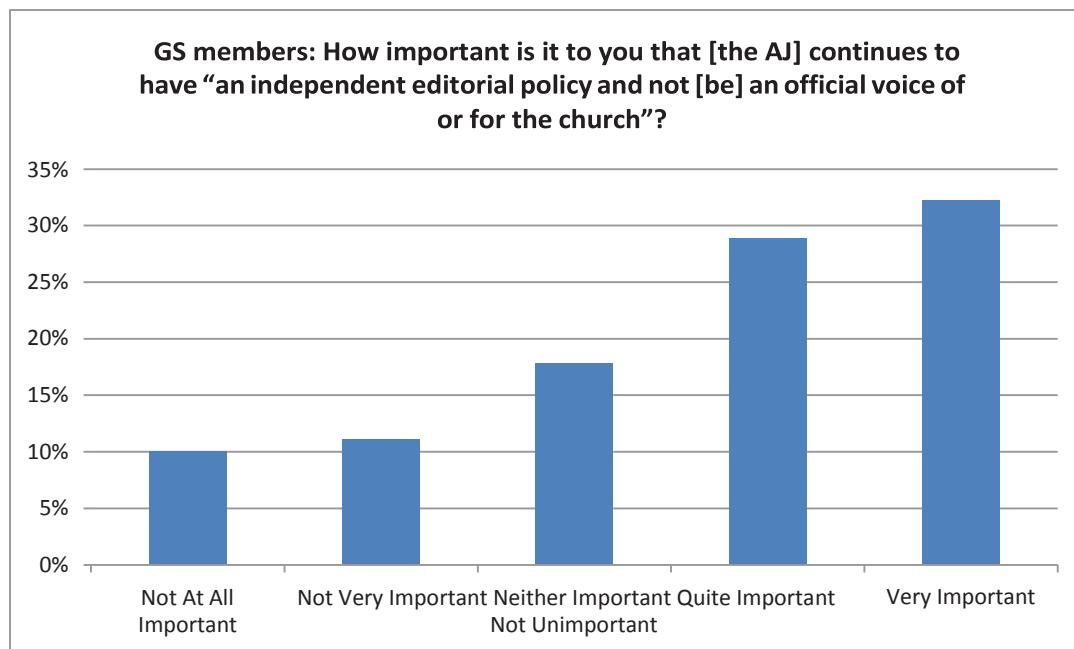
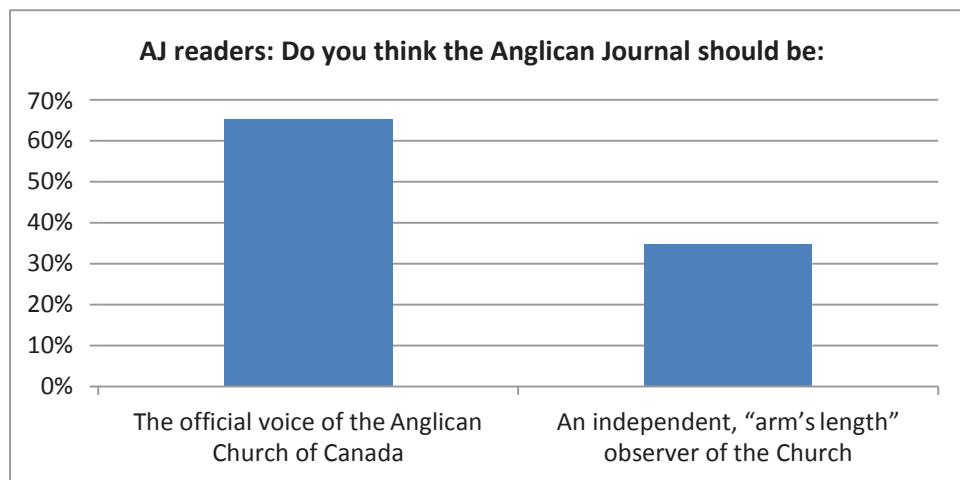
That this Council of General Synod ask the Governance Working Group to prepare an amendment to Appendix B of the Canons to be brought to General Synod to give effect to the recommendations of the Joint Working Group on Print Publications with regard to the governance of the communications function of the church.

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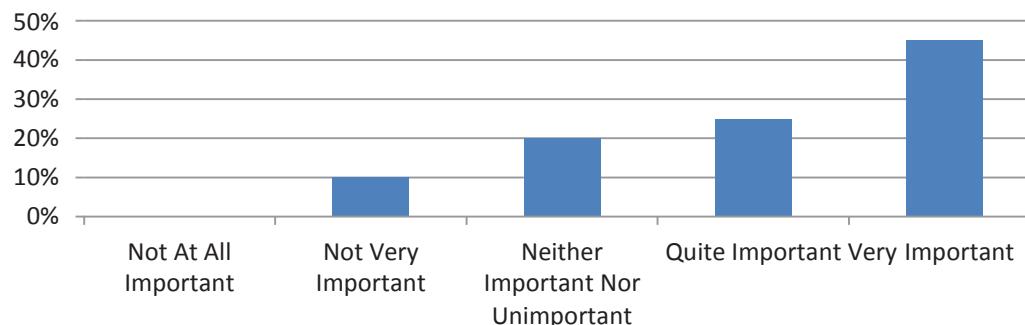
<sup>9</sup> It could prove helpful for the Editorial Review Board and the Communications Advisory Committee to schedule their respective annual meetings to overlap.

## Background Data for Joint committee meeting

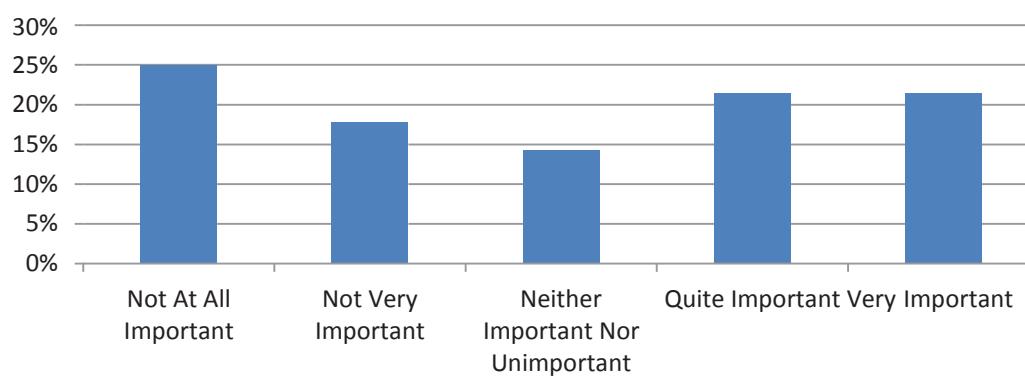
### 1) Mandate



**Editors: How important is it that The Anglican Journal be “a national newspaper of interest to the members of the Anglican Church of Canada, with an independent editorial policy and not being an official voice of or for the church.”**



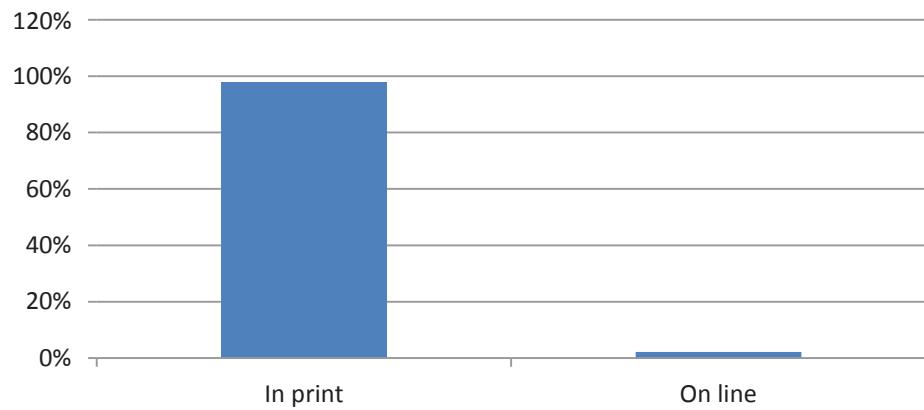
**Bishops: How important is it that The Anglican Journal be “a national newspaper of interest to the members of the Anglican Church of Canada, with an independent editorial policy and not being an official voice of or for the church.”**



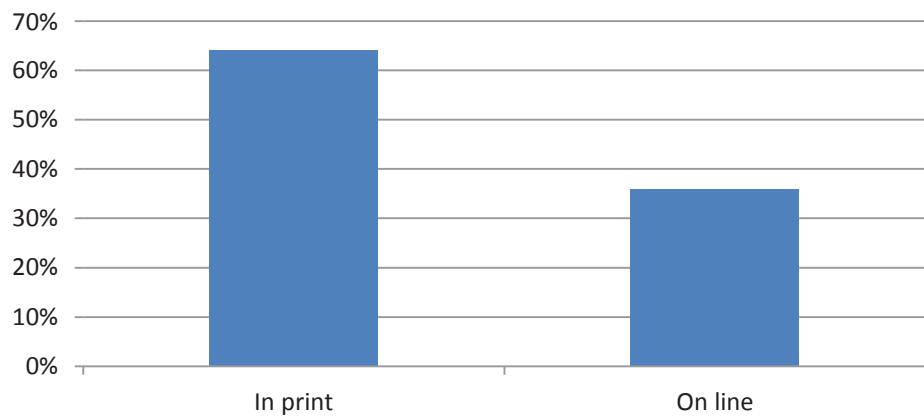
## 2) Print future

### i) How is the AJ read?

#### AJ readers: I primarily read the Anglican Journal:

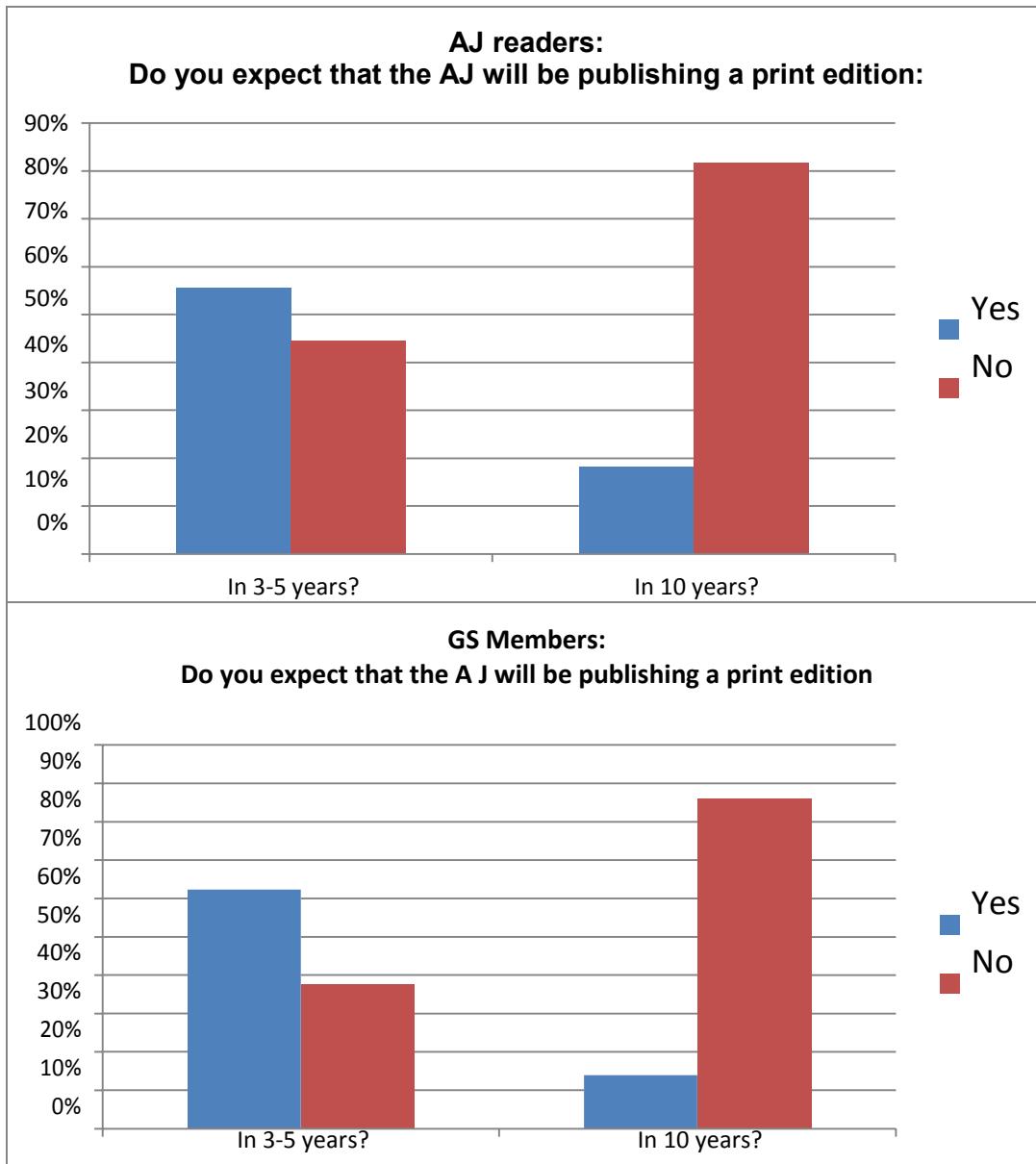


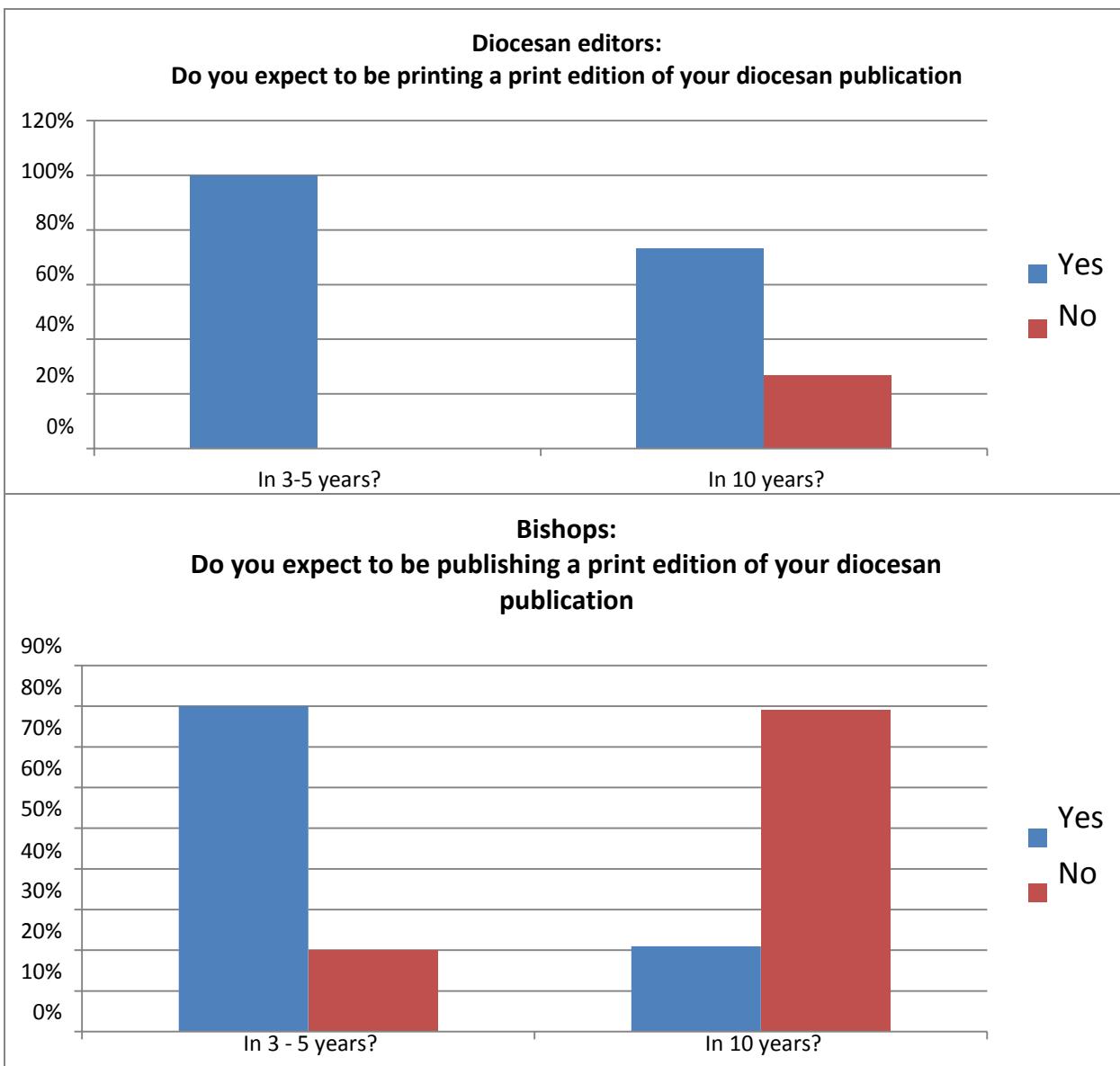
#### GS Members: I primarily read the Anglican Journal



## 2) Print future

### ii) Expectation of how the Anglican Journal will be read





## 2) Print future

### iii) Willingness to read AJ in other formats and desire to read AJ in print now?

| AJ Readers: Please show your agreement with the following:                                      | Strongly Disagree | Disagree | Neither Agree Nor Disagree | Agree | Strongly Agree |
|---|-------------------|----------|----------------------------|-------|----------------|
| The Anglican Journal should be distributed in print, free of charge, to all Canadian Anglicans. | 6%                | 18%      | 32%                        | 29%   | 15%            |
| I would be willing to purchase a yearly print subscription to the Anglican Journal.             | 15%               | 27%      | 22%                        | 28%   | 8%             |
| I would prefer not to receive the Anglican Journal in print format.                             | 32%               | 25%      | 19%                        | 16%   | 9%             |
| If the Anglican Journal were not available in print format, I would access its content on-line. | 23%               | 23%      | 20%                        | 23%   | 11%            |

| GS members: Please indicate your level of agreement with each of the following statements:  | Strongly Disagree | Disagree | Neither Agree Nor Disagree | Agree | Strongly Agree |
|---|-------------------|----------|----------------------------|-------|----------------|
| It is important to me that the Anglican Journal and a diocesan publication are distributed in print, together, free of charge, to all Canadian Anglicans. | 2%                | 14%      | 28%                        | 30%   | 26%            |
| If it were possible, I would opt not to receive the Anglican Journal in print format.   | 19%               | 31%      | 20%                        | 15%   | 15%            |
| If the Anglican Journal were not available to me in print format, I would access its content on-line.   | 7%                | 7%       | 13%                        | 39%   | 35%            |

| Diocesan editors:  | Not At All Important | Not Very Important | Neither Important Nor Unimportant | Quite Important | Very Important |
|--|----------------------|--------------------|-----------------------------------|-----------------|----------------|
| How important is it to you personally that your diocesan publication and the Anglican Journal continue to be mailed together to all Anglicans in your diocese, free of charge? | 0                    | 10%                | 0                                 | 25%             | 65%            |

### 3) Content

| AJ readers: What do you want from the Anglican Journal? - All | 1          | 1 to 3 |
|---|------------|--------|
| News about the Anglican Church of Canada                      | <b>53%</b> | 84%    |
| News about the worldwide Anglican Communion                   | <b>8%</b>  | 52%    |
| A sense of belonging to one Canadian Anglican family          | <b>15%</b> | 56%    |
| Comment and opinion from Anglican leaders                     | <b>5%</b>  | 44%    |
| Comment and opinion from independent journalists              | <b>2%</b>  | 10%    |
| Spiritual, devotional and theological reflection              | <b>12%</b> | 32%    |

| GS members: What is the Purpose of the AJ  | 1          | 1 to 5 |
|--|------------|--------|
| To convey news about the Anglican Church of Canada to Anglicans across the country     | <b>69%</b> | 88%    |
| To offer independent, unaligned commentary on church affairs                           | <b>6%</b>  | 26%    |
| To be a vehicle for spiritual, devotional and theological reflection                   | <b>4%</b>  | 32%    |
| To share news from parishes and dioceses across the country with each other            | <b>4%</b>  | 71%    |
| To give all Canadian Anglicans a sense of belonging to one family                      | <b>3%</b>  | 69%    |
| To provide an independent voice of journalism and opinion                              | <b>3%</b>  | 23%    |
| To bring news about the worldwide Anglican Communion to Canadian Anglicans             | <b>2%</b>  | 66%    |
| To project the profile of the Anglican Church to the wider community                   | <b>2%</b>  | 37%    |
| To cover topical political and social issues from a distinctively Anglican perspective | <b>1%</b>  | 40%    |

## Appendix B: Financial Analysis

### Part 1. Current Data and Recent Trends

*(This work was done over several sessions using, to the best of our ability, and what was available, current financial figures from the Anglican Journal, and current and historical data available for both Journal and Diocesan paper circulation.)*

The first thing we did was to try to give a slightly historical picture of the revenues and major costs of the Anglican Journal. The following table gives us a broad picture of revenue sources.

#### Revenue Sources

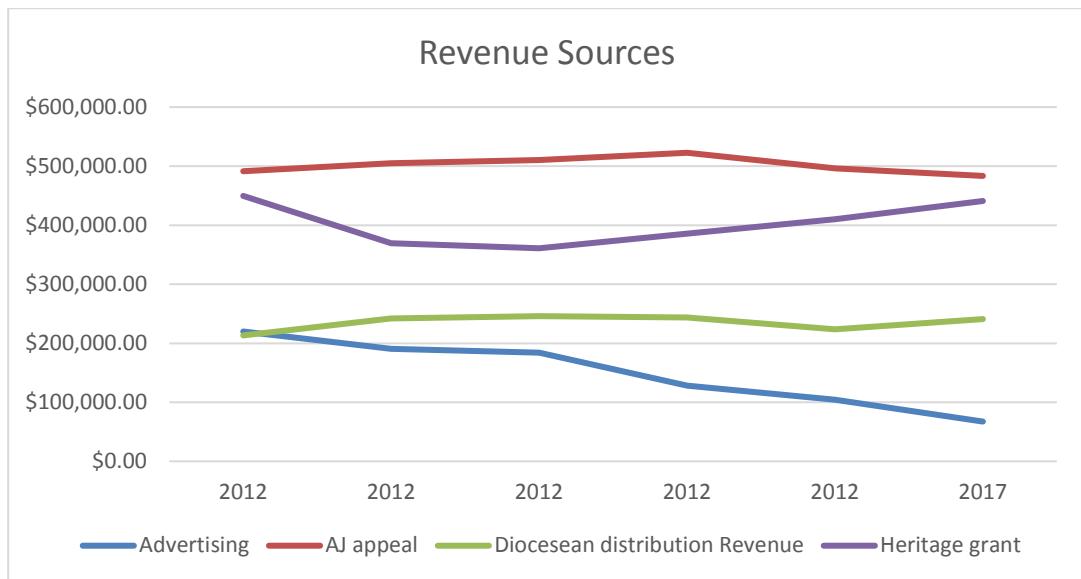
|                                      | 2011             | 2012             | 2013             | 2014             | 2015             | 2016             | 2017             |
|--------------------------------------|------------------|------------------|------------------|------------------|------------------|------------------|------------------|
| Advertising**<br>**                  | \$253,596        | \$219,901        | \$190,781        | \$184,240        | \$128,022        | \$104,442        | 67350            |
| AJ appeal                            | \$265,012        | \$491,388        | \$505,161        | \$510,321        | \$522,657        | \$496,414        | 483447           |
| Diocesan<br>Distribution<br>Revenue* | \$734,554        | \$213,301        | \$242,057        | \$245,917        | \$243,916        | \$223,719        | 240744           |
| Heritage<br>grant**                  | \$0.00           | \$449,559        | \$369,441        | \$360,899        | \$385,447        | \$409,866        | 441077           |
| Other***                             |                  |                  |                  |                  |                  |                  |                  |
| <b>Total</b>                         | <b>1,436,867</b> | <b>1,629,695</b> | <b>1,532,206</b> | <b>1,562,749</b> | <b>1,543,779</b> | <b>1,361,902</b> | <b>1,356,523</b> |

\*This is the total amount charged to dioceses for the shared costs of distributing their papers.

\*\*In 2011 the Diocesan distribution revenue and Heritage grant were not reported separately.

\*\*\*Including the following items: Sundry, graphic design revenue, internal advertising revenue, calendar income

\*\*\*\*Advertising income was calculated as net of income vs expenses for advertising sales.

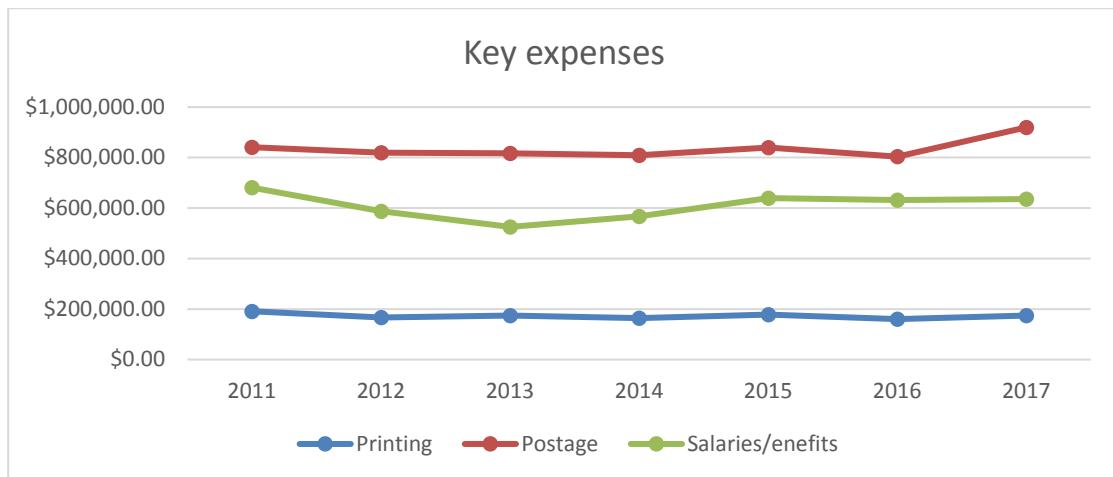


Here we can see that the revenue sources show no dramatic changes over the past six years. However, there is a steady drop in revenue from advertising, which is consistent with the experience of other print publications. The Anglican appeal numbers show an increase from 2011 to 2012, demonstrating the positive impact of direct mailing, which has continued. It is interesting to note here that the direct mailing goes out to the circulation list, which is a different list than is used for other appeals put out by the National office.

## Expenses

| Expenses              | 2011             | 2012             | 2013             | 2014             | 2015             | 2016             | 2017             |
|-----------------------|------------------|------------------|------------------|------------------|------------------|------------------|------------------|
| Printing              | 191,347          | 167,244          | 174,508          | 164,353          | 178,345          | 160,425          | 174,710          |
| Postage               | 841,381          | 819,561          | 817,011          | 809,774          | 840,167          | 803,830          | 919,594          |
| Salaries/<br>benefits | 681,095.00       | 587,811.00       | 525,622          | 567,026          | \$638,984        | 631,339          | 636,220          |
| Other*                |                  |                  |                  |                  |                  |                  |                  |
| <b>Total</b>          | <b>2,021,194</b> | <b>2,132,096</b> | <b>2,006,930</b> | <b>1,993,334</b> | <b>2,092,379</b> | <b>1,959,379</b> | <b>2,065,697</b> |

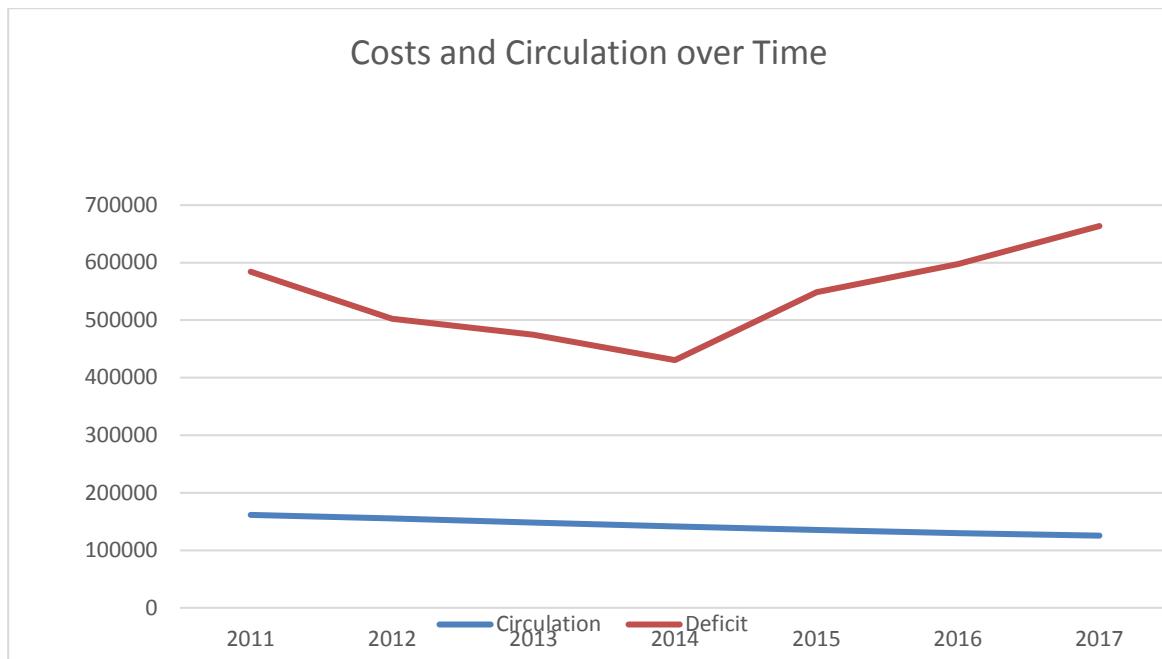
\*other includes a wide variety of items, the most important being software support, graphic design expenses, donations expense, postage courier,



In this chart and graph, we map out major expenses of the Anglican Journal over the same time. The Journal staff have done a good job of keeping expenses under control, especially ones that they can control. During the period of 2012-2014 salaries were down, due to the lack of a full-time editor. In 2017 postage costs went up considerably after a long period of little growth - something that the journal staff have no control over. Unfortunately, when one takes into consideration the large drop in circulation during that time, the postage cost per subscription is very much on the rise, and this gives a very different picture of the overall future financial health of the Journal with its current distribution model.

### Circulation and costs

|                    | 2011   | 2012   | 2013   | 2014   | 2015   | 2016   | 2017    |
|--------------------|--------|--------|--------|--------|--------|--------|---------|
| Circulation        | 161516 | 155383 | 148405 | 141619 | 135490 | 129955 | 125472  |
| Deficit            | 584326 | 502401 | 474724 | 430585 | 548600 | 597477 | 663,665 |
| Cost/subscription* | 3.62   | 3.23   | 3.2    | 3.04   | 4.05   | 4.6    | 5.28    |



Here the cost per subscription is not the overall cost, but rather the “cost” in terms of the actual overall deficit of the Journal. In other words, this is what the Anglican Journal costs the National church budget, per subscriber, after all the revenues have been accounted for including advertising, diocesan contributions, AJ appeal, Heritage grants, and the revenue from the very few subscribers.

Circulation numbers continue to decline, down from 161,516 in 2011 to 125,472 in 2017 (22.3%).

## Part 2: Business Modelling (or what might happen if?)

With all this information we began to try to do some modelling to understand how the loss of diocesan papers affects the overall financial viability of the national paper. At first glance you might suspect that the loss of revenue due to the dioceses no longer sharing our mailing costs might begin to cripple the Journal’s ability to be sustainable. All of the various scenarios that we played with are appended to this document. In each scenario, we set out to unpack what would happen if more and more dioceses withdrew from publishing their paper, and went online exclusively. We also played with what would happen if some dioceses (like Rupert’s Land), chose to no longer have *even the national paper* delivered to the Anglicans in their diocese.

For each scenario we used consistent assumptions. They are as follows:

- Printing costs do not increase/subscription, if numbers decline. (in other words we do not receive a benefit because of the size of our print run)
- The mailing cost is the same whether or not a diocesan paper is inside. (putting a diocesan paper inside does not increase our mailing costs)
- If diocesan papers are no longer published, the Anglican Appeal can continue to be collected in that diocese and will remain proportionally the same (supported by the Calgary experience).
- If the AJ stops publishing in a particular diocese, the appeal goes to zero. (A conservative guess)
- If Diocesan papers are no longer published, the National Church needs no longer to share its appeal with the non-publishing diocese.
- We assumed that the Heritage grant would be reduced in proportion only to the drop in circulation of the Anglican Journal, not the diocesan papers.
- Salaries would not be changed even if the Anglican Journal ceased publishing across the whole church. In other words, it would be hard to cut writers, layout, and editor if we still want a good paper, even if it is only web based. (though none of this comes up the way we created the scenarios)

### *Scenario 1*

Here we set up the Status Quo. In this situation, three diocesan papers no longer publish their papers, Calgary, The Territory of the People (TOP), and Rupert's Land. Each column represents real figures, including circulation, Diocesan Expense sharing and Appeal returns. Here we come up with a base amount of \$88,321.00 that the paper “cost”. This figure bears no relation to the figures provided by the financial statements because it only accounts for a few lines of the statement, printing, mailing, appeal etc. It does not include salary costs. It is useful *only* for comparative purposes, i.e. comparing the status quo with future scenarios.

But there are some interesting observations that can still be made. For example, the Diocese of Toronto does not *cost*, but rather provides *revenue*. This is because of a very successful Anglican Appeal in that very large diocese of which the Anglican Journal gets a good portion. This is also true to a lesser extent for Kootenay and British Columbia, again because of their larger contribution to the AJ Appeal relative to their printing and distribution costs.

Here we also see that Newfoundland “costs” the National church a great deal, and this is because they do not contribute to the Anglican Appeal, due to their having their own diocesan level appeal to support Anglican Life. It should not have surprised us that the effect would be so large, because this paper has the second largest circulation in the country, the printing and distribution costs are quite high. Newfoundland does contribute their portion of distribution costs, billed by head office, and in 2017 contributed back a small gift from their own appeal, (\$2000). One wonders if this anomaly might not be addressed in the final report, due to the findings of this analysis.

## *Scenario 2*

Here we tested the model by a small tweak, asking ourselves what would happen if another small paper chose to no longer publish. We chose the Quebec Gazette because it is small. We did not choose it because it has indicated in any way that it plans to stop publishing. We are simply trying out the model.

Conclusion: In this case the costs to the AJ go up slightly. Although the AJ appeal is now going entirely to the national paper, the postage cost remains the same, and the diocese itself no longer helps with the postage. (Distribution revenues)

## *Scenario 3*

In scenario three we grew bolder, and tested out what might happen if two much larger dioceses (Huron and Niagara) stopped publishing. Again, not because they are discussing this but to see what might happen if...

What we concluded from this possibility is that in this case, the cost to the AJ overall are *reduced* overall by about 6%. This is because they both have substantial AJ appeals, and because the Journal would no longer need to share that appeal revenue. This more than compensates for the relatively larger burden of postage which is no longer able to be shared.

## *Scenario 4*

Here we are coming to the crux of the issue, asking ourselves what would happen if the diocese of Rupert's Land chose not to allow distribution of the Anglican Journal. This surprisingly shows that the AJ has *fewer costs*, as the printing and postage costs are reduced by more than the Anglican Appeal and the heritage grant previously brought in. If the Anglican Appeal were to still go out, or still be collected from new *paid* subscribers, the benefit would be even greater. It leads us to conclude that this would not be a disaster, though it might be prudent for everyone concerned to set up a viable paid subscription service before this move is made, so that Anglicans in Rupert's Land have the real possibility of receiving their own paid subscription should they want one.

## *Scenario 5*

Scenario tests what might happen if another, even larger diocese chooses to do the same, in other words, is Rupert's Land an anomaly? This time we again chose Huron, just to see, not because we have heard rumors, in fact, quite the opposite. Here we find that because Huron has a relatively successful AJ Appeal, there is no gain, but rather a loss. Another part of the loss, is that the heritage grant would decrease significantly, since so many papers are sent out to Huron.

### ***Scenario 6***

In this scenario we pressed further and tested the scenario that several dioceses (Ontario, Calgary, Territory of the People and Rupert's Land) refused to allow the Anglican Journal to be distributed in their area, and discovered again that this would show only a slight cost to the paper. This means that there is relatively little "cost" to the Anglican Journal should print distribution stop in several dioceses. Of course, the cost/subscription would increase. We believe that this confirms that during a transition period, from the status quo to limited print distribution, there would not be catastrophic costs, even if this period were eased in in a piecemeal fashion.

### ***Scenario 7***

In this final scenario we test what would happen if all papers stopped publishing in Newfoundland. Here we do see a reduced cost to the Journal budget, because despite the loss of heritage grant money, there is now a larger reduction in costs of mailing and printing. We would need more data in order to predict what would happen if only the diocesan paper stopped publishing, and an Anglican Journal appeal was introduced in that diocese.

## **Part 3: Overall conclusions**

### **Current Data & Recent Trends**

1. The principal sources of revenue for the *Anglican Journal* are the annual *Anglican Journal Appeal*, the distribution grant from the Department of Canadian Heritage, and diocesan contributions towards distribution costs. Advertising, which only a few years ago represented a quarter of a million dollars per year in revenue, has fallen to under \$70 thousand.

The Heritage grant and the Appeal are both key sensitivities to the future viability of the business model, at almost half a million dollars each. The Heritage grant is clearly contingent on continued print publication, and to some extent on other government policies not in the journal's control. Government policy in this area is evolving rapidly; we can anticipate change whatever we do or don't do.

While not quite as successful as in former years, the *Journal Appeal* is still a major funding source, and any changes to it should be considered carefully. Ideally, this revenue should not be seen as subsidizing print distribution exclusively, but it should be supporting editorial content as well. However, it remains to be seen whether people would be as generous to an on-line *Journal* as to a hard copy one, especially with a direct mailing appeal. We assume that if the diocesan paper ceases to exist, but the Journal continues to be distributed in that diocese, the *Journal Appeal* should be largely unaffected. Some dioceses generate more through the Appeal than they cost in distribution, while other dioceses do not even mount an Appeal; in those cases, the distribution subsidy probably ought to be increased.

2. The main expenses for the *Anglican Journal* are: printing, postage, and staff salaries and benefits (including editorial and production). Overall, expenses have remained relatively flat over the past several years, although the postage bill did rise sharply in 2017, to close to a million dollars. If mailing costs continue to increase year-over-year, this could soon become a major factor in the future viability of the print distribution of Anglican publications in general. Paper costs have also risen substantially in the publishing industry overall in recent years. The Church has so far been somewhat sheltered from these impacts, and we recently had news that this trend will continue through the next contract renewal, but it is another variable to keep an eye on.
3. Taking into account both revenues and expenses, the net annual cost of the *Journal* (the excess of expenses over revenues) has risen between 2012 and 2017 from ~\$500 thousand to ~\$660 thousand. Moreover, since circulation has declined in the same period from ~155 thousand to ~130 thousand, the net cost per subscriber for ten issues per year has risen from \$3.23 to \$5.28: a 65% increase, but remaining a comparative bargain!
4. In 2017, the net cost of distribution (calculated as the cost of printing and postage minus the Heritage grant and diocesan contributions to distribution) was ~\$410,000. Research indicates that it is at least possible that up to 25% of the people currently receiving the *Anglican Journal* in print would prefer not to. If this is true, and if they could be identified and removed from the circulation lists, we ought to be able to reduce costs by ~\$100,000.<sup>10</sup>  
An important consideration in this regard is to ensure that there continues to exist a database of all Anglicans in Canada, whether or not they choose to subscribe to the *Anglican Journal* and/or their diocesan newspaper (if any). Research and anecdotal evidence suggest that both the global database and the subscription list need to be much more easily and frequently updatable than they are at present; work is underway on this at the present time, and should include simple way for subscribers to update their information themselves.

#### **Business Modelling: Scenarios for the Future of Diocesan Publications**

1. We tested a few scenarios for the continued distribution of the *Anglican Journal*, even in dioceses that stop printing their own newspaper. It appears that over the short term, in a steady state scenario (e.g. the three-year transition period currently being contemplated), it might be possible to keep distributing the Journal everywhere where it is currently distributed, without major financial impacts. This would depend particularly on postage and printing costs (per copy) remaining relatively flat.  
We assumed that in such cases, the diocesan contribution to distribution costs would go to zero, but the *Journal* Appeal would continue at current levels and would not need to be shared with the dioceses; we also assumed that the Heritage grant would continue unchanged.

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<sup>10</sup> This is assuming that the *Anglican Journal* Appeal would not be affected, since one presumes that these people do not currently contribute to the Appeal. We have also assumed for the purposes of this calculation that circulation-dependent revenues (Heritage grant and diocesan contributions) would go down proportionately with related expenses (printing and mailing).

The continuation of both the Appeal and the Heritage grant are crucial to these scenarios. It might even be prudent to put some resources into a renewed AJ Appeal.

2. The other possibility is that the *Journal* might cease to be distributed in some dioceses where local papers are cancelled (the so-called Rupert's Land scenario). Here, it seems to depend largely on which dioceses might take such action. In Rupert's Land itself, for example, the financial impact of not publishing on the Journal is actually slightly positive: cost avoidance of postage is greater than the presumed lost income from the Appeal and the Heritage grant.

However, if other, larger dioceses were to opt out, there could be a significant negative financial impact on the Journal, since the value of the *Journal* Appeal, and the Heritage grant for that diocese would go to zero in that scenario, and this loss may not be compensated by the overall reduced printing and mailing costs.

Newfoundland is a special case in these scenarios, because of the absence of the *Journal* Appeal there. The cancellation of *Anglican Life* would presumably have a positive financial impact there, since we assume that a successful Journal appeal could be launched in that event. We considered trying to predict how much an appeal might bring to the Journal, should one be permitted, and decided that forecasting that would be difficult. We would hope that the Newfoundland situation might be regularized in some way before any such scenarios come to pass.

3. **Bottom Line:** The comments under Points #1 and #2 above, like everything in this document, are limited to financial implications. The Joint Working Group believes, based on all its research and consultations, that there are strong arguments in principle for continuing to distribute the *Anglican Journal*, in print, for an interim transition period, even in dioceses where the local paper stops being printed, if diocesan leadership is agreeable with this course of action.

Our preliminary financial analysis indicates that there is no obvious major negative financial impact to following this course of action – assuming that the National Church is able and willing to continue funding the Journal to the levels of the recent past.

Moreover, we believe that while stopping distribution of the *Journal* in one or two smaller dioceses could be done without major financial impact, once we started down this path we could find ourselves in a position where consistent application of the policy in larger dioceses could be financially challenging or even ruinous. In effect, the future viability of the *Journal* could be held hostage to unpredictable future decisions of individual dioceses.

In summary, the financial analysis supports our preliminary recommendations as based on research and consultation.

## Appendix C: Business Modelling Scenarios

Follows.

Please see separate Excel file for full worksheets in .xls format.

## Appendix D: Summary of History of ACC Communications Governance

| Source   | Year | Official Paper of the Anglican Church of Canada? | Editorially Independent?   | Publisher                               | Editorial guidelines  | Highlights   |
|--|------|--|--|---|---|--|
| The Validity of a Church-Related Newspaper," a speech by Hugh McCullum, shortly after becoming editor of Canadian Churchman. | 1968 |  | "A religious paper should be both truthful and relevant, truthful even when it hurts. Not only to deserve the name of newspaper, but also to give the Church the service that only a genuine newspaper can give, a religious paper should be able to report honestly, objectively and critically on the life of the Church." |   | "Bishops . . . have not been willing to grasp the lesson . . . that honest reporting, and objective criticism of their own policies and programs, will serve the Church better than the techniques of public relations."  |  |
|  |      |  |  |   | "There are those who [compare] the Church press to the house organs put out by labour unions and business organizations and other special interest groups. I think the comparison fails because the church does not exist within society as a mere pressure group. . . Of all societies within societies, the Church should be distinguished for the purity of the techniques it adopts. If it is to enter the field of journalism, it should adopt the highest journalistic ideals, rather than the bastardized journalism that may be appropriate or inevitable in other institutions." | The editor is "the chief officer of Canadian Churchman, decisive employment, control of staff, and carrying out the Board's principles." |
| NEC meeting minutes  | 1977 | National Newspaper                               | Encouraged to express its own mind in editorials   | The Board of Trustees is the publisher. | Council endorses Statement of Editorial Policy and Terms of Reference of Canadian Churchman: "Canadian Churchman is the national  |  |

| Source                                      | Year | Official Paper of the Anglican Church of Canada?      | Editorially Independent?                                     | Publisher   | Editorial guidelines   | Highlights  |
|---|------|---|--|---|--|---|
| Canadian Churchman Board of Trustees Report | 1986 | "National newspaper" of the Anglican Church of Canada | "Church sponsored paper with an independent editorial policy | Board of Trustees responsible to the NEC and the General Synod<br><br>Comprised of two bishops, four clergy, four lay people all elected by General Synod.<br><br>In editorials: "encouraged to state its own mind in editorials" | <ul style="list-style-type: none"> <li>Inform the Canadian Anglican Community about the church's affairs, problems, progress;</li> <li>Stimulate the interest and courage of church people by a vigorous editorial presentation of our faith with its relevance to people, their needs and problems;</li> <li>Ex-officio: Primate, Prolocutor, General Secretary, Treasurer, Executive Director of Program, Editor of The Living Message.</li> </ul> | <ul style="list-style-type: none"> <li>New terms of reference</li> <li>Includes statement of editorial policy, obligation to readers, accountability to staff, responsibilities of the board</li> <li>Board is responsible for overall planning, ensures editorial freedom, gives direction to the editor on content</li> <li>The Chair forms a small advisory group within the board to be available to the</li> </ul> |

| Source  | Year | Official Paper of the Anglican Church of Canada? | Editorially Independent? | Publisher                           | Editorial guidelines   | Highlights   |
|---|------|--|--------------------------|-------------------------------------|--|--|
|   |      |  |                          | appraisal by the Primate and Chair. | <ul style="list-style-type: none"> <li>Its content will be weighted towards minorities and the oppressed, who have no voice</li> <li>If the editorial is opposed to official church policy – the policy or summary must be included with the editorial model established in 1958: national policy to make the paper available to every identifiable financial contributor in the church.</li> <li>Ad revenue decreasing: currently \$199,000+</li> </ul> | <ul style="list-style-type: none"> <li>editor. Accountable to the Board.</li> <li>Circulation: 273,000</li> <li>Three-person circulation staff Mailed with diocesan papers (19 total):</li> <li>model established in 1958: national policy to make the paper available to every identifiable financial contributor in the church.</li> <li>Ad revenue decreasing: currently \$199,000+</li> <li>Canadian Church Calendar: Canadian Churchman, ABC, and United Church joint initiative</li> </ul> |
| Anglican Journal/Journal Episcopal Board of Trustees Report | 1989 | National Newspaper                               |                          |                                     | "That the National Executive Council review the performance of the Anglican Journal . . . in order to strengthen the   | <ul style="list-style-type: none"> <li>Described as a year of change</li> <li>Name changed: asked for by Ottawa Synod to</li> </ul>  |

| Source | Year | Official Paper of the Anglican Church of Canada? | Editorially Independent? | Publisher | Editorial guidelines   | Highlights |
|--------|------|--|--------------------------|-----------|--|------------|
|        |      |  |                          |           | <p>communication of policies and activities of the Anglican Church of Canada to its membership . . . while maintaining the traditional editorial freedom of our national Church paper."</p> <ul style="list-style-type: none"> <li>● acknowledge inclusive language</li> <li>● Bilingual name to reflect the country's linguistic diversity</li> <li>● Redesigned: design was set in 1974</li> <li>● New terms of reference</li> <li>● New editorial policy and accountability statements for the Board</li> <li>● Editorial content that dissented from editorial policy</li> <li>● Resignation of editor in protest</li> <li>● Ad manager retired</li> <li>● Cost per subscription FOR THE CHURCH:</li> <li>● \$1.96 in 1986, now \$2.41 per subscription in 1988.</li> <li>● 1988: net advertising revenue: \$261,900.</li> </ul> |            |

| Source   | Year | Official Paper of the Anglican Church of Canada? | Editorially Independent?   | Publisher   | Editorial guidelines  | Highlights   |
|--|------|--|--|---|---|--|
| Terms of Reference   | 1989 | National newspaper, not the official paper       | Church-sponsored paper with independent editorial policy: encouraged to state its own mind in its editorials and report its news and features to the best of its abilities | Board of Trustees<br><br>Comprised of two bishops, four clergy, four lay people all elected by General Synod. | Obligation to:<br>-inform the Canadian Anglican community about the church's affairs, problems, affairs, and progress.<br>-stimulate interest and courage of church people<br>-coverage weighted toward the marginalized and the oppressed<br><br>Ex-officio: Primate, Prolocutor, General Secretary, Treasurer, Executive Director of Program, Editor of The Living Message. | -Board of Trustees responsible to the NEC (CoGS equivalent of the day).<br><br>• Anglican Magazine and The Living Word also in circulation |
| Letter from the Primate to NEC, HoB, Officers of the General Synod | 1990 |  |  |   | Annual editor performance appraisal by the Primate and Chair.   | -Budget Crisis<br>-end of funding of "Anglicans in Mission"<br>-reduction in costs to national meetings, committees                        |

| Source                          | Year | Official Paper of the Anglican Church of Canada? | Editorially Independent?                                | Publisher                          | Editorial guidelines   | Highlights  |
|---------------------------------|------|--|---|------------------------------------|--|---|
| 1991 Apportionment Budget       | 1991 |  |   |                                    | <ul style="list-style-type: none"> <li>-Reduction in overall Operations (7.5% to most areas)</li> <li>-5.08% reduction to the Anglican Journal</li> <li>-Increase focus on video, decrease focus on print, media relations, mailings</li> <li>-Anglican Magazine subscription rate increase</li> <li>-restricts AJ staff travel</li> <li>-reduces pages from 20 to 16 of each issue</li> </ul> | <ul style="list-style-type: none"> <li>-vision work in response to the Church's strategic planning process</li> <li>-describe AJ as "Anglican community builder and window into the world"</li> <li>-indicates a 38% reduction in funding to the paper from the 1993 level</li> <li>-Beginning of the AJ Appeal.</li> <li>Request from the Board to the NEC with the approval of dioceses and in consultation in the future.</li> <li>-1995: request for funds in the paper (envelope) to be shared 50-50 with dioceses.</li> </ul> |
| Board of Trustees report to NEC | 1995 | National paper. Unchanged from previous report.  | Independence editorially continue as presently defined. | Board of Trustees. Reports to NEC. | <p>New structure: 14-person Board. Eight elected members from the General Synod (2 from each order).</p> <p>Up to six members appointed by the Primate.</p> <p>Ex-officio: Primate, General Secretary, Prolocutor, Executive Director</p>  |   |

| Source                                 | Year | Official Paper of the Anglican Church of Canada? | Editorially Independent? | Publisher  | Editorial guidelines  | Highlights   |
|--|------|--|--------------------------|--|---|--|
|  |      |  |                          | of Program, Director of Communications.                                | <p>Change number of meetings from six to five per triennium.</p> <p>Structured “with a sense of partnership” with all communications vehicles of the Church.</p> <p>Board encouraged to continue to find ways to decrease overall expenses.</p> | <p>-\$107K net revenue to the Journal</p> <p>-implementation of list rental (selling of personal data) net revenue to the Journal approx.. \$8,000</p> <p>-Asked to include “non-profit supplements” for General Synod committees and ministries. Board in agreement: one page per issue identified to the reader as a supplement. Content created and supplied by the communications department. “InterMission” page launched January 1995.</p> <p>~260,000 subscribers</p> |
| Information Resources Committee Report | 1998 | National newspaper but not the official voice    | Editorially Independent  | The Information Resources Committee (as mandated by the General Synod) | <p>Mandate to oversee the communications work of the national Church including the Anglican Journal, ABC, Archives, library. Coordinate all communications work.</p> <p>Advisory groups for ABC,</p>  | <p>First time Anglican Journal becomes integrated into the national communications policy and strategy.</p>  |

| Source | Year | Official Paper of the Anglican Church of Canada?   | Editorially Independent?   | Publisher  | Editorial guidelines  | Highlights  |
|--------|------|--|--|--|---|---|
|        |      | related to the General Synod and its committees, the Anglican Communion, on the activities of other Christian and faith communities. | Synod is the overall publisher<br><br>17 members total, each a member of an advisory board (Anglican Journal, Merchandising and distribution, Resource Production, Information Services) | Synod is the overall publisher<br><br>17 members total, each a member of an advisory board (Anglican Journal, Merchandising and distribution, Resource Production, Information Services) | Journal and central comms report to and are part of the comms Information Resources Committee.<br><br>New structure, new mandate for all committees and national governance structures.<br><br>Began analysis of key audiences. | Expansion of <i>Ministry Matters</i><br><br>Anglican Video to focus on prayer and healing<br><br>New staff structure to reflect new committee structure: more separated into groups<br><br>Other work: evaluation of ABC, identified declining advertising revenue for AJ<br><br>Identified need to evaluate mission in comms activities. |

| Source  | Year | Official Paper of the Anglican Church of Canada? | Editorially Independent? | Publisher | Editorial guidelines  | Highlights  |
|---|------|--|--------------------------|-----------|---|---|
| Information Resources Committee report to General Synod 2001  | 2001 |  |                          |           | Identified fear that the committee structure (five members per committee) is “too thin” for its mandate.  | Committee adopts principles from the World Association for Christian Communication. Communication creates community; communication is participatory; communication liberates, communication supports and develops cultures; communication is prophetic. |
| “Thoughts on the Editorial Independence of the Anglican Journal,” by Vianney (Sam) Carriere, writing as Director, | 2002 |  |                          |           | "The editorial independence of the Anglican Journal is predicated on the belief that there is value and purpose to the church in having a national publication, accessible to the greatest number of constituents possible, that stands back from the church to examine critically what it does and does not do and how it does or does not do it." "... editorial independence is an imperfect concept ..." "Though independent, the Anglican Journal is as much a community newspaper as anything." | Sam Carriere named new editor of the Journal. Continues as editor of Ministry Matters (in-house publication).   |

| Source   | Year | Official Paper of the Anglican Church of Canada?  | Editorially Independent? | Publisher                                  | Editorial guidelines | Highlights   |
|--|------|---|--------------------------|--|----------------------|--|
| Communications & Information Resources.                      |      | "Editorial independence is clearly not an unfettered license for an editor to publish what he/she wishes, with no accountability whatsoever."<br>"It means . . . that the editor is solely responsible for determining the editorial content of the newspaper. (Editorial content can be loosely defined as all content that is not advertising.) A wise editor will exercise this considerable latitude with some discretion, and all seek advice, counsel and input from a wide array of members of the Anglican community. Likewise, members of the community and, for that matter, of General Synod staff, are quite free to make requests of the editor and to make suggestions as emphatically as they wish." |                          |  |                      |  |
| Anglican Journal Board report<br><br>** Anglican Journal now | 2004 | National paper but not the official voice   | Editorially independent  | "Was the publication of the General Synod" |                      | Diocesan papers are inserted into the Journal (instead of being mailed together in the same bag) |

| Source                    | Year | Official Paper of the Anglican Church of Canada?   | Editorially Independent?   | Publisher   | Editorial guidelines   | Highlights   |
|---------------------------|------|--|--|---|--|--|
| separately incorporated** |      | Anglican Journal Board named as publisher in its separate incorporation. Separate from the standing committees of the General Synod. | Anglican Journal Board named as publisher in its separate incorporation. Separate from the standing committees of the General Synod. | in order to qualify for the Heritage Canada Grant. Must account for the budgets of the diocesan papers and circulation in order to qualify for the Heritage Canada Grant. Report describes the Journal as a "unifying" force in the church. | First mention of the Anglican Editors Association in reports. "Annual gathering of national and diocesan editors to share resources and story ideas" as well as "build relationships". | Sam Carriere now Director, Communications. Member of the Board of Directors. Leanne Larmondin named editor. Shares oversight of <i>Ministry Matters</i> with the |

| Source   | Year | Official Paper of the Anglican Church of Canada? | Editorially Independent? | Publisher | Editorial guidelines  | Highlights   |
|--|------|--|--------------------------|-----------|---|--|
|  |      |  |                          |           | Information Resources Committee.  | First time the Anglican Journal has a booth at General Synod 2004. |
| Thanks for the memories," Paul Fehley's final editorial as the interim managing editor of The Journal, while also working in the Primate's office. | 2014 |  |                          |           | -Fehley says that he regrets the decision not to continue that arrangement of serving as both the Editor of the Journal and the Principal Secretary to the Primate. "The Journal's mandate is not to be the official voice of the Anglican Church, but a place of diversity that needs to be independent and reflect the variety of Anglican opinions across this country and within the Anglican Communion." |  |



Appendix E: Faith-based Publications and News Services

| <b>Publication</b>                 | <b>Church publisher or Church Affiliation</b>  | <b>Editorial Policy</b> | <b>Official or unofficial voice?</b>   | <b>How policy is exercised?</b>   | <b>Distribution Model</b>  | <b>Relationship to comms strategy?</b>  |
|------------------------------------|--|-------------------------|--|---|--|---|
| <b>The Christian Courier</b>       | • None<br>• Roots in Calvinist and Reform movements  | Independent             | unofficial   | Unknown   | Subscription model. \$65/year. Individuals.  | Not associated with a church communications strategy  |
| <b>Canadian Mennonite Magazine</b> | • Separately incorporated<br>• Mennonite Church Canada (MCC) including MCEC, MCM, MCS, MCA, MCBC regional churches (like dioceses) | Independent             | Unofficial<br><br>Mennonite Church Canada has six (6) official publications and additional blogs and digital spaces.<br><i>(Equipping PrayerNet Intotemak WoW International Report CommonWord Curator Canvass)</i><br><br><i>Canadian Mennonite Magazine</i> is described as a “related” publication along with the <i>Mennonite Historian</i> ( <a href="http://www.mennonitehistorian.ca">http://www.mennonitehistorian.ca</a> ) | <p><i>Canadian Mennonite</i> is owned and operated by Canadian Mennonite Publishing Service, Inc. formed in 1971 to publish a magazine.</p> <p>The current board of directors is appointed by Mennonite Church Canada and the area church partners. Three members elected by CMPS.</p> <p>Governed by separate by-laws. Firm governance structure.<br/>(<a href="http://canadianmennonite.org/sites/default/files/we/bfm/companydocuments/Bylaws_Mar_31_2014b.pdf">http://canadianmennonite.org/sites/default/files/we/bfm/companydocuments/Bylaws_Mar_31_2014b.pdf</a>)</p> <p>Membership to the corporation: Church members and individual members. All members are part of the corporation and (can) attend annual general meetings. Individual dues are \$25/year.</p> <p>Editor is CEO of the corporation and responsible to the board of directors.</p> | Subscription model.<br><br>Print:<br>2 Year - Canada \$88 — US \$131 — International \$177<br>1 Year - Canada \$46 — US \$68 — International \$91<br><br>Digital:<br>2 Year - \$88<br>1 Year - \$46<br><br>E-news updates:<br>Free | Grant Klaussen – web and multimedia person<br>371 ext.<br><a href="mailto:gklasseen@mennonitechurch.ca">gklasseen@mennonitechurch.ca</a><br><br>Not associated with a church communications strategy.<br><br>No Director of Communications currently in place at MCC. |
| <b>Canadian Lutheran</b>           | Lutheran Church - Canada   | In-house comms tactic   | Official   | Managed in-house by comms team.   | Free   | Fully integrated digital publication  |

| <b>Publication</b>                    | <b>Church publisher or Church Affiliation</b>   | <b>Editorial Policy</b>   | <b>Official or unofficial voice?</b> | <b>How policy is exercised?</b>  | <b>Distribution Model</b>   | <b>Relationship to comms strategy?</b>  |
|---------------------------------------|---|---|--------------------------------------|--|---|---|
| <b>Canada Lutheran</b>                | Editor is Communications Manager for Lutheran Church–Canada with regional editors for congregational news |   |                                      |  |   |   |
| Evangelical Lutheran Church in Canada | In-house comms tactic   | Official<br><br>Trina Gallop<br><br>Canada Lutheran Editorial Director and Director of Communications and Stewardship for the ELCIC | Managed in-house by comms team.      | Eight issues per year<br><br>6,000 subscribers<br><br>Congregational Subscription Plan:<br>\$17.25/year +tax<br><br>(Organized by CL reps<br><a href="http://www.elcic.ca/clweb/documents/CL_Rep_Info_WEB.pdf">http://www.elcic.ca/clweb/documents/CL_Rep_Info_WEB.pdf</a> )<br><br>Individual<br><br>1 year - \$29<br>2-years - \$50<br>3 years - \$71.50<br><br>International:<br><br>\$54.35 US | 34-page full colour magazine format<br><br>Dove-tailed with <i>Communique</i> the official ELCIC digital newsletter<br><br>Used for long-form storytelling, word from the National Bishop and major issues to the church.<br><br>Only select articles appear online |   |
| <b>The Banner</b>                     | Christian Reformed Church (North America)   | In-house comms tactic   | Official                             | The Banner is central to strategies surrounding evangelism and faith formation for the Church in Canada.   | Free  | <i>The Banner</i> is part of the Christian Reformed Church's Faith Formation and published for the church across North America. |

| <b>Publication</b>  | <b>Church publisher or Church Affiliation</b> | <b>Editorial Policy</b>   | <b>Official or unofficial voice?</b> | <b>How policy is exercised?</b>  | <b>Distribution Model</b>   | <b>Relationship to comms strategy?</b>   |
|---------------------|---|---|--------------------------------------|--|---|--|
|                     | (CRCNA)                                       |   |                                      | <p>“Published monthly by the Christian Reformed Church in North America. The Banner magazine shows how the Christian faith in its Reformed expression makes sense for today's world. We hope you'll find our articles—from news to features to reviews—lively, informative, inspiring, and challenging.</p> <p>We believe that Jesus Christ calls us all to gratefully follow him in every area of life. That gives our daily living eternal significance and purpose. Whether we're addressing subjects like parenting, movies, politics, church ministries, or the society we live in, The Banner explores all such issues from the perspective of the good news that in Christ God is reconciling the world to himself. All who believe in Jesus are empowered by God's Spirit to serve as ambassadors of that reconciliation.”</p> | Able to start, stop or edit subscriber details online.  | <p>“As a community of believers, we seek to introduce people to Jesus Christ and to nurture their faith through all ages and stages of life.”</p> <p>The Banner is listed in the following context:</p> <ul style="list-style-type: none"> <li>Faith Formation Ministries: Catechism for all ages and faith formation for children. Resources for small groups, Bible studies etc.</li> <li>Calvin College: post secondary Christian education and home to Calvin seminary</li> <li>Coffee Break: Small group Bible discovery for evangelism and discipleship</li> <li>Faith Alive Christian Resources: Sunday school curriculum, Bible studies, hymnals and worship materials and other related products</li> <li>The Banner: messages and stories of faith and evangelism</li> </ul> |
| <b>Salvationist</b> | The Salvation Army Canada                     | In-house comms tactic<br><br>One of four print publications by the Salvation Army Canada: | Official                             | <p>One editorial team in house that creates/manages/publishes four print magazines, manages the Salvationist social media accounts.</p> <p>Faith and Friends is the magazine used for evangelism and outreach.</p>   | <p>Paid Subscription.<br/>Circulation: 12,500<br/>Frequency: 12 times a year<br/><br/>Salvationist.ca Website<br/>Users per month: 14,000</p> | <p>“Salvationist” is the term used for members of the Salvation Army. Includes all officers, senior soldiers, junior soldiers and adherents.</p> <p>The Salvationist magazine is a core communications tactic. Serves evangelism, outreach, formation, objectives among others.</p>  |

| <b>Publication</b>       | <b>Church publisher or Church Affiliation</b>   | <b>Editorial Policy</b> | <b>Official or unofficial voice?</b> | <b>How policy is exercised?</b>  | <b>Distribution Model</b>  | <b>Relationship to comms strategy?</b>   |
|--------------------------|---|-------------------------|--------------------------------------|--|--|--|
|                          |   |                         |                                      | <p>The Salvationist is church-focused (Army focused) content for members.</p> <p>“Salvationist and salvationist.ca inform readers about the mission and ministry of The Salvation Army in Canada and Bermuda, and around the world.”</p> | <p>Visits per month: 20,000<br/>Page views per month: 36,000</p> <p>Free online digital magazine for back issues.</p> <p>Salvationist (includes Faith and Friends): \$30 Canadian; \$36 US; \$41 International</p> <p>Faith and Friends: \$17 Canadian; \$22 US; \$24 International</p> <p>Foi &amp; Vie (FRENCH): \$25 Canadian; \$30 US; \$34 International</p> <p>Just Kids: \$12 Canadian; \$15 US; \$17 International</p> | <p>Monthly bulletin inserts and parish PowerPoint presentations accompany the print publications.</p> <p>Connecting to the publishing arm of the Salvation Army: “Triumph Publishing”.</p> |
| <b>Catholic Register</b> | <p>A Catholic paper but not a newspaper of the Catholic Church, a diocese or archdiocese, or of CCCB.</p> <p>Roots in 1893, but also a history of amalgamation with other newspapers.</p> | Independent             | Unofficial                           | See Appendix A: Notes from Conversation with Mr. Neil MacCarthy, Director of Communication, RC Archdiocese of Toronto  | <p>Paid subscription. Weekly newspaper with 47 issues/year.</p> <p>Canadian Circulation: 36,000</p> <p>Subscription plus Canada Post delivery:</p> <p>Regular: \$52.71</p> <p>Student/Senior: 47.35</p> <p>US: \$150</p> <p>International: \$250</p>   | See Appendix A: Notes from Conversation with Mr. Neil MacCarthy, Director of Communication, RC Archdiocese of Toronto  |

| <b>Publication</b>                         | <b>Church publisher or Church Affiliation</b>  | <b>Editorial Policy</b>   | <b>Official or unofficial voice?</b> | <b>How policy is exercised?</b>   | <b>Distribution Model</b>  | <b>Relationship to comms strategy?</b>  |
|--|--|---|--------------------------------------|---|--|---|
| <b>Episcopal News Service</b>              | The Episcopal Church<br><br>The Rev. Mary Frances Schjonberg<br>Interim Managing Editor<br><br>Publisher: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America | Episcopal News Service is the officially sponsored online news source of the Episcopal Church | Official                             | <p>ENS: "Offers in-depth reporting and analysis of local, regional, national and international news for Episcopalians and others interested in the church's mission and ministry."</p> <p>Sponsored content is accepted and identified.</p> <p>Accepts submissions without payment.</p> <p>Guidelines exist for:</p> <ul style="list-style-type: none"> <li>• Submissions</li> <li>• Advertising</li> <li>• Terms of Service</li> <li>• Copyright</li> <li>• Trademark</li> </ul> | <p>Digital edition only: \$24.99</p> <p>Digital only.<br/>Free.<br/>RSS, newsletter, email</p> | <p>Central comms tactic and the major communications tool of TEC.</p> <p>TEC divested of all official print publications within the last 5 years.</p> |
| <b>Anglican Communication News Service</b> | The Anglican Communion Office<br><br>Gavin Drake<br>Editor, ACNS   | Official news service of the Anglican Communion Office  | Official                             | <p>Editorial Team<br/>Director for Communications: Adrian Butcher<br/>Editor: Gavin Drake<br/>IT manager: Michael Ade</p> <p>Editorial Guidelines</p>   | <p>Digital only.<br/>Evening summary of daily posts.<br/>Occasional breaking communiques.</p>  | Central to comms strategy of the ACO and the ABC.   |

| <b>Publication</b> | <b>Church publisher or Church Affiliation</b>  | <b>Editorial Policy</b> | <b>Official or unofficial voice?</b> | <b>How policy is exercised?</b>  | <b>Distribution Model</b>   | <b>Relationship to comms strategy?</b>  |
|--------------------|--|-------------------------|--------------------------------------|--|---|---|
|                    | Under the oversight of Adrian Butcher, ACO Director of Communications<br><br>Governance oversight/advisory capacity including (in the past) the Anglican Communion Communications Working Group (2012) |                         |                                      | <p>"Effective sharing of information has been described as the "lifeblood that enables the body of Christ to function effectively"[1]. It is this belief that good communication is vital for effective Communion life that lies at the heart of the Anglican Communion News Service (ACNS)."</p> <p><b>Editorial Values</b></p> <ul style="list-style-type: none"> <li>• Service</li> <li>• Reflecting Christ in Communion</li> <li>• Avoiding Harm and Offence</li> </ul> <p>"We balance our duty to act as a communication channel of the whole Anglican Communion with our responsibility to protect the vulnerable from harm and avoid unjustifiable offence. While we endeavour to publish any relevant content sent by Member Churches, we reserve the right not to post anything that would put people at risk or that would reduce ACNS to a vehicle for maliciously criticising individuals, dioceses, Provinces or the Instruments of Communion."</p> |   |   |
| <b>UC Observer</b> | United Church of Canada  | Independent             | Unofficial                           | The UC Observer received a grant from the United Church but is otherwise separate from the Church in its structure including office space.   | Circulation: 86,000<br><br>Paid subscriptions, with bundle and individual addressees.<br><br>11 monthly issues (magazine format).<br><br>\$30/year: within Canada | Comms purchases advertising when deemed appropriate as do other departments of the United Church of Canada. |

| <b>Publication</b>                 | <b>Church publisher or Church Affiliation</b>  | <b>Editorial Policy</b>  | <b>Official or unofficial voice?</b> | <b>How policy is exercised?</b>  | <b>Distribution Model</b>  | <b>Relationship to comms strategy?</b>  |
|------------------------------------|--|--|--------------------------------------|--|--|---|
|                                    |  |  |                                      |  | \$40/year: outside Canada<br><br>Discount subscriptions for parish members who order through their rep.  |   |
| <b>Western Catholic Reporter</b>   | Roman Catholic Archdiocese of Edmonton   | Independent  | Unofficial                           | Folded in Fall 2016  | Folded in Fall 2016  | Folded in Fall 2016   |
| <b>Quid Novum</b>                  | Roman Catholic Archdiocese of Edmonton   | Official weekly news bulletin of the Archdiocese of Edmonton                 | Official                             | In house publication   | Strictly digital<br><br>Folded print publication in 2016.  | Central to the comms strategy of the RC Archdiocese.  |
| <b>Catholic News Service (CNS)</b> | U.S. Conference of Catholic Bishops (USCCB)<br><br>"Mission is to report fully, fairly and freely on the involvement of the church in the world today.<br><br>CNS staff members and stringers are professional journalists who adhere to ethical practices and | Officially independent yet accountable to the USCCB for content and message. | Unofficial                           | CNS is one way in which the USCCB shares its message.<br><br>There are several other platforms and/or tactics: <ul style="list-style-type: none"><li>• Daily Readings Podcasts</li><li>• Faithful Citizenship Messages</li><li>• Catholic Social Teaching Podcasts</li><li>• Novena for Faithful Citizenship</li><li>• Audio Workshops form the "Preaching the Mystery of Faith"</li><li>• Audio Stations of the Cross</li><li>• USCCB media Blog</li><li>• Entre Amigos: Spanish blog</li><li>• Forums on Life Issues and Marriage</li><li>• "To Go Forth" Blogs focusing on injustice and faith</li><li>• Public Affairs and media relations</li><li>• News releases (approx. 5-10 per week)</li><li>• Official Facebook, Twitter and Instagram channels</li></ul> | Web-based only.<br><br>Subscription model.<br><br>Affiliated Catholic news outlets can pay to become a "partner" with their choice from among available packages.<br><br>Premium packages include columns, cartoons, illustrations, news in both English and Spanish, photos and videos. | "The United States Conference of Catholic Bishops' website is intended to make the Church's teachings accessible, in multiple media forms: text, images, audio, video -- and social media"<br><br>CNS has both a stand-alone website and is integrated into the US CCB website.<br><br>Links its mandate to the teachings of Pope Francis:<br><br>"I would like to encourage everyone to engage in constructive forms of communication that reject prejudice towards others and foster a culture of encounter, helping all of us to view the world around us with realism and trust." — Pope Francis, Message for World Communications Day 2017 |

| <b>Publication</b>           | <b>Church publisher or Church Affiliation</b>  | <b>Editorial Policy</b> | <b>Official or unofficial voice?</b> | <b>How policy is exercised?</b>   | <b>Distribution Model</b>   | <b>Relationship to comms strategy?</b>   |
|------------------------------|--|-------------------------|--------------------------------------|---|---|--|
|                              |  |                         |                                      | <ul style="list-style-type: none"> <li>Video channels for both CNS and USCCB standards of the trade.</li> </ul>   |   | 24+ dedicated CNS staff members, headquartered in Washington with New York and Rome Bureaus  |
| <b>The Prairie Messenger</b> | Published by the Benedictine community of St. Peter's Abbey in Muenster, Saskatchewan<br><br>Roman Catholic Archdiocese of Saskatoon | Independent             | Unofficial                           | <p>Published by the Benedictine community of St. Peter's Abbey in Muenster, Saskatchewan</p> <ul style="list-style-type: none"> <li>Working relationship with the Communications Office of the Archdiocese</li> <li>Not "in-house"</li> </ul> <p><b>Ceases publication May 2018</b></p> | Subscribers: fewer than 4,000<br>Weekly newspaper<br>\$1/issue<br><br>Paper will cease publication in May 2018<br><br><a href="https://saskatoonrcdiocese.com/news/prairie-messenger-will-close-next-year">https://saskatoonrcdiocese.com/news/prairie-messenger-will-close-next-year</a><br><br>Archdiocese: "The main issue is finances. The community decided it could not carry a debt that has ballooned to more than \$200,000 a year." | Stand-alone print publication not integrated into the comms strategy of the Archdiocese.<br><br>Archdiocese publishes a digital diocesan newsletter 2 times per year in addition to event bulletins and the Annual Report.<br><br>Communications Office tactics/activities include: <ul style="list-style-type: none"> <li>publicize diocese events, issues and initiatives, both within parish communities and in the community-at-large</li> <li>inform the faithful about diocesan undertakings, ministries and programs</li> <li>build community by profiling people and stories from across the diocese</li> <li>evangelize through stories of faith in action, of faith-filled people, of different groups working for justice, etc.both within the diocese and the community at large</li> <li>assist adult faith formation and catechesis through columns, articles and coverage of formation events, speakers, educational efforts, etc.</li> <li>record the events, activities, initiatives in the diocese as an ongoing archive of historical record</li> </ul> |

## REPORT OF THE CHANCELLOR TO GENERAL SYNOD 2019

I have the honour to report that the following consecrations and installations of bishops were recorded during the period from May 5, 2016 to March 17, 2019.

### **Consecrated**

|                   |                                |   |
|-------------------|--------------------------------|---|
| 2016 May 5        | Bruce Joseph Andrew Myers      | Coadjutor Bishop, Quebec, Canada                                      |
| 2016 May 28       | Nigel Shaw                     | Bishop Ordinary, Canadian Armed Forces, the Anglican Church of Canada |
| 2016 June 29      | John Edward Watton             | Diocesan Bishop, Central Newfoundland, Canada                         |
| 2017 January 7    | Riscylla Stardora Walsh Shaw   | Suffragan Bishop, Toronto, Ontario                                    |
| 2017 January 7    | Kevin Thomas Robertson         | Suffragan Bishop, Toronto, Ontario                                    |
| 2017 January 7    | Jennifer Ann Andison           | Suffragan Bishop, Toronto, Ontario                                    |
| 2017 February 11  | Anne Germond                   | Diocesan Bishop, Algoma, Ontario                                      |
| 2017 June 3       | Sidney Glen Black              | Indigenous Suffragan Bishop, Calgary, Rupert's Land                   |
| 2018 January 18   | David Thomas James Lehmann     | Diocesan Bishop, Caledonia, British Columbia and Yukon                |
| 2018 May 5        | Susan Jennifer Anne Bell       | Coadjutor Bishop, Niagara, Ontario                                    |
| 2018 June 25      | John Organ                     | Diocesan Bishop, Western Newfoundland, Canada                         |
| 2018 September 23 | Isaiah Larry Johnson Beardy    | Indigenous Suffragan Bishop, Mishamikoweesh, Rupert's Land            |
| 2018 September 29 | Andrew John Asbil              | Coadjutor Bishop, Toronto, Ontario                                    |
| 2018 October 12   | Geoffrey John Joseph Woodcroft | Coadjutor Bishop, Rupert's Land, Rupert's Land                        |
| 2018 November 17  | Christopher Anthony Harper     | Diocesan Bishop, Saskatoon, Rupert's Land                             |

### **Installed**

|                  |                              |   |
|------------------|------------------------------|---|
| 2016 May 28      | Nigel Shaw                   | Bishop Ordinary, Canadian Armed Forces, the Anglican Church of Canada |
| 2016 June 29     | John Edward Watton           | Diocesan Bishop, Central Newfoundland, Canada                         |
| 2016 November 26 | Linda Carol Nicholls         | Diocesan Bishop, Huron, Ontario                                       |
| 2017 January 21  | Riscylla Stardora Walsh Shaw | Suffragan Bishop, Toronto, Ontario                                    |
| 2017 January 22  | Kevin Thomas Robertson       | Suffragan Bishop, Toronto, Ontario                                    |
| 2017 January 22  | Jennifer Ann Andison         | Suffragan Bishop, Toronto, Ontario                                    |
| 2017 February 11 | Anne Germond                 | Diocesan Bishop, Algoma, Ontario                                      |
| 2017 April 22    | Bruce Joseph Andrew Myers    | Diocesan Bishop, Quebec, Canada                                       |
| 2017 June 3      | Sidney Glen Black            | Indigenous Suffragan Bishop, Calgary, Rupert's Land                   |
| 2017 November 1  | Ronald Wayne Cutler          | Metropolitan, Canada  |
| 2018 January 18  | David Thomas James Lehmann   | Diocesan Bishop, Caledonia, British Columbia and Yukon                |

|                   |                                |  |
|-------------------|--------------------------------|--|
| 2018 June 25      | John Organ                     | Diocesan Bishop, Western Newfoundland, Canada              |
| 2018 September    | Melissa Maxine Skelton         | Metropolitan, British Columbia and Yukon                   |
| 2018 September 23 | Isaiah Larry Johnson Beardy    | Indigenous Suffragan Bishop, Mishamikoweesh, Rupert's Land |
| 2018 October 11   | Anne Germond                   | Metropolitan, Ontario                                      |
| 2018 October 21   | Susan Jennifer Anne Bell       | Diocesan Bishop, Niagara, Ontario                          |
| 2018 November 17  | Christopher Anthony Harper     | Diocesan Bishop, Saskatoon, Rupert's Land                  |
| 2019 January 5    | Geoffrey John Joseph Woodcroft | Diocesan Bishop, Rupert's Land, Rupert's Land              |
| 2019 January 13   | Andrew John Asbil              | Diocesan Bishop, Toronto, Ontario                          |
| 2019 February 17  | Anne Germond                   | Diocesan Bishop, Moosonee, Ontario                         |

**Succeeded**

|                  |                                |   |
|------------------|--------------------------------|---|
| 2016 November 26 | Linda Carol Nicholls           | Diocesan Bishop, Huron, Ontario               |
| 2017 April 22    | Bruce Joseph Andrew Myers      | Diocesan Bishop, Quebec, Canada               |
| 2018 June 1      | Susan Jennifer Anne Bell       | Diocesan Bishop, Niagara, Ontario             |
| 2018 November 16 | Geoffrey John Joseph Woodcroft | Diocesan Bishop, Rupert's Land, Rupert's Land |
| 2019 January 1   | Andrew John Asbil              | Diocesan Bishop, Toronto, Ontario             |

**Translated**

|               |                      |                                  |
|---------------|----------------------|----------------------------------|
| 2016 April 16 | Linda Carol Nicholls | Coadjutor Bishop, Huron, Ontario |
|---------------|----------------------|----------------------------------|

I gratefully acknowledge that the record of these events is faithfully maintained by the General Synod Archivist, Ms. Laurel Parson.

March 18, 2019  
Canon David Jones, Chancellor

## **REPORT OF THE GENERAL SECRETARY CONCERNING THE COUNCIL OF THE GENERAL SYNOD**

The Council of the General Synod (CoGS) is responsible for oversight of the financial, governance, and programmatic life of the General Synod in the three-year (triennium) between meetings of the General Synod itself.

### **Self-Determination, Justice, Reconciliation and Healing**

In the past triennium, as has been the case for a number of triennia, there has been a strong emphasis on the development of a self-determining Indigenous Church within the Anglican Church of Canada. Over the course of the triennium, Council received regular updates and reports from the Anglican Council of Indigenous Peoples (ACIP), from the Vision Keepers (established to sustain our church's focus on the articles of the United Nations Declaration of the Rights of Indigenous Peoples (UNDRIP), from the Primate's Commission on Discovery, Justice, and Reconciliation, as well as from the National Indigenous Anglican Bishop, the Right Reverend Mark MacDonald and the Indigenous Ministries Coordinator, the Rev. Canon Ginny Doctor.

Council adopted a number of resolutions to establish or continue bodies that would support the development of the self-determining Indigenous Church, and to strengthen the ministry of reconciliation among Indigenous and non-Indigenous Anglicans. A new body, the "Jubilee Commission", will explore the funding of the self-determining Indigenous church, exploring both a historic understanding of how Indigenous ministries have been funded, and a prospective vision for meeting the continuing financial needs of an Indigenous Church. Council mandated the Vision Keepers as a continuing body, and work of the Primate's Commission will continue through the establishment of a national body "to strategize and guide the ongoing work of truth, justice and reconciliation, including building and supporting a network of Ambassadors for Reconciliation from dioceses and regions."

The steady articulation of a vision for a national Indigenous ministry that is equipped to respond to the crisis in Indigenous communities has been a blessing and a challenge to our church. This year we mark the twenty-fifth anniversary "A Covenant and Our Journey of Spiritual Renewal". (See Appendix "A") That Covenant expressed clearly both the crisis facing Indigenous Communities and the challenge to the whole church to support a self-determining Indigenous church in addressing it. As we consider a resolution to include the signing of the Covenant in the Calendar of the Church Year, General Synod will also consider a resolution expressing solidarity with the People of the Land, as commended by the Council of the General Synod.

Council also heard a number of reports concerning the Anglican Fund for Healing and Reconciliation. Of particular note was its decision, by virtue of a December 2016 electronic ballot, to dedicate all undesignated contributions to "Giving with Grace" to the Healing Fund. In the end, an amount of over \$800,000 was added to the fund for its continuing work. It was a privilege to hear about this work from Esther Wesley, the fund coordinator, on a number of occasions.

### **Marriage Canon Working Group**

In its first meeting (November 17-20, 2016) Council authorized the primate, in consultation with the Officers of General Synod, to appoint a working group from among the members of Council to facilitate

Council's engagement with the process leading to second reading of A051-R2 in this General Synod. Members of the group, the Marriage Canon Working Group, included the prolocutor, Cynthia Haines-Turner (Province of Canada), Susan Little (Province of Ontario), Sidney Black (Province of Rupert's Land) deputy prolocutor Lynne McNaughton (Province of British Columbia and Yukon and convenor), and Beverly Kean-Newhook (Anglican Military Ordinariate).

Throughout the triennium, the working group provided opportunities for Council to engage with one another about a range of issues related to the required second reading of A051-R2 in 2019. Much of that engagement explored ways in which members could understand differences among them, in hope that Council itself could produce something to nurture a sense of communion at General Synod that could contain difference and conflict as members come to terms with the range of understandings of marriage that will be among us during General Synod.

Of particular importance to Council was the recognition that the proposed changes to the Marriage Canon would have some unique impacts among Indigenous peoples. Council considered the question of translation of *This Holy Estate* or its executive summary, and received counsel from both the co-Chair of the Anglican Council of Indigenous Peoples (the Rt. Rev. Sidney Black) and the National Indigenous Anglican Bishop (the Rt. Rev. Mark MacDonald) that, for a number of reasons, translation of either document would not be a priority for Indigenous communities. While not translating either document is at odds with the desire expressed by General Synod 2016, the very expensive project of translating either document, to no effective purpose, and contrary to the counsel of Indigenous leadership, was not undertaken. What has emerged in light of the counsel of the National Indigenous Anglican Bishop and the Anglican Council of Indigenous Peoples is language both in a proposed amendment to A051-R2 and in *A Word to the Church* that acknowledges the authority of Indigenous communities to make their own decisions with respect to same-sex marriage.

Council also considered the concerns represented by some members on behalf of Anglicans who find themselves at odds with this change, and seek reassurance that they may continue to teach that marriage is a covenant relationship between one man and one woman.

Council has had an opportunity to engage with difference over time, patiently, in the context of growing relationships. In its final meeting, Council found itself able to reach consensus to "adopt and commend for consideration the document *A Word to the Church....*" (See Appendix "B") At the same meeting, Council adopted a resolution commending an amendment to A051-R2 that calls us to recognize and respect the differences among Anglicans on the question of same-sex marriage. (See Appendix "C") Council also received from the House of Bishops a message that spoke of the "currency of grace" (See Appendix "D") that prevailed among the bishops during their January meeting. While the members of General Synod do not have the gift of time, the vision of a church able to live graciously with profound difference about important matters would seem to be growing among us as a church. It is my prayer that it will continue to grow among the members of General Synod during this meeting.

### **Engage Freedom**

At the 2013 meeting of the Anglican Consultative Council, ACC called the communion to learn and act in response to global human trafficking. At the beginning of this past triennium, that call came to the Council of General Synod both in a "programmatic" and in a highly personal manner. As the conversation moved towards the end of an evening, one of the members of Council gave an account of a close brush with trafficking through an encounter in a border city hotel.

Following the first meeting, Council “engaged freedom” in one way or another at each of its meetings, as Global Relations and Public Witness staff and volunteers carried out for consultations, one in each of the ecclesiastical provinces.

### **Responsible Investment Working Group**

Among the resolutions adopted by General Synod in 2016 was one involving responsible investing, particularly but not only in regard to fossil fuels. As a result of that resolution, the Responsible Investment Task Force met on a number of occasions. The task force, chaired by Monique Stone, a priest in the Diocese of Ottawa, met a number of times, undertook extensive research into the current holdings and practices of the General Synod, dioceses, and other Anglican bodies, and produced a set of guidelines for responsible investing. It also made seven specific recommendations in its report to the Council, which in turn endorsed the recommendations and referred them to the Investment Subcommittee as well as to other appropriate bodies and staff of the General Synod. Also as a result of the task force’s work, General Synod increased its commitment to our partnership with SHARE (Shareholder Association for Research and Education) Canada.

### **Anglican Journal Working Group**

In response to the cessation of publication of three diocesan print newspapers (Calgary, Territory of the People, Rupert’s Land) and a direct request from Rupert’s Land that the Anglican Journal no longer be mailed to members of that diocese, a Joint Working Group of the Anglican Journal Coordinating Committee and the Communications and Information Resources Coordinating Committee began meeting. It reported to Council on a number of occasions, on the last of which Council adopted its recommendations. Some of those recommendations will come to General Synod for its consideration because they have to do with the structure and terms of reference of the two committees – Anglican Journal and Communications.

### **Prayer for Reconciliation with the Jewish People**

As you may recall, a 2016 resolution to remove from the *The Book of Common Prayer* “Occasional Prayers” a prayer for the conversion of the Jews failed to receive the necessary two-thirds majority in the order of bishops, and was therefore defeated. In the intervening three years, with leadership from Bishop Bruce Myers (Quebec) and in consultation with the Prayer Book Society, a thorough conversation on this matter took place over the course of multiple meetings of the Council of the General Synod. Council is commending to this General Synod a resolution to replace the existing prayer with a prayer for reconciliation with the Jewish people.

### **Planning**

Beginning with an extensive conversation in the June 2017 meeting, Council reflected at some depth on its responsibility to lead strategic planning for the ministries of the General Synod. In the previous triennium, Council affirmed the continuing use of the priorities and practices of Vision 2019 until 2022, allowing the new primate to be involved in a planning process that will begin following this 2019 meeting of General Synod.

At its final meeting of the triennium, Council passed the following three resolutions:

1. That this Council of General Synod commend to the General Synod that it 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, provinces, including the self-determining Indigenous Church, with a goal to allow the structures of General Synod to best enable and serve God's mission.
2. That the Council of General Synod commend to General Synod 2019 that it direct the Council of General Synod, in partnership with the entire church, to prayerfully undertake a strategic planning process that will lead to the presentation of a proposal to the 2022 meeting of the General Synod for the ministry and mission of the General Synod.
3. That this Council of General Synod strongly recommend to the incoming Council of General Synod that it examine the process by which dioceses are invited to make and fulfill financial commitments to the ministries of General Synod.

These three resolutions represent three ways of focusing the planning mandate of the Council of the General Synod. The first mandates an exploration of structures and relationships, the second an exploration of priorities, and the third focuses the relationship between General Synod and its major source of revenue, the dioceses, as we search out a way forward from a formula based on circumstances, assumptions and practices from a quarter century ago.

### **Leadership**

While it is true that every member of the Council of the General Synod takes on leadership in the course of its three-year mandate, there are some whose work stands out. Peter Wall and Karen Egan, as co-chairs of the Planning and Agenda Team, were effective leaders who helped ensure that the agenda of the Council reflected the life of the church and the Council's governance and planning responsibilities. The prolocutor, Cynthia Haines-Turner is among the most diligent and thoughtful leaders of our church. Lynne McNaughton not only served as Deputy Prolocutor, but convened the Marriage Canon Working Group throughout the triennium. Donna Bomberry served as ACIP's member of Planning and Agenda Team, both reflecting her long experience and knowledge of the Indigenous communities of our church, and also with rich understanding and appreciation of the life and ministry of the whole church. Peter Elliott not only provided for resources and planning worship and learning during meetings, but also shared his long, deep love and understanding of this church as the Planning and Agenda Team did its work. Bishop John Chapman brought imagination and breadth of vision to the team, along with his thoughtful reflections on the wider ministry of the church from his episcopal perspective.

Bishop Mark MacDonald brought to the life of the Council his national and international perspective, including his work as North American president for the World Council of Churches, and a capacity for theological reflection that often called us into a renewal of our sense of God in our work and in the life of the world.

In its responsibility to oversee the governance of the ministries of the General Synod, Council was very well-served by the enthusiasm, attention to detail, and patience of the Executive Secretary for Governance, Shannon Cottrell, and the Executive Assistant to the General Secretary and Travel and Venue Manager, Josie De Lucia.

Finally, there is our primate, our friend, and God's servant leader, Archbishop Fred Hiltz. Through his sensitive, practical, and insightful attention to the work and members of the Council, Fred led the Council through more than one tense moment into an outcome that all could affirm. I know that Council

is not the only body so well-served by Fred's gifts and generosity of spirit, and grateful for his leadership in our church for the past twelve years. As we prepare to elect a new primate, we will also elect a new Council. May the church be as well-served by both as they have been by this Council and this primate.

Respectfully submitted,

Michael Thompson,  
General Secretary



## **COUNCIL OF THE NORTH REPORT TO GENERAL SYNOD 2019**

**April 2019**

The Council of the North dioceses represent a ministry as diverse as the land we stand on. The ministries which the General Synod supports through the annual block grant to the Council are diverse, wide ranging, and vital to the life of the church. From the Arctic to the Pacific, arcing across the prairies and through the Boreal forest to Northern Ontario and Quebec, surrounding Hudson Bay, the Dioceses and ministries of the Council of the North are Church in some of the most beautiful, and some of the most remote parts of the country.

The Council of the North is comprised of the:

- Diocese of the Arctic;
- Diocese of Athabasca;
- Diocese of Brandon;
- Diocese of Caledonia;
- Indigenous Spiritual Ministry of Mishamikowesh
- Diocese of Moosonee;
- Diocese of Saskatchewan;
- Territory of the People; and
- Diocese of Yukon.

The Council of the North represents 85% of Canada's land mass and is home to 15% of our country's population. The communities served by the Anglican Church in Canada's north are staggeringly diverse, as are the terrain, cultures, languages and the methods of proclaiming the Gospel. Some of the assisted dioceses have thriving urban centers; others are much more decentralized with many smaller groups of believers distributed across great distances. Mountain ranges, inland deltas, huge tracts of forest, and sheer vast distance characterize much of Canada's north.

The block grant of approximately \$2.1 million to the Council of the North, is a single grant to the collective Dioceses of the Council and serves to support mission and ministry in each diocese. With differences in need, culture and focus within each Diocese, the use of the grant is not directed by the Council, but is distributed through a process of accountability on a yearly basis.

In order to both keep accountability at the forefront of our mandate and to stabilize funding changes, the Council formed a Grant Allocation Committee populated by members of the Council, and supported by General Synod's Treasurer. Each diocese is able to submit an application for funding to the committee each triennium.

The committee then considers each application and applies a long formula to the application criteria, taking into account a large number of variables some of which are: land area served, number of congregations, the number of clergy (both stipendiary and non-stipendiary), the number of bishops, and the financial statements of each member diocese. This process produces a number which is the amount of the block grant allocated to the member diocese for their work in service to the Gospel.

It is important to the Council of the North that we are transparent in the use of the block grant and that the Council of the General Synod and the members of General Synod understand that there is dual annual and triennial calendar of mutual accountability. This cycle rolls forward with each year's financial, statistical and narrative reports from each diocese and are submitted to the Grants Allocation committee by June 15<sup>th</sup>. We are extremely fortunate that the Treasurer of General Synod is part of that Committee which reviews each report, gives feedback to the reporting jurisdiction and recommends the proportion of the Grant for the coming year to our fall meeting. This triennium's cycle is now underway as it began with reports in June.

The block grant has been stable for a number of years, and the members of the Council of the North are profoundly grateful for the confidence and trust that the Church has given them - challenges remain. Expenses continue to rise, rural de-population continues to challenge large geographic areas within our Church, and the serious considerations of non-stipendiary ministry and the justice of such arrangements continue bring themselves forward. In fact, it may be the Council of North lives through and adapts to changes that the rest of the Church may face in the future before other parts of the church because of our situation. We hope that some of the experience we share might be a source of wisdom and instruction for the rest of the body of Christ.

Initiatives which are born from our experience and are already being shared across the Church include the Indigenous Vocational Discernment Circle in the Diocese of Brandon which we called *Vocations North*. This initiative adopted an Indigenous form of teaching and listening to call out gifts in the community and discern who among us may be called to Christian leadership. Another example would be the Western Canada Educational Co-operative (WECAN) formed by all the Diocesan Schools of Ministry throughout the west who are responsible for lay and clergy training both Indigenous and non-indigenous members. Some of these groups are from outside the Council of the North, but their situation and requirements for training are similar to our own. This is an initiative that is bringing some life and light to our situation in leadership training.

On behalf of the Council of the North I want to thank General Synod and the entire Anglican Church of Canada for the ongoing, generous, and sacrificial support you give to our Church's ministry and mission in the North. We are most grateful for your commitment and partnership. Every Anglican financially supports the Council of the North through their parish offering, diocesan and national apportionment. Approximately one cent of every dollar of regular offering goes through our dioceses and General Synod to support the work of our church in the North. Thank you.

## **REPORT – 008**

Our Primate has provided support and encouragement to the Council throughout his years and in that time we have developed a growing and cooperative relationship with every Department of General Synod and with a large number of Church House Staff. We are most grateful for the extraordinary support we received from our Treasurer, Ms. Hanna Goschy, who is committed to providing the Council with generous amounts of her time and counsel. The Council has benefited especially from the work of Resources for Mission and from Communications and Information Resources. Thank you.

Our story is one of faithfulness and challenge. Faithfulness to Christ's mission to love and preach and serve all God's people, and the challenges that history, distance, finance, and training present us. Specific bequests and assistance from Resources for Mission and other supports have been made available to the Council outside the funding of the block grant as well. Using a formula to calculate the amount available for special training and ministry projects, grants have also been made for specific programs in the last three years from these designated bequests. Below is a small report on the ways in which the Council has distributed and used the resources that have been made available to us in the last triennium.

In combing through their trusts, sometimes dioceses find trusts with conditions that could no longer be met. Principal amounts have built up over many years because the terms of the trust cannot be met in the geographic area of a diocese that has urbanized or no longer has missionary posts. In one case, the Diocese of Huron contacted the Council of the North to see if we could use the funds in a way that kept to the terms of the trust. We could, and a new fund for granting assistance with housing in northern parishes or for retired or non-stipendiary clergy was born. With gratitude to Bishop Linda Nicholls and the Diocese of Huron, we wonder if there are other trusts out there in the rest of the Church that might similarly be employed as their long past donors might have wished.

The Council of the North Training and Ministry Fund was born of a bequest a number of years ago. Each year, the Council spends 15% of the principal, plus accrued interest accrued unspent funds from previous grant cycles. These funds are specific and set aside for projects that further the training and education or programs of the Dioceses of the Council of the North. In the last three years, the Training and Ministry fund has granted funds for the following projects:

### **2016**

|          |                                 |
|----------|---------------------------------|
| \$24,000 | Lay Reader Training (Moosonee)  |
| \$45,000 | Teens encounter Christ (Arctic) |
| \$10,000 | Youth Conference (Brandon)      |

### **2017**

|          |  |
|----------|--|
| \$15,000 | Year I Training (TOTP)                   |
| \$14,286 | Parables of Jesus Conference (Yukon)     |
| \$14,000 | Clergy Training Support (Athabasca)      |
| \$15,000 | Adagio Training support (Mishamikoweesh) |
| \$51,000 | Kinavunga Youth Event (Arctic)           |

**2018**

|          |   |
|----------|---|
| \$15,000 | Year II Training (TOTP)                         |
| \$4200   | Training (Moosonee)                             |
| \$10,000 | Bishops of Small Dioceses note: \$6403 returned |
| \$13,000 | WECAN Education                                 |
| \$20,000 | ASIST/Youth Training (Arctic)                   |
| \$17,915 | Indigenous Youth Conference Support (Brandon)   |
| \$20,000 | Regional Circle in Mishamikoweesh               |

Translation Fund

**2017**

|          |   |
|----------|---|
| \$20,000 | Translation of BCP into Inuktitut (Arctic)        |
| \$19,000 | Translation of BAS into Oji-Cree (Mishamikoweesh) |
| \$16,000 | Translation of Materials into Cree (Saskatchewan) |

**2018**

|          |   |
|----------|---|
| \$20,000 | Translation of BCP materials                            |
| \$25,000 | Translation of materials into Oji-Cree (Mishamikoweesh) |

The Council still faces challenges which are daunting. Housing the clergy adequately in areas that are isolated or that have been affected by natural disaster or disrupted through circumstances beyond our control is a heavy burden for congregations and dioceses to bear. Reliance on non-stipendiary positions is becoming more and more prevalent, which also raises the issues of justice with regard to clergy remuneration. It is our contention that while we continue to struggle through the detail and the practical matters of ministry, it is also our responsibility to live faithfully with the resources we have been given, give thanks for them and steward them wisely.

Respectfully submitted

+WGC

## REPORT OF THE FAITH, WORSHIP, AND MINISTRY COORDINATING COMMITTEE TO GENERAL SYNOD 2019

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*For FWM Motions to General Synod, please see the Resolutions section of the Convening Circular*

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## **I. Background**

Faith, Worship, and Ministry (FWM) is the Coordinating Committee responsible for work in the areas of liturgy, ministry, theological education, youth ministry, ecumenical relations, interfaith relations, theology and ethics within the jurisdiction of the General Synod.

### Members of FWM 2016-2019:

Ms. Sandra Bender (Quebec; Rupert's Land from 2019)  
The Venerable Douglas Fenton (New Westminster)  
The Reverend David Giffen (Toronto, to 2018)  
Lieutenant Commander the Reverend Beverley Kean Newhook (Military Ordinariate)  
The Reverend Dr. Jay Koyle, Chair (Algoma)

### Staff:

Ms. Sheilagh McGlynn, Animator for Youth Ministries (60% time, from September 2017)  
Canon the Reverend Dr. Scott Sharman, Animator for Ecumenical and Interfaith Relations (60% time, from September 2017)  
The Reverend Dr. Eileen Scully, Director of Faith, Worship, and Ministry

### Focus areas and Highlights of this Triennium:

With a wide-ranging mandate, the committee's first work early in each triennium is to discern a reasonable scope of project work consonant with the limited resources of staff and finances available. The triennium began with a skeleton staff, and a very modest program of maintenance for pre-established and continuing work in ecumenical dialogues, and follow-through on ministry and liturgy work from the previous triennium. In late 2017, with the hiring of Dr. Sharman and Ms. McGlynn, a rebalance was achieved in the staff team, and it became possible to move beyond maintenance-mode. Each area of FWM ministry saw bold and effective new initiatives emerge along with the steady steering of ongoing areas of program.

In Youth Ministry, wider networks of youth ministry personnel were able to be nurtured across the church, which enabled the ongoing projects of *Stronger Together* and *CLAY* to be enriched with a growing base of new participants. In ecumenical work, a new bilateral, the Anglican Mennonite Dialogue took shape, under skilled leadership. Having a portion of staff time dedicated to Interfaith concerns, for the first time in over a decade, has helped to raise the profile of important interfaith initiatives, most visibly the *Common Word* project for Christian-Muslim relations. In the area of ministry and leadership, a second National Gathering on theological education was held, with a focus on diocesan needs and local resources for formation for ministry. Grants from the Ministry Investment Fund were able to support the local ministries of chaplains twice this triennium: Anglicans in Campus Ministry met in 2017, and Anglicans in health care Spiritual Care provision met in 2019. In liturgical matters, the continuing evaluation of trial use texts was augmented by new texts with baptismal-missional focus.

## II. Items for Information

### 1. Ecumenical

**Staff: Scott Sharman**

#### Anglican-Lutheran Full Communion Relations (Joint Anglican Lutheran Commission and others)

The *Joint Anglican-Lutheran Commission* (JALC) is the primary means of monitoring, promoting, supporting, and resourcing our full communion partnership with the Evangelical Lutheran Church in Canada (ELCIC). Although staff support for JALC is supplied through FWM, the Commission reports directly to General Synod and CoGS, and their report is therefore contained as a separate document in the Convening Circular. JALC and FWM regularly collaborate to facilitate cross-appointments of ACC and ELCIC members and observers to ecumenical dialogues, to ensure that the ELCIC voice is always present in ACC's ecumenical conversations.

Another significant Anglican-Lutheran conversation has been the "Four-Way Heads of Churches" annual meetings between the Primatial and Presiding Bishops of the ACC, the ELCIC, the Evangelical Lutheran Church in America (ELCA), and The Episcopal Church USA (TEC). Here the Canadian full communion experience is coupled to its American counterpart, as a venue for mutual support for these leaders and a place where new opportunities for partnerships between the churches themselves can be nurtured.

#### Anglican-Roman Catholic Dialogue (ARC)

For close to fifty years now, the Anglican-Roman Catholic Dialogue in Canada (ARC) has worked to monitor the theological work done by the International Anglican Roman Catholic dialogue (ARCIC) and to further the relationship between the two churches in Canada. Recently, the Dialogue has been working to promote local ecumenical reception, translating forty years of international theological of ARCIC to help it have local impact. In 2019, ARC released a collection of stories and commentaries intended to illustrate the theological breakthroughs between these two churches in tangible and practical ways. *New Stories to Tell: Living Ecumenism Today*, is available online for educational, parish, and personal use. Going forward, the ARC dialogue will be engaging ARCIC's most recent work. *Walking Together on the Way: Learning to Be the Church – Local, Regional, Universal* (2018) is a study of the ways that the Anglican and Roman catholic churches understand theologically and structure their authority and decision-making processes. ARC Canada intends to produce a formal response to this major text.

#### Anglican-Roman Catholic Bishops Dialogues

The Anglican-Roman Catholic Bishops Dialogue (ARC-B) meets annually, focussing specifically on pastoral questions, such as inter-church marriages and families, the reception of clergy transferring from one church to the other, questions of sacramental practice, and other matters. More recently ARC-B has been looking at issues arising from the promotion of religious freedom in Canadian society, the churches' responsibilities in healing and reconciliation with Indigenous Peoples, safe church policies, and the protection of minors. The International Anglican-Roman Catholic Commission for Unity and Mission (IARCCUM) is also a point of contact and cooperation for Anglicans and Roman Catholics in Canada.

#### Anglican-United Church Dialogue

General Synod 2016 re-mandated the Anglican Church of Canada-United Church of Canada Dialogue

(ACC-UCC) for a three-year period. The dialogue started up again the following year. Its focus, contained in the resolution General Synod 2016 is very specific: 1) Continuing the dialogue on *episkope* (oversight) with the goal of the mutual recognition of the office of oversight in each church's polity, drawing on the work of recent ecumenical agreements elsewhere; 2) Developing the dialogue further concerning the mutual recognition of ordained ministries; and 3) Exploring ways to involve conversation partners who have particular wisdom to offer on these theological issues.

A significant development in the UCC during 2018 has had impact on aspects of this mandate. Known in the UCC as *Remit 1*, it moves to alter UCC polity, replacing the former structures of governance known as Presbyteries and Conferences with a single-tiered regional/local structure known as the Regional Council, of which there are now 16 such jurisdictions across Canada. While implementation of certain aspects of these changes is still underway, it is clear that this will have implications for the work of the dialogue, especially in the area of ecclesiology and the ministry of episkope. The Dialogue will conclude in the fall of 2020, at which time a final report will be released. As a sign of a desire to see fresh expression of the commitment to dialogue and partnership between the ACC and the UCC, even with new areas of challenge, the dialogue has produced a *Statement of Mutual Affirmations and Commitments* (see Appendix). This statement quotes directly and draws on reports and statements previously made by the ACC-UCC dialogue from 1972-2016 – texts which have already been affirmed by both churches.

### Anglican-Mennonite Dialogue

In 2016 the General Synod approved resolution directing FWM to take the necessary steps to establish the Anglican-Mennonite Dialogue in Canada (ACC-Mennonite) for a five-year period. Begun in February 2018, it has intentionally adopted the methodology known as "receptive ecumenism" - a way of entering into an ecumenical relationship when the goal is not envisioned as union or agreement, or even convergence, but simply mutual learning and mutual healing. Some points of focus are beginning to emerge, particularly around how both traditions are being challenged to rethink their approaches to things like mission, evangelism, and discipleship as a result of lessons being learned from the call and responsibility to seek healing and reconciliation with Indigenous Peoples. A complete report on this first phase of ACC-Mennonite dialogue can be expected in 2022.

### Canadian Council of Churches

The Anglican Church of Canada was a founding member of the Canadian Council of Churches (CCC) in 1944. The year 2019 marks the 75<sup>th</sup> anniversary. Three quarters of a century after its formation, the work of the CCC, as the largest and most diverse forum for bringing Christians together for consultation and cooperation, is as important as ever. A motion of congratulations and renewed support is being brought to this General Synod. The CCC carries out its work through two Commissions and several working groups:

- *Faith and Witness* (CFW) focusses on theological questions facing the 25 member churches. In 2018 CFW completed a period of study religious pluralism, resulting in a *Statement Religious Diversity*. During the 2018-21 triennium CFW is exploring Christian theologies of the Christian person, particularly in connection with questions of mental health.
- *Justice and Peace* (CJP) has produced some significant documents and resources in recent years, including the 2018 *Principles of Peace*, which looks at the Christian vision for peacemaking, and the 2019 *Healing Poverty*, which looks at the root causes of poverty from a spiritual and religious perspective.

- The *Faith and Life Sciences Reference Group* (FLS) is a venue for discussion of the ethical and moral implications of technological and scientific development, as well as the production of resources for the churches in these areas.
- The *Canadian Ecumenical Anti-Racism Network* (CEARN), works to assist the churches in working to oppose racism in the church and in wider communities.
- The *Forum for Intercultural Leadership and Learning* (FILL), promotes ecumenical sharing and collaboration in new approaches to cross cultural ministry.

### World Council of Churches

The year 2018 saw the celebration of the 70<sup>th</sup> anniversary of the World Council of Churches (WCC), a member of which the ACC has been since the very beginning. Bishop Mark MacDonald has served the WCC as the North American President since 2013, and continues to bring his many gifts to this role.

In 2016 Faith, Worship and Ministry oversaw the completion of an Anglican Church of Canada response to the Faith and Order text on ecclesiology *The Church: Towards a Common Vision*. Incorporating input from Canadian Anglican scholars and reflecting on its particular applications in the context of the Anglican Church of Canada, this response document was formally received by CoGS and forwarded to Faith and Order for their continuing work.

A WCC World Conference on Mission and Evangelism was held in Tanzania in 2018, gathering the most diverse representation ever, of one thousand participants from many cultural backgrounds and ecclesial traditions to discuss the state of missiological thought and praxis around the world. The conference issued *The Arusha Call to Discipleship* (see Appendix and Motions), which marks an important shift in ecumenical missiological reflection away from previous approaches marked by colonialism.

### International Dialogues

Through the Anglican Communion the Anglican Church of Canada is also represented in the international ecumenical movement, with Canadian Anglicans serving on several international bilateral dialogues:

- The Anglican-Roman Catholic International Commission (ARCIC-II) exploring the way that moral discernment and decision making takes place in both traditions.
- International Anglican-Roman Catholic Commission for Unity and Mission (IARCCUM), works to promote a greater emphasis on collaboration in mission, ministry, and service of others.
- Since the 2015 release of its major statement, *In the Image and Likeness of God*, the International Commission for Anglican-Orthodox Dialogue (ICAOD) continues to build its work in the area of ethics, specifically in the areas of ecological theology and of euthanasia.
- The Anglican-Oriental Orthodox International Commission (AOOIC) has been working on core aspects of creedal theology. In 2017 they completed a significant convergence statement in the area of Pneumatology entitled *The Procession and Work of the Holy Spirit*.

## **2. Interfaith**

**Staff: Scott Sharman**

### Canadian Council of Churches Christian Interfaith Reference Group

The Canadian Council of Church's Christian Interfaith Reference Group (CIRG) facilitates its member churches' cooperation in interfaith relations. The priorities for CIRG in this triennium have been: 1) Mapping and resourcing of Christian-Muslim dialogue and engagement; 2) Reanimating Christian-Jewish dialogue in local, regional, and national contexts; and 3) Promoting interfaith education and awareness.

### Christian-Jewish Relations

The Centre for Israel and Jewish Affairs (CIJA) is one large and active Jewish advocacy organization in Canada with which our church communicates and partners on an occasional basis. The Canadian Rabbinic Caucus, which is a branch within CIJA, was consulted in connection with the process to replace the Prayer for the Conversion of the Jews in the 1962 Book of Common Prayer with a Prayer for Reconciliation with the Jews.

Sadly, for a period of over seven years now, the Canadian Christian Jewish Consultation (CCJC) has been held in a state of abeyance due to unresolved points of tension between some of its member churches on one hand and some members of the Canadian Jewish community on the other with regard to policies in connection with certain actions of the State of Israel. While in a variety of local contexts individual Anglicans and some Anglican parishes are engaging deeply with Jewish people and communities, the loss of this national dialogue has proven to be a lamentable detriment to Christian and Jewish relations in Canada. Through the initiative of the Canadian Interfaith Reference Group (CIRG) of the CCC, work has been underway to determine new ways to move forward. As a church it has been our firm conviction that, as far as it is possible, Christians should always strive to be in dialogue with people of other faiths not as individual denominations, but as Christians together. The renewal of a national Christian-Jewish conversation remains a high priority for 2019-22.

### Seeking A Common Word

Dialogue with people of the Muslim faith is a growing necessity in the Canadian context, as elsewhere. The "A Common Word Between Us and You" initiative began in 2008 as an invitation from Muslim scholars to Christian leaders to begin a new kind of relationship based on mutual study and reflection of core truths in our scriptural texts.

*A Common Word* is one prominent global effort seeking to encourage understanding and peace. This Common Word model of learning and relationship building has been endorsed formally by leaders such as Pope Emeritus Benedict XVI, the previous Archbishop of Canterbury Rowan Williams, and the past Lutheran World Federation President Mark Hanson. It has also spawned many fruitful points of contact between Muslims and Christians around the world, including one vibrant Canadian initiative, "A Common Word Alberta," centred in Edmonton.

A resolution regarding the endorsement of *A Common Word* will be considered at General Synod 2019. Writing and development are well underway towards the production of an online resource toolkit designed to assist individuals and parishes in the creation or enhancement of local Christian-Muslim dialogue and engagement, using *A Common Word* as a conceptual template.

**Parliament of World Religions**

The Parliament of the World's Religions is a global gathering bringing together religious communities from all over the world for mutual learning and discernment of possible common action for the life of the world and those on the margins. In November 2018 it held its once every 4-5 years convention in Toronto, with an estimated eight thousand delegates. A good number of Canadian Anglicans were in attendance, and conspicuous in providing leadership. The more that we are aware of growing local initiatives in interfaith relations, and the role of local Anglicans in this work, the more it is clear that local 'animation' and network-building will be a growing area of engagement for FWM.

### **3. Youth Ministries**

**Staff: Sheilagh McGlynn**

The General Synod's work in youth ministries is one of providing support to local ministries with young people, principally doing so by connecting with local youth ministry leaders, connecting them with each other, and in other ways helping to grow these leaders through training, mutual learning, and resource-sharing. Since late 2017, this national level work has enjoyed staff leadership as part of the FWM staff team, integrating this area of work into connections with the ecumenical, interfaith, liturgical, and other ministry areas of the department and committee in mutually-informing and supportive ways.

#### Youth Secretariat

The Youth Secretariat is made up of members from each of the Ecclesiastical Provinces and serves as a coordinating body for national level work in youth ministries. They advise staff, provide leadership in planning and theme-setting for *Stronger Together*, and facilitates appointments to the CLAY National Planning Committee. Along with the Program Committee for Youth Ministry of the ELCIC, they oversee the planning and implementation of the National Youth Project. Very much of this work is done in a way facilitated by electronic communications: videoconferences, web-chats, live web-hosted events, and other media help to build relationships.

#### Stronger Together

Stronger Together is an annual gathering of Diocesan or Deanery youth leaders from across Canada, and recently has opened to include youth ministry leadership from the ELCIC. The themes under which they gathered in this triennium were:

- 2016 – Best Practices in Youth Ministry, Guelph, ON
- 2018 – Mental Health and Youth, Paris, ON
- 2019 – Vocation, Living Out our Baptismal Call, Calgary, AB

#### Canadian Lutheran Anglican Youth Gatherings (CLAY) 2016, 2018, and 2020

For over ten years, Anglicans and Lutherans have worked together to host a national youth gathering. Originally an initiative of the ELCIC, the Waterloo Declaration opened doors for it to become a full communion event. Local “home teams” are organized to prepare participants, with the hope that local Anglican and Lutheran young people and their leaders will build relationships both in preparation, afterwards follow up together in the national youth project, and in other ways grow local relationships. Anglican participation continues to grow steadily.

The most recent CLAY gatherings were:

- 2016, Charlottetown, under the theme, *Not For Sale*, reflecting on ways in which the land, the environment, and human beings are not commodities to be bought and sold. Participants engaged in hands-on activities in environmental care and anti-poverty work learning.
- 2018, Thunder Bay, under the theme, *Threads*. 850 young people and their leaders gathered at Lakehead University to listen to each other and to integrate learnings from those stories and from the power of story telling: stories of our faith, personal stories, the story of the land, the history of Indigenous people on Turtle Island, and the stories of the Seven Fallen Feathers (high

school students that were killed in Thunder Bay). The largest ever Blanket Exercise was a major feature of the gathering.

CLAY 2020 will take place in Calgary with the theme *En Route*. Participants will explore where we meet Jesus in our journey, inspired by the Road to Emmaus story and the life, death and resurrection of Jesus.

#### The National Youth Projects (NYP)

Each CLAY event inaugurates a National Youth Project (NYP) relating to an aspect of the theme of the Gathering. These become take-home, follow-up projects intended to keep engaging youth in actions and continued learning after on CLAY and in preparation for the next. The most recent project themes are:

- *The Right to Water* – CLAY 2018 wrapped up the *Right to Water Project*. The focus was education and advocacy around water issues in Indigenous Communities and specifically fundraising for water and wastewater systems in Pikangikum. This NYP spanned multiple CLAY events due to the complicated nature of the topic. The committee felt it needed more time and attention to be done properly. This project was implemented through the Primate's World Relief and Development Fund.
- *Welcome... Home* – In 2018 a new National Youth Project was launched. The theme looks at Housing and Homelessness in the youth and young adult population. The project aims to educate young people about this topic and encourages them to get involved in local projects. When groups choose to fundraise for this project we encourage them to pick a local charity doing work in their own community.

#### Highlights from Connections with Dioceses

As with all aspects of FWM ministries, the youth ministry staff portfolio is one of connection-making and relationship-building. Moving from what had been occasional and contract staffing patterns to, in 2017, establishing one permanent 3/5 staff position, has expanded General Synod capacity to support the important relational work of youth ministry leadership development. In less than 18 months, Sheilagh McGlynn has been able to make visits to 15 dioceses, growing connections and personnel resources for the work. These visits have included speaking engagements and learning opportunities, leadership training, and collaborative building of networks to strengthen local ministries with youth. Visits have been made to: Nova Scotia/PEI; Fredericton; Eastern Newfoundland and Labrador; Montreal; Ottawa; Toronto; Niagara; Huron; Algoma; Brandon; Edmonton; Calgary; New Westminster; Territory of the People (Sorrento Centre).

FWM is actively supporting the Diocese of Ottawa's Youth Internship Program, including the very hands-on bringing-on-board of an Intern to assist with the National Youth Project.

#### General Synod 2019: support of Youth Members

FWM's Youth Ministries staff serves the General Synod planning team to support the participation of Youth Members of General Synod, through orientation sessions and additional in-Synod supports and community-building.

#### **4. Worship**

**Staff: Eileen Scully**

##### Hymn Book Supplement

The Supplement to *Common Praise* will be published by Church Publishing International (the publishing arm of The Episcopal Church) in 2020, with a Sampler to be available late in 2019.

##### New Liturgical Texts for authorization, commendation, and trial use

General Synod 2010 approved *Liturgical Principles: Principles to Guide the Revision of the Contemporary Language Liturgical Texts of the Anglican Church of Canada*, and its appended *Agenda* for liturgical textual work. Between 2011 and 2016 FWM was able to support the work of a dedicated Liturgy Task Force dedicated to this mandate. The bulk of the texts being brought to this General Synod were produced in that period, and all were the object of an extensive trial use and evaluation process. In this triennium, only one meeting of the second iteration of that task force was able to gather. The liturgical work of 2011 to 2018 and offered for Trial Use and a process of evaluation over those years has issued in texts now being brought before the General Synod for authorization as follows:

- *Seasonal Forms for Daily Prayer and Daily Prayer for Ordinary Time*
- *Alternative Collects for the Revised Common Lectionary*
- *Gathering Rites for Lent and Easter*
- *Thanksgivings over the Waters*

The Council of General Synod at its March 2019 meeting commended for use, where permitted by the Ordinary, the *Inclusive Language Liturgical Psalter*. This Psalter, in both plain text and in a version pointed for simplified Anglican chant, is published on [www.anglican.ca](http://www.anglican.ca).

That same CoGS meeting authorized, for trial use and evaluation, where permitted by the Ordinary, *Rites for the Catechumenate*. The next FWM will provide leadership for educational and formation initiatives to further the practice of catechumenal formation and ritual celebration that not only accompanies individuals coming to faith but also supports the continued deepening of formation of the community of all the baptised.

##### Calendar

The FWM committee in 2016-2017 developed a consultative process to hear in from dioceses, ACIP and others about possible additions to the Calendar of Holy Persons. We have yet to receive feed-in from most dioceses, but ACIP has held substantial conversations and is preparing to make recommendations inclusive of ‘firsts’ (Inuit bishop, Indigenous woman priest), Catechists and Evangelists, and others, from which conversations come the two additions to the calendar being brought to this General Synod by ACIP. Other names received from dioceses include Oscar Romero and Blessed Kateri. The work will pick up in the next triennium to consider possible additional calendrical reform issues. This area of work is also informed by substantial background research presented to FWM in 2016 based on a DMin Thesis on calendrical reform, both ferial and sanctoral.

##### Liturgical Texts in Development: The Ordinal, Ministry with the Sick and Dying:

When in the previous triennium FWM worked with a task force to create resources for local conversations about medical assistance in dying, connections were made with pastors – both parish

priests and health care chaplains and spiritual care providers. From these connections came requests for better and more prayer texts for use in ministry with the sick and dying.

Work is now being done to prepare an expanded collection of prayer resources for ministry with the sick and dying, particularly within contexts where medical assistance is involved. Working from a research base that has collected extant materials, gaps have been identified work begun to engage liturgical writers with extensive pastoral experience in the creation of an expanded resource.

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A full review of the Ordinal is being planned and is presently in research phase.

When the General Synod 2016 approved and commended *The Iona Report*, it called for a revised version of the Service of Ordination of a Deacon be brought to the General Synod of 2019. That task has proven impossible within the limited time framework. Any work on one of the three ordination services requires harmonized attention to the whole Ordinal. Since the publication of the BAS, major work has been done by the International Anglican Liturgical Consultation, and many prayer books around the Communion were able to adopt the guidelines provided by the IALC when they revised their Ordinals in the late 1980s and onwards.

#### National Worship Conferences 2016, 2018, and 2020

The National Worship Conferences have been an Anglican-Lutheran undertaking since 2002. In 2016, the conference took place in Waterloo, Ontario under the theme *Formation and Reformation: Justice, Worship, and God's Mission*. In 2018, the conference convened in Victoria, under the theme *Responding to Disaster: Prayer, Song, Presence*. Plans are underway for a next gathering to take place in the summer of 2020 in Ottawa, with a theme relating to baptismal living in the public sphere. FWM is grateful to Canon Kevin George, Dean Ansley Tucker, and the Reverend Gregor Sneddon for serving as co-chairs, respectively, to these conferences.

## **5. Ministry**

### The Diaconate/Follow up to The Iona Report

General Synod 2016 received and commended *The Iona Report* to the dioceses for study and requested that reports on diocesan use and/or views of *Iona* be send to FWM during this triennium. Please see *Report on the Reception of The Iona Report* in the Appendices. FWM has supported recent conferences of the Association of Anglican Deacons in Canada, and the Board created an ex-officio position for national staff, currently served by the Director of FWM. As noted in the Liturgy section of this report, work on the Ordinal, as instructed by the Iona-related resolution of General Synod 2016, was unable to begin in this past triennium.

### ACPO

Though a project of the House of Bishops, the National Coordinating Committee of ACPO Provincial Secretaries and Bishops is staffed through FWM. Over the past two years, the ACPO NCC has worked to engage the House of Bishops in conversation about what works well, what is not working, and what can and must be improved in this one particular part of the priestly discernment process. A full review of the Handbook has been undertaken and revisions are being made to the processes and resources to support those who lead discernment.

### Safe Church

The Anglican Communion Safe Church Commission (ACSCC) was established at by the Anglican Consultative Council at its meeting in Lusaka, Zambia, in 2016 (ACC-16), with an objective of developing “International Guidelines to enhance the safety of all persons—especially children, young people and vulnerable adults—with the provinces of the Anglican Communion.” The Commission, made up of thirteen representatives of the provinces of the Communion, including Ms. Mary Wells of Canada, brought its *Safe Church Charter* to the Lusaka ACC for adoption, and more recently has produced *Guidelines for the Safety of People*. Over the course of 2018, Ms. Wells used the *Safe Church Charter* as a lens to review existing diocesan and General Synod policies, with the aim of assisting dioceses in their own policy review and development. A summary report of this work is found in the Appendices.

Several actions will be requested of General Synod 2019, with respect to the work of the Anglican Communion’s Safe Church Commission. See the Motions section.

### Equipping the Saints: Local Initiatives in Theological Education

The General Synod holds a jurisdictional responsibility for all matters pertaining to the education and training of clergy serving in the Anglican Church of Canada. How that relatively un-defined responsibility is fulfilled is a matter requiring deep and extensive consultation in order to provide clear mandate for national work. In 2010, FWM hosted a first ever major national consultation on theological education for ordained ministries, gathering all bishops, theological educators, and diocesan ministry oversight personnel that issued in *The D’Youville Report*. Going forward, FWM paid particular attention to the growth of local initiatives in theological education being grown in diocesan schools and training programs. *Equipping the Saints* gathered bishops and diocesan personnel leading local initiatives in theological education and formation for ordained ministries, along with representatives from MDiv granting institutions, with the diocesan-led programs taking the lead in hosting the conversation. The Report from that consultation is found in the Appendices to this Report.

**Supporting Local Ministries: Campus Ministry and Health Care Spiritual Care Providers Gatherings**

One of the ways in which the ministries of the General Synod actively support local mission is by connecting with missional personnel whose ministries are in institutional chaplaincies. Whether because they are often employed by educational institutions or health care facilities, or due to being extra-parochial ministries, these clergy and lay leaders can find themselves lacking in peer support. In 2017 the Ministry Investment Fund supported a gathering of Anglicans who serve as Campus Ministry personnel. That gathering laid groundwork for an ecumenical gathering the following year, financial assisted by FWM. The group has developed a network for mutual support and learning.

At the time of this writing, plans are being finalized for a national gathering of Anglicans who serve as spiritual care providers (chaplains) in health care settings, made possible by the Ministry Investment Fund. This gathering, the first of its kind, is for mutual support, learning, and consultation on the role of these missional ministries in the life of the church. Key topics will be: Medical Assistance in Dying; Anglican ‘identity’ and relationship with the church; self-care; resource-sharing. Hopes have been expressed that a formalized network will emerge from the event.

### **III. Appendices (posted separately)**

1. List of Volunteers on FWM Task Forces, Dialogues, and Working Groups
2. Ecumenical: Statement from the Anglican-United Church Dialogue
3. Ecumenical: The Arusha Call to Discipleship
4. Ecumenical: New Stories to Tell: Living Ecumenism Today (An Online Resource Produced by the Anglican-Roman Catholic Dialogue in Canada)
5. Interfaith: A Common Word Between Us and You
6. Liturgical Texts for authorization
  - a. Alternative Collects for the RCL
  - b. Gathering Rites for Lent and Easter
  - c. Thanksgivings over the Waters
  - d. Seasonal Forms of Daily Prayer; Daily Prayer for Ordinary Time
7. Liturgical Texts currently in Trial Use: *Rites for the Catechumenate*
8. Ministry: *The Anglican Communion Charter for the Safety of People and the Safe Church Policies and Procedures of the Anglican Church of Canada*
9. Ministry: *Report on the Reception of The Iona Report*
10. Ministry: *Equipping the Saints: Final Report*

## **FWM Report to General Synod 2019**

### **Appendix 1. List of Volunteers on FWM Task Forces, Dialogues, and Working Groups**

#### Anglican-Roman Catholic Dialogue:

The Rt. Rev. Linda Nicholls (co-chair)  
The Rev. Dr. Iain Luke  
Ms. Caitlin Reilly Beck  
The Rev. Deacon Dr. Maylanne Maybee  
The Rev. Marie-Louise Ternier-Gommers  
The Rev. Dr. Christopher Brittain

#### Anglican-Roman Catholic Bishops Dialogue:

The Rt. Rev. Nigel Shaw (co-chair)  
The Rt. Rev. Mary Irwin-Gibson  
The Rt. Rev. William Cliff  
The Rt. Rev. Logan McMenamie  
The Rt. Rev. John Chapman

#### Anglican-United Church Dialogue:

The Rev. Dr. Lynne McNaughton (co-chair)  
The Rt. Rev. Nigel Shaw  
The Rev. Jean-Daniel Williams  
The Rt. Rev. Susan Bell  
The Rev. Dr. Gordon Jensen

#### Anglican-Mennonite Dialogue:

Dr. Christopher Trott (co-chair)  
The Rev. Meghan Nicholls  
The Rev. Rachel Twigg Boyce  
Ms. Elin Goulden  
The Rev. CJ Adams  
The Rev. Canon David Harrison  
The Rev. Chris Bishopp (ELCIC observer)

#### Canadian Council of Churches:

The Rev. Canon Alyson Barnett-Cowan (Past President)  
The Rev. Dr. Eileen Scully (Governing Board)  
Canon Mary Concliffe (Governing Board)  
The Very Rev. Peter Wall (Governing Board)  
The Rev. Nick Pang (Commission on Faith and Witness)  
The Rev. Canon Dr. Scott Sharman (Faith and Witness; Christian Interfaith Reference Group)  
The Reverend Val Kerr (Week of Prayer for Christian Unity Writing Team)  
The Reverend Canon Eric Beresford (Faith and Life Sciences Reference Group)  
Dr. Michael Buttrey (Faith and Life Sciences Reference Group)  
The Ven. Dr. Heather McCance (Forum for Intercultural Learning and Leadership)  
Dr. Ryan Weston (Commission on Justice and Peace)  
The Rev. Gary Van Der Meer (National Muslim Christian Liaison Committee)

Youth Secretariat

Colin MacDonald, Diocese of Fredericton/Province of Canada  
Alexandra McIntosh, Diocese of Toronto/Province of Ontario  
The Rev. Cheryl Kukurudz, Diocese of Brandon/Province of Rupert's Land  
Leslie Renee, Diocese of British Columbia/Province of British Columbia and Yukon  
Aaron Sault, Indigenous Ministries Youth Staff  
Su McLeod, Primate's World Relief and Development Fund Youth Facilitator  
Sheilagh McGlynn, Animator for Youth Ministries, Anglican Church of Canada

Stronger Together planning teams

2018

Su McLeod, Primate's World Relief and Development Fund Youth Facilitator  
Sheilagh McGlynn, Animator for Youth Ministries, Anglican Church of Canada

2019

Johanna Kristolatis, Diocese of Algoma  
The Rev. Cheryl Kukurudz, Diocese of Brandon  
The Rev. Danielle Lepine, Diocese of Edmonton  
Sheilagh McGlynn, Animator for Youth Ministries, Anglican Church of Canada

CLAY Planning Teams

2018

Allie Colp, Vice-Chair, Diocese of Nova Scotia and PEI  
The Rev. Nancy Ringham, Local Arrangements Coordinator, Diocese of Algoma  
The Rev. Jennifer Renouf, Diocese of Western Newfoundland  
Leslie Geddings, Diocese of Ottawa  
The Rev. Quenton Little, Diocese of Huron  
The Rev. Dawn Leger, Diocese of Toronto  
Jordan Sandrock, Diocese of Ottawa  
Sheilagh McGlynn, Animator for Youth Ministries, Anglican Church of Canada

2020

Allie Colp, Chair, Diocese of Nova Scotia and PEI  
The Rev. Aneeta Saroop, Diocese of British Columbia  
The Rev. Sharla Maliff, Diocese of Huron  
Zack Ingles, Diocese of Montreal  
The Rev. Jennifer Renouf, Diocese of Western Newfoundland  
Sheilagh McGlynn, Animator for Youth Ministries, Anglican Church of Canada

## **FWM Report to General Synod 2019**

### **Appendix 2: Statement from the Anglican Church of Canada – United Church of Canada Dialogue**

#### **EXPLANATORY NOTE/BACKGROUND**

Christians in the Anglican and United Church traditions in Canada have been working together in witness, mission, service, and education for nearly one hundred years. For nearly fifty years (from 1972 to 2016) we have been engaged in focused bilateral dialogues, seeking to grow as churches in our God-given unity in Christ. These conversations have continued to reveal the obstacles and challenges which remain between us – especially in the areas of ministry and polity – and how they hinder our pursuit of full visible unity. However, the many progress reports and study documents which the Dialogue has produced along the way have also enabled our churches to say a great deal about what we do recognize in one another and affirm together as communities of faith in the Body of Christ.

The present iteration of the Anglican-United Church Dialogue began in 2017, and is ongoing. The members appointed to the dialogue are all keenly aware of the ways in which new developments and decisions in our churches have ecumenical implications. In particular, the Dialogue understands that many Anglicans have paid close attention to the recent geographical and jurisdictional restructuring of United Church polity which has been unfolding in 2018-19, and to the ways in which these emerging structures will be able to carry out the task of pastoral and apostolic oversight in response to new questions and challenges. The uncertainty that this time of transition has produced understandably calls into question, for some, what the future directions and possibilities for Anglican-United dialogue and partnership will be.

At this significant period in the histories of our churches, the members of the Dialogue believe that it is important remind ourselves of the many shared convictions and mutual recognitions which our two churches have expressed together in previous dialogue documents and reports, and to restate these again in a succinct and declarative way. The aforementioned *Statement of Mutual Affirmations and Commitments* (See Appendix) does not purport to resolve any of our outstanding differences, nor to arrive at any new agreement. However, in light of the great potential and continuing need for partnership in the responsibilities and callings of reconciliation, mission, and ministry which continue to lie before us in this land in the 21<sup>st</sup> century, it is critical to have renewed clarity about the substantial foundation on which we stand, and from which we desire to move forward in shaping our future relations. For the General Synod of the Anglican Church of Canada and the General Council Executive of the United Church of Canada to receive this *Statement*, and to reaffirm its content, is an opportunity to do precisely that.

**Anglican Church of Canada-United Church of Canada Dialogue**  
**Statement of Mutual Affirmations and Commitments**  
**February 2019**

Christians in the Anglican and United Church traditions in Canada have been working together in witness, mission, service, and education for nearly one hundred years. For the last fifty of those years we have been engaged in focused bilateral dialogues, seeking to grow as churches in our God-given unity in Christ. While recognizing that differences remain between us, the great potential for partnership in reconciliation, mission, and ministry that continue to lie before us in the 21<sup>st</sup> century presents us with an opportunity to remind ourselves of the many important mutual recognitions which our two churches have made with one another in previous dialogue documents and reports, from 1972 to 2016. Therefore, on this basis, and at this important time in our histories, we, the Anglican Church of Canada and The United Church of Canada, make the following reaffirmations and commitments, and rededicate ourselves to live them out as fully as possible:

**1. Affirmations**

- a. “[B]eing united in the belief that God has created one Church, which is the fellowship of all those who in response to God’s forgiving love have been incorporated into Christ through baptism and through the indwelling power of the Holy Spirit, we gratefully recognize one another as part of the body of Christ, and individually members of it.” (**Plan, ¶1**)
- b. “We stand together in faith in Christ and in hope of the kingdom he proclaimed and inaugurated; together we embrace the Scriptures of the Old and New Testaments and the apostolic and historic creeds of the undivided church; we celebrate the sacraments of the new covenant [baptism and holy communion]; together we recognize the obligation of witness and service to our nation and the world.” (**Principles, Section II, as quoted in TMROM, ¶15**)
- c. “We recognize that both our churches intend to be the faithful community of Jesus Christ, visible in the world, gathering sinful and broken people in response to his gospel as it is proclaimed in both word and sacrament.” (**TMROM, ¶18**)
- d. “Ministry is the defining activity of the Christian community, which begins with baptism, the ministry of all the baptized.” (**St. Brigid, p. 38**) Additionally, some Christians are called to ordered ministries, “entrusted by the Church with special responsibilities, [and] are answerable to it for their ministries.” (**Plan, ¶72**)
- e. “The church’s diversity of gifts and ministries calls for a ministry of coordination and oversight, or *episkopé*, so that these gifts may enrich the whole Church, its unity and mission.” (**TCTCV ¶52, as quoted in CTUM, p. 11**) “We recognize in each other’s governance these gifts of oversight, whether they are embodied in individuals or in councils. Further, we recognize that both of our churches practice diffused power and centralized power. While mindful of our differences concerning *episkopé*, we agree that they ought not to hinder our cooperation in service to the world God loves.” (**CTUM, pp. 11-12, 15**)
- f. Further, we celebrate the many ways we already share deeply in ministries across Canada: in ecumenical chaplaincies, congregations, educational centres, and outreach; in shared advocacy for justice, peace and healing; and in our commitments to ecumenical coalitions and in our active support of and participation in ecumenical councils, local, national, and international. (**St. Brigid, p. 7**)

## **2. Commitments:**

We commit to continue to grow together in unity and mission through the many means available to us. We will strengthen our commitment to one another through:

- Continuing to pray with and for one another.
- Establishing a national coordinating committee for unity and mission between at least our two churches. (**CTUM, Rec. 1**)
- Supporting the current and future work of reconciliation, particularly with Indigenous peoples. (**CTUM, Rec. 1**)
- Inviting participation of members from each other's churches on parallel program and mission committees and task groups. (**CTUM, Rec. 1**)
- Promoting the sharing of physical and human resources between our two churches at local, regional and national levels. (**CTUM, Rec. 1**)
- Supporting existing Ecumenical Shared Ministries, and encouraging such ministries as positive choices, both for congregations and for outreach and mission projects in urban, suburban, and rural areas. (**St Brigid, Rec. 2**)
- Continuing our dialogue about *episkopé*, with the goal of mutual recognition of the office of oversight in each church's polity, using the resources of global ecumenical dialogues to assist our efforts. (**CTUM, Rec. 2**)
- Using the Lund Principle "as a touchstone for our continuing work as two churches, exhorting us to act together in all matters except those in which deep differences of conviction compel [us] to act separately." (**CTUM, p. 18**)

### **Documents Cited:**

**Plan** = *Plan of Union and ByLaws*, The Anglican Church of Canada; Christian Church (Disciples of Christ) in Canada; The United Church of Canada (Approved 1972)

**TMROM** = *Towards the Mutual Recognition of Ordained Ministry* – Report of the Joint Task Force on Mutual Recognition of Ordained Ministry (1983)

**St. Brigid** = *Drawing from the Same Well: The St. Brigid Report* – A Report of the Anglican-United Church Dialogue, 2003-2009

**TCTCV** = *The Church: Towards a Common Vision*, Faith and Order Paper No. 214 (World Council of Churches, 2013)

**CTUM** = *Called to Unity in Mission: A Report of the Anglican Church of Canada-United Church of Canada Dialogue* (2012-2016)

World Council of Churches' Conference on World Mission and Evangelism

Moving in the Spirit: Called to Transforming Discipleship

***The Arusha Call to Discipleship***

13 March 2018

The World Council of Churches' Conference on World Mission and Evangelism met in Arusha, Tanzania, from 8-13 March 2018. More than one thousand participants—all of whom are engaged in mission and evangelism—gathered from many different Christian traditions and from every part of the world.

We joyfully celebrated the life-giving movement of the Spirit of God in our time, drawing particular inspiration from African contexts and spiritualties. Through Bible study, common prayer and worship, and by sharing our stories together, we were encouraged to be witnesses to the reign of God that has come to us through the life, crucifixion, and resurrection of our Lord Jesus Christ.

Despite some glimmers of hope, we had to reckon with death-dealing forces that are shaking the world order and inflicting suffering on many. We observed the shocking accumulation of wealth due to one global financial system, which enriches few and impoverishes many (Isaiah 5:8). This is at the root of many of today's wars, conflicts, ecological devastation, and suffering (1Timothy 6:10). This global imperial system has made the financial market one of the idols of our time. It has also strengthened cultures of domination and discrimination that continue to marginalize and exclude millions, forcing some among us into conditions of vulnerability and exploitation. We are mindful that people on the margins bear the heaviest burden.

These issues are not new for 2018, but the Holy Spirit continues to move at this time, and urgently calls us as Christian communities to respond with personal and communal conversion, and a transforming discipleship.

Discipleship is both a gift and a calling to be active collaborators with God for the transforming of the world (1Thessalonians 3:2). In what the church's early theologians called "theosis" or deification, we share God's grace by sharing God's mission. This journey of discipleship leads us to share and live out God's love in Jesus Christ by seeking justice and peace in ways that are different from the world (John 14:27). Thus, we are responding to Jesus' call to follow him from the margins of our world (Luke 4:16-19).

As disciples of Jesus Christ, both individually and collectively:

- We are called by our baptism to transforming discipleship: a Christ-connected way of life in a world where many face despair, rejection, loneliness, and worthlessness.
- We are called to worship the one Triune God—the God of justice, love, and grace—at a time when many worship the false god of the market system (Luke 16:13).
- 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 joyfully engage in the ways of the Holy Spirit, who empowers people from the margins with agency, in the search for justice and dignity (Acts 1:8; 4:31).

- We are called to discern the word of God in a world that communicates many contradictory, false, and confusing messages.
- 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 a ruthless human-centered exploitation of the environment for consumerism and greed.
- 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 upon marginalization and exclusion.
- 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 be formed as servant leaders who demonstrate the way of Christ in a world that privileges power, wealth, and the culture of money (Luke 22:25-27).
- 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 (Isaiah 58:6-8).
- We are called to follow the way of the cross, which challenges elitism, privilege, personal and structural power (Luke 9:23).
- We are called to live in the light of the resurrection, which offers hope-filled possibilities for transformation.

This is a call to transforming discipleship.

This is not a call that we can answer in our own strength, so the call becomes, in the end, a call to prayer:

Loving God, we thank you for the gift of life in all its diversity and beauty. Lord Jesus Christ, crucified and risen, we praise you that you came to find the lost, to free the oppressed, to heal the sick, and to convert the self-centred. Holy Spirit, we rejoice that you breathe in the life of the world and are poured out into our hearts. As we live in the Spirit, may we also walk in the Spirit. Grant us faith and courage to deny ourselves, take up our cross and follow Jesus: becoming pilgrims of justice and peace in our time. For the blessing of your people, the sustaining of the earth, and the glory of your name.

Through Christ our Lord, Amen.

**New Stories to Tell: Living Ecumenism Today**  
*A Project of the Anglican and Roman Catholic Dialogue in Canada*

All over Canada and around the world, Roman Catholics and Anglicans live in relationship with one another. We are churches together in society, neighbours in community, and in many cases members of one household. For nearly fifty years, we have had opportunities to talk about that relationship in formal dialogue. Our official conversations have produced many agreed statements and joint documents, and have also led us to deeper understanding, opening up new opportunities to live and work together.

As members of the Canadian Anglican-Roman Catholic dialogue (ARC Canada), we experience this conversation as much more than a verbal exercise; indeed, ecumenical dialogue has the potential to transform our churches. In encountering one another as people of faith and followers of Jesus, we learn to love one another, to appreciate the gifts each of us offers to God's mission, and to discover new invitations to act together in living and sharing the Good News.

From across our country, we hear stories which show others in our churches sharing a similar experience. Yet we also see that our growth in relationship remains partial and fragmentary. Called by our churches into dialogue, we choose, and we invite others to choose, to continue to deepen our connection with each other, in order to fulfill Jesus' command to "love one another as I have loved you" (John 13:34).

This volume of stories communicates that invitation. The stories illustrate the growth in mutual understanding which is reflected in the documents of our official dialogues. But they also demonstrate the growing together which is happening in the life our churches share. In moments of success and failure, good communication and misunderstanding, the stories speak to the way God's grace is at work, inviting us into right relationship with one another, with our society and environment, and most deeply of all, with God.

The stories told here highlight themes from the documents of what is commonly known as ARCIC II, that is, the second phase of the Anglican-Roman Catholic International Commission. Meeting over a period from 1983 to 2005, the Commission produced five agreed statements: *Salvation and the Church* (1986), *The Church as Communion* (1991), *Life in Christ: Morals, Communion and the Church* (1995) *The Gift of Authority* (1999), and *Mary: Grace and Hope in Christ* (2005). A third iteration of the Commission began in 2011, with one of its first tasks was to publish these documents with introductory and study material as a single volume, *Looking Towards a Church Fully Reconciled* (2016). The Commission's hope, and ours, is that the documents can come alive in the shared prayer, work, and fellowship of our churches.

These are the stories of people and places where that is already happening. We hope you will enjoy reading them, and we hope that what you read will inspire you to ask where you can grow together, act together, and follow Christ together, as Anglicans and Roman Catholics in the places where you live and work.

Visit the resource online at <https://churchesindialogue.ca/en/newstoriesstotell/>

**FWM Report to General Synod 2019**  
**Appendix 5: A Common Word Between Us and You**

See <https://www.acommonword.com/>

*Why Muslims and Why Now?*

The global population of Christians and Muslims accounts for over half of the population of the world. In many places the relationship between these two religious communities is characterized by tensions and sometimes violence. There can be little doubt that the 21<sup>st</sup> century will be shaped profoundly by the way that Christians and Muslims engage with one another around the world and here in Canada. Canadian Muslims account for about 4% of the population. This number has continued to grow steadily and now Islam is already the second largest organized religious community in the country. While 60% of Canadian Muslims are centred in Ontario, settlement in other regions is increasing.

Muslims are regularly the targets of anti-Islamic sentiment, hate speech, and acts of violence, increasing in recent years. A stark example is the shooting at the mosque in Quebec City which prompted actions of solidarity by the bishop of Quebec and others.

Due to the recent involvement of Christian churches, in refugee sponsorship efforts with families from the Middle East and Africa, new connections and relationships between Christians and Muslims have become more common in many parts of the country. This presents our members and our churches with both an opportunity and a responsibility to get to know these neighbours and to seek peaceable relations with them. Understanding religious connects and traditions is always important.

*Why A Common Word?*

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.”

A Common Word is an especially significant foundational document in the context of Muslim-Christian dialogue for many reasons, of which three are particularly notable:

- *The reception it has received by a wide range of churches.* The letter has now received nearly 300 endorsements and upwards of 70 formal responses by Christian leaders, churches, and organizations, including the then-Archbishop of Canterbury Rowan Williams, and former

Lutheran World Federation President Bishop Mark Hanson, the Vatican, the World Reformed Alliance, the World Evangelical Alliance, the Anglican Church in Wales, the Mennonite Church in the USA, the Canadian Conference of Catholic Bishops and the Presbyterian Church in Canada. many individual Canadian Christians from numerous traditions. A Common Word has fostered an unprecedented level of interest and ecumenically approval.

- *It intentionally and explicitly avoids a relativist approach to interfaith engagement.* The relativist view of religious pluralism suggests that all sides involved in dialogue should minimize distinctive truth claims in the name of getting along. This is not an authentically Anglican view of inter-religious dialogue. As our church has said in the 1988 document affirmed by the General Synod, *Guidelines for Interfaith Dialogue*, “By engaging in dialogue Christians are not being asked to compromise their faith that God was revealed in the person of Christ. Their understanding of their own faith should be clear, so that the Christian perspective can be fairly presented to dialogue partners.” An Anglican view of interfaith dialogue does not mean hiding from expressing faith in Jesus Christ or sharing the Gospel we have received; far from it. A Common Word agrees with that. Nowhere does it ask Christians to be less explicitly Christian in order to agree with Muslims. In fact, it seeks precisely the opposite. It invites both Christians and Muslims to turn more deeply to their scriptures, and to be more authentically their distinct selves, as a means of building genuine understanding and peace.
- *Grassroots Initiatives:* A Common Word has not remained just text on a page but has spawned a variety of grassroots initiatives. This includes publications, educational resources, university programs, and community and church-based groups of various kinds. In Canada, one especially good example of how A Common Word has encouraged Christian-Muslim relations on the ground is the initiative known as A Common Word Alberta, where local Anglicans, Lutherans, Mennonites, Roman Catholics, United Church people, and others, from in and around both Edmonton and Calgary, along with partners in the Sunni, Shia, and Ismaili communities, over 500 participants have been gathering annually for 6 years to build connections and understanding. In recent years this has drawn over 500 participants, building on the relational and receptive dimensions of interfaith learning as well as theological dialogue – a particularly wholistic and effective forum for building Christian and Muslim understanding.

#### *Why Do This as a Full Communion Partnership?*

Together in full communion, the Anglican Church of Canada and the Evangelical Lutheran Church in Canada are uniquely able to do mission and ministry together. As that communion deepens and matures, we continue to be drawn further in this direction. One area where we feel it may be possible for us to take some new steps in this regard is in advancing Christian engagement in interfaith relations, and particularly with Islam.

Anglicans and Lutherans already participate together in various forms of interfaith dialogue at several levels. Most often this occurs through efforts organized under the umbrella of the Canadian Council of Churches (CCC) and in the Canadian Interfaith Conversation. The CCC encourages engagement with Islam especially through the National Muslim Christian Liaison Committee, which is a very important forum for Christian-Muslim relations drawing participation from mainly in southwestern Ontario. However, as contact with Islam increases in the East, in the West, and even in the North, there is an opportunity to develop more of these sorts of initiatives in other parts of the country.

We believe the model provided by the A Common Word initiative, and the local expressions of it such as the one that currently thrives in Alberta, and others, could be effectively replicated in other parts of

Canada to encourage new configurations of Muslim-Christian engagement, or to support and enhance existing endeavors with additional resources. Anglicans and Lutherans are uniquely well positioned to show some leadership in this regard, working out of our full communion strength for the enhancement of our other ecumenical and interfaith commitments.

*Conclusion*

Anniversaries of things are very important. We are just coming off of the tail end of the 10-year anniversary of the public reception of the A Common Word outreach to the churches. Neither the Anglican Church of Canada nor the Evangelical Lutheran Church in Canada responded to the invitation when it was first made. Perhaps the needs of our time and place are calling us to do so now.

*In the Name of God, the Compassionate, the Merciful*

On the Occasion of the *Eid al-Fitr al-Mubarak* 1428 A.H. / October 13<sup>th</sup> 2007 C.E., and on the One Year Anniversary of the Open Letter of 38 Muslim Scholars to H.H. Pope Benedict XVI,

***An Open Letter and Call from Muslim Religious Leaders to:***

His Holiness Pope Benedict XVI,

His All-Holiness Bartholomew I, Patriarch of Constantinople, New Rome,  
His Beatitude Theodoros II, Pope and Patriarch of Alexandria and All Africa,  
His Beatitude Ignatius IV, Patriarch of Antioch and All the East,  
His Beatitude Theophilos III, Patriarch of the Holy City of Jerusalem,  
His Beatitude Alexy II, Patriarch of Moscow and All Russia,  
His Beatitude Pavle, Patriarch of Belgrade and Serbia,  
His Beatitude Daniel, Patriarch of Romania,  
His Beatitude Maxim, Patriarch of Bulgaria,  
His Beatitude Ilia II, Archbishop of Mtskheta-Tbilisi, Catholicos-Patriarch of All Georgia,  
His Beatitude Chrisostomos, Archbishop of Cyprus,  
His Beatitude Christodoulos, Archbishop of Athens and All Greece,  
His Beatitude Sawa, Metropolitan of Warsaw and All Poland,  
His Beatitude Anastasios, Archbishop of Tirana, Duerres and All Albania,  
His Beatitude Christoforos, Metropolitan of the Czech and Slovak Republics,

His Holiness Pope Shenouda III, Pope of Alexandria and Patriarch of All Africa on the Apostolic Throne of St. Mark,  
His Beatitude Karekin II, Supreme Patriarch and Catholicos of All Armenians,  
His Beatitude Ignatius Zakka I, Patriarch of Antioch and All the East, Supreme Head of the Universal Syrian Orthodox Church,  
His Holiness Mar Thoma Didymos I, Catholicos of the East on the Apostolic Throne of St. Thomas and the Malankara Metropolitan,  
His Holiness Abune Paulos, Fifth Patriarch and Catholicos of Ethiopia, Echege of the See of St. Tekle Haymanot, Archbishop of Axium,

His Beatitude Mar Dinkha IV, Patriarch of the Holy Apostolic Catholic Assyrian Church of the East,

The Most Rev. Rowan Williams, Archbishop of Canterbury,  
Rev. Mark S. Hanson, Presiding Bishop of the Evangelical Lutheran Church in America, and President of the Lutheran World Federation,  
Rev. George H. Freeman, General Secretary, World Methodist Council,  
Rev. David Coffey, President of the Baptist World Alliance,  
Rev. Setri Nyomi, General Secretary of the World Alliance of Reformed Churches,

Rev. Dr. Samuel Kobia, General Secretary, World Council of Churches,  
And Leaders of Christian Churches, everywhere....

*In the Name of God, the Compassionate, the Merciful*

## **A Common Word between Us and You** (Summary and Abridgement)

Muslims and Christians together make up well over half of the world's population. Without peace and justice between these two religious communities, there can be no meaningful peace in the world. The future of the world depends on peace between Muslims and Christians.

The basis for this peace and understanding already exists. It is part of the very foundational principles of both faiths: love of the One God, and love of the neighbour. These principles are found over and over again in the sacred texts of Islam and Christianity. The Unity of God, the necessity of love for Him, and the necessity of love of the neighbour is thus the common ground between Islam and Christianity. The following are only a few examples:

Of God's Unity, God says in the Holy Qur'an: *Say: He is God, the One! / God, the Self-Sufficient Besought of all!* (*Al-Ikhlas*, 112:1-2). Of the necessity of love for God, God says in the Holy Qur'an: *So invoke the Name of thy Lord and devote thyself to Him with a complete devotion* (*Al-Muzzammil*, 73:8). Of the necessity of love for the neighbour, the Prophet Muhammad ﷺ said: "*None of you has faith until you love for your neighbour what you love for yourself.*"

In the New Testament, Jesus Christ ﷺ said: '*Hear, O Israel, the Lord our God, the Lord is One. / And you shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. This is the first commandment. / And the second, like it, is this: 'You shall love your neighbour as yourself.' There is no other commandment greater than these.*' (Mark 12:29-31)



In the Holy Qur'an, God Most High enjoins Muslims to issue the following call to Christians (and Jews—the *People of the Scripture*):

*Say: O People of the Scripture! Come to a common word between us and you: that we shall worship none but God, and that we shall ascribe no partner unto Him, and that none of us shall take others for lords beside God. And if they turn away, then say: Bear witness that we are they who have surrendered (unto Him).* (*Aal 'Imran* 3:64)

The words: *we shall ascribe no partner unto Him* relate to the Unity of God, and the words: *worship none but God*, relate to being totally devoted to God. Hence they all relate to the *First and Greatest Commandment*. According to one of the oldest and most authoritative commentaries on the Holy Qur'an the words: *that none of us shall take others for lords beside God*, mean 'that none of us should obey the other in disobedience

to what God has commanded'. This relates to the Second Commandment because justice and freedom of religion are a crucial part of love of the neighbour.

Thus in obedience to the Holy Qur'an, we as Muslims invite Christians to come together with us on the basis of what is common to us, which is also what is most essential to our faith and practice: the *Two Commandments* of love.



*In the Name of God, the Compassionate, the Merciful,  
And may peace and blessings be upon the Prophet Muhammad*

## A COMMON WORD BETWEEN US AND YOU

*In the Name of God, the Compassionate, the Merciful,  
Call unto the way of thy Lord with wisdom and fair exhortation, and contend with  
them in the fairest way. Lo! thy Lord is Best Aware of him who strayeth from His way,  
and He is Best Aware of those who go aright.  
(The Holy Qur'an, Al-Nahl, 16:125)*

### (I) LOVE OF GOD

#### LOVE OF GOD IN ISLAM

##### *The Testimonies of Faith*

The central creed of Islam consists of the two testimonies of faith or *Shahadahs*<sup>i</sup>, which state that: *There is no god but God, Muhammad is the messenger of God*. These Two Testimonies are the *sine qua non* of Islam. He or she who testifies to them is a Muslim; he or she who denies them is not a Muslim. Moreover, the Prophet Muhammad ﷺ said: *The best remembrance is: ‘There is no god but God’* ....<sup>ii</sup>

##### *The Best that All the Prophets have Said*

Expanding on *the best remembrance*, the Prophet Muhammad ﷺ also said: *The best that I have said—myself, and the prophets that came before me—is: ‘There is no god but God, He Alone, He hath no associate, His is the sovereignty and His is the praise and He hath power over all things*<sup>iii</sup>. The phrases which follow the First Testimony of faith are all from the Holy Qur'an; each describe a mode of love of God, and devotion to Him.

The words: *He Alone*, remind Muslims that their hearts<sup>iv</sup> must be devoted to God Alone, since God says in the Holy Qur'an: *God hath not assigned unto any man two hearts within his body* (*Al-Ahzab*, 33:4). God is Absolute and therefore devotion to Him must be totally sincere.

The words: *He hath no associate*, remind Muslims that they must love God uniquely, without rivals within their souls, since God says in the Holy Qur'an: *Yet there are men who take rivals unto God: they love them as they should love God. But those of faith are more intense in their love for God* .... (*Al-Baqarah*, 2:165). Indeed, *[T]heir flesh and their hearts soften unto the remembrance of God* .... (*Al-Zumar*, 39:23).

The words: *His is the sovereignty*, remind Muslims that their minds or their understandings must be totally devoted to God, for *the sovereignty* is precisely everything in creation or existence and everything that the mind can know. And all is in God's Hand, since God says in the Holy Qur'an: *Blessed is He in Whose Hand is the sovereignty, and, He is Able to do all things* (*Al-Mulk*, 67:1).

The words: *His is the praise* remind Muslims that they must be grateful to God and trust Him with all their sentiments and emotions. God says in the Holy Qur'an:

*And if thou wert to ask them: Who created the heavens and the earth, and constrained the sun and the moon (to their appointed work)? they would say: God. How then are they turned away? / God maketh the provision wide for whom He will of His servants, and straiteneth it for whom (He will). Lo! God is Aware of all things. / And if thou wert to ask them: Who causeth water to come down from the sky, and therewith reviveth the earth after its death? they verily would say: God. Say: Praise be to God! But most of them have no sense.* (*Al-'Ankabut*, 29:61-63)<sup>v</sup>

For all these bounties and more, human beings must always be truly grateful:

*God is He Who created the heavens and the earth, and causeth water to descend from the sky, thereby producing fruits as food for you, and maketh the ships to be of service unto you, that they may run upon the sea at His command, and hath made of service unto you the rivers; / And maketh the sun and the moon, constant in their courses, to be of service unto you, and hath made of service unto you the night and the day. / And He giveth you of all ye ask of Him, and if ye would count the graces of God ye cannot reckon them. Lo! man is verily a wrong-doer, an ingrate.* (*Ibrahim*, 14:32-34)<sup>vi</sup>

Indeed, the *Fatihah*—which is the *greatest chapter in the Holy Qur'an*<sup>vii</sup>—starts with praise to God:

*In the Name of God, the Infinitely Good, the All-Merciful. /  
Praise be to God, the Lord of the worlds. /  
The Infinitely Good, the All-Merciful. /  
Owner of the Day of Judgement. /  
Thee we worship, and Thee we ask for help. /  
Guide us upon the straight path. /  
The path of those on whom is Thy Grace, not those who deserve anger nor  
those who are astray.* (*Al-Fatihah*, 1:1-7)

The *Fatihah*, recited at least seventeen times daily by Muslims in the canonical prayers, reminds us of the praise and gratitude due to God for His Attributes of Infinite Goodness and All-Mercifulness, not merely for His Goodness and Mercy to us in this life but ultimately, on the Day of Judgement<sup>viii</sup> when it matters the most and when we hope to be forgiven for our sins. It thus ends with prayers for grace and guidance, so that we might attain—through what begins with praise and gratitude—salvation and *love*, for God says

in the Holy Qur'an: *Lo! those who believe and do good works, the Infinitely Good will appoint for them love.* (*Maryam*, 19:96)

The words: *and He hath power over all things*, remind Muslims that they must be mindful of God's Omnipotence and thus fear God<sup>ix</sup>. God says in the Holy Qur'an:

*... [A]nd fear God, and know that God is with the God-fearing. / Spend your wealth for the cause of God, and be not cast by your own hands to ruin; and do good. Lo! God loveth the virtuous. / .... (Al-Baqarah, 2:194-5)...*

*[A]nd fear God, and know that God is severe in punishment. (Al-Baqarah, 2:196)*

Through fear of God, the actions, might and strength of Muslims should be totally devoted to God. God says in the Holy Qur'an:

*...[A]nd know that God is with those who fear Him. (Al-Tawbah, 9:36) .... O ye who believe! What aileth you that when it is said unto you: Go forth in the way of God, ye are bowed down to the ground with heaviness. Take ye pleasure in the life of the world rather than in the Hereafter ? The comfort of the life of the world is but little in the Hereafter. / If ye go not forth He will afflict you with a painful doom, and will choose instead of you a folk other than you. Ye cannot harm Him at all. God is Able to do all things. (Al-Tawbah, 9:38-39)*



The words: *His is the sovereignty and His is the praise and He hath power over all things*, when taken all together, remind Muslims that just as everything in creation glorifies God, everything that is in their souls must be devoted to God:

*All that is in the heavens and all that is in the earth glorifieth God; His is the sovereignty and His is the praise and He hath power over all things. (Al-Taghabun, 64:1)*

For indeed, all that is in people's souls is known, and accountable, to God:

*He knoweth all that is in the heavens and the earth, and He knoweth what ye conceal and what ye publish. And God is Aware of what is in the breasts (of men). (Al-Taghabun, 64:4)*

As we can see from all the passages quoted above, souls are depicted in the Holy Qur'an as having three main faculties: the mind or the intelligence, which is made for comprehending the truth; the will which is made for freedom of choice, and sentiment which is made for loving the good and the beautiful<sup>x</sup>. Put in another way, we could say that man's soul knows through *understanding* the truth, through *willing* the good, and through virtuous emotions and *feeling* love for God. Continuing in the same chapter of the Holy Qur'an (as that quoted above), God orders people to fear Him as much as possible, and to listen (and thus to understand the truth); to obey (and thus to will the good), and to spend (and thus to exercise love and virtue), which, He says, is better for

our souls. By engaging *everything* in our souls—the faculties of knowledge, will, and love—we may come to be purified and attain ultimate success:

*So fear God as best ye can, and listen, and obey, and spend; that is better for your souls. And those who are saved from the pettiness of their own souls, such are the successful. (Al-Taghabun, 64:16)*



In summary then, when the entire phrase *He Alone, He hath no associate, His is the sovereignty and His is the praise and He hath power over all things* is added to the testimony of faith—*There is no god but God*—it reminds Muslims that their hearts, their individual souls and all the faculties and powers of their souls (or simply their *entire* hearts and souls) must be totally devoted and attached to God. Thus God says to the Prophet Muhammad ﷺ in the Holy Qur'an:

*Say: Lo! my worship and my sacrifice and my living and my dying are for God, Lord of the Worlds. / He hath no partner. This am I commanded, and I am first of those who surrender (unto Him). / Say: Shall I seek another than God for Lord, when He is Lord of all things? Each soul earneth only on its own account, nor doth any laden bear another's load.... (Al-An'am, 6:162-164)*

These verses epitomize the Prophet Muhammad's ﷺ complete and utter devotion to God. Thus in the Holy Qur'an God enjoins Muslims who truly love God to follow this example<sup>xi</sup>, in order in turn to be loved<sup>xii</sup> by God:

*Say, (O Muhammad, to mankind): If ye love God, follow me; God will love you and forgive you your sins. God is Forgiving, Merciful. (Aal 'Imran, 3:31)*

Love of God in Islam is thus part of complete and total devotion to God; it is not a mere fleeting, partial emotion. As seen above, God commands in the Holy Qur'an: *Say: Lo! my worship and my sacrifice and my living and my dying are for God, Lord of the Worlds. / He hath no partner.* The call to be totally devoted and attached to God heart and soul, far from being a call for a mere emotion or for a mood, is in fact an injunction requiring all-embracing, constant and active love of God. It demands a love in which the innermost spiritual heart and the whole of the soul—with its intelligence, will and feeling—participate through devotion.



### ***None Comes with Anything Better***

We have seen how the blessed phrase: *There is no god but God, He Alone, He hath no associate, His is the sovereignty and His is the praise and He hath power over all things*—which is the best that all the prophets have said—makes explicit what is implicit

in *the best remembrance* (*There is no god but God*) by showing what it requires and entails, by way of devotion. It remains to be said that this blessed formula is also in itself a sacred invocation—a kind of extension of the First Testimony of faith (*There is no god but God*)—the ritual repetition of which can bring about, through God’s grace, some of the devotional attitudes it demands, namely, loving and being devoted to God with all one’s heart, all one’s soul, all one’s mind, all one’s will or strength, and all one’s sentiment. Hence the Prophet Muhammad ﷺ commended this remembrance by saying:

*He who says: ‘There is no god but God, He Alone, He hath no associate, His is the sovereignty and His is the praise and He hath power over all things’ one hundred times in a day, it is for them equal to setting ten slaves free, and one hundred good deeds are written for them and one hundred bad deeds are effaced, and it is for them a protection from the devil for that day until the evening. And none offers anything better than that, save one who does more than that.*<sup>xiii</sup>

In other words, the blessed remembrance, *There is no god but God, He Alone, He hath no associate, His is the sovereignty and His is the praise and He hath power over all things*, not only requires and implies that Muslims must be totally devoted to God and love Him with their whole hearts and their whole souls and all that is in them, but provides a way, like its beginning (the testimony of faith)—through its frequent repetition<sup>xiv</sup>—for them to realize this love with everything they are.

God says in one of the very first revelations in the Holy Qur'an: *So invoke the Name of thy Lord and devote thyself to Him with a complete devotion* (*Al-Muzzammil*, 73:8). ◇

## LOVE OF GOD AS THE FIRST AND GREATEST COMMANDMENT IN THE BIBLE

The *Shema* in the Book of Deuteronomy (6:4-5), a centrepiece of the Old Testament and of Jewish liturgy, says: *Hear, O Israel: The LORD our God, the LORD is one! / You shall love the LORD your God with all your heart, and with all your soul, and with all your strength.*<sup>xv</sup>

Likewise, in the New Testament, when Jesus Christ, the Messiah ﷺ, is asked about the Greatest Commandment, he answers ﷺ:

*But when the Pharisees heard that he had silenced the Sadducees, they gathered together. / Then one of them, a lawyer, asked Him a question, testing Him, and saying, / “Teacher, which is the great commandment in the law?” / Jesus said to him, “ ‘You shall love the LORD your God with all your heart, with all your soul, and with all your mind.’ / This is the first and greatest commandment. / And the second is like it: ‘You shall love your neighbour as yourself.’ / On these two commandments hang all the Law and the Prophets.”* (Matthew 22:34-40)

And also:

*Then one of the scribes came, and having heard them reasoning together, perceiving that he had answered them well, asked him, “Which is the first commandment of all?” / Jesus answered him, “The first of all the commandments is: ‘Hear, O Israel, the LORD our God, the LORD is one. / And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength.’ This is the first commandment. / And the second, like it, is this: ‘You shall love your neighbour as yourself.’ There is no other commandment greater than these.”* (Mark 12:28-31)

The commandment to love God fully is thus the *First and Greatest Commandment* of the Bible. Indeed, it is to be found in a number of other places throughout the Bible including: Deuteronomy 4:29, 10:12, 11:13 (also part of the *Shema*), 13:3, 26:16, 30:2, 30:6, 30:10; Joshua 22:5; Mark 12:32-33 and Luke 10:27-28.

However, in various places throughout the Bible, it occurs in slightly different forms and versions. For instance, in Matthew 22:37 (*You shall love the LORD your God with all your heart, with all your soul, and with all your mind*), the Greek word for “heart” is *kardia*, the word for “soul” is *psyche*, and the word for “mind” is *dianoia*. In the version from Mark 12:30 (*And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength*) the word “strength” is added to the aforementioned three, translating the Greek word *ischus*.

The words of the lawyer in Luke 10:27 (which are confirmed by Jesus Christ ﷺ in Luke 10:28) contain the same four terms as Mark 12:30. The words of the scribe in Mark 12:32 (which are approved of by Jesus Christ ﷺ in Mark 12:34) contain the three terms *kardia* (“heart”), *dianoia* (“mind”), and *ischus* (“strength”).

In the *Shema* of Deuteronomy 6:4-5 (*Hear, O Israel: The LORD our God, the LORD is one! / You shall love the LORD your God with all your heart, and with all your soul, and with all your strength*). In Hebrew the word for “heart” is *lev*, the word for “soul” is *nefesh*, and the word for “strength” is *me'od*.

In Joshua 22:5, the Israelites are commanded by Joshua ﷺ to love God and be devoted to Him as follows:

*“But take careful heed to do the commandment and the law which Moses the servant of the LORD commanded you, to love the LORD your God, to walk in all His ways, to keep His commandments, to hold fast to Him, and to serve Him with all your heart and with all your soul.”* (Joshua 22:5)

What all these versions thus have in common—despite the language differences between the Hebrew Old Testament, the original words of Jesus Christ ﷺ in Aramaic, and the actual transmitted Greek of the New Testament—is the command to love God fully with one’s heart and soul and to be fully devoted to Him. This is the First and Greatest Commandment for human beings. \*

In the light of what we have seen to be necessarily implied and evoked by the Prophet Muhammad's ﷺ blessed saying: '*The best that I have said—myself, and the prophets that came before me—is: 'There is no god but God, He Alone, He hath no associate, His is the sovereignty and His is the praise and He hath power over all things'*'<sup>xvi</sup>, we can now perhaps understand the words '*The best that I have said—myself, and the prophets that came before me*' as equating the blessed formula '*There is no god but God, He Alone, He hath no associate, His is the sovereignty and His is the praise and He hath power over all things*' precisely with the 'First and Greatest Commandment' to love God, with all one's heart and soul, as found in various places in the Bible. That is to say, in other words, that the Prophet Muhammad ﷺ was perhaps, through inspiration, restating and alluding to the Bible's First Commandment. God knows best, but certainly we have seen their effective similarity in meaning. Moreover, we also do know (as can be seen in the endnotes), that both formulas have another remarkable parallel: the way they arise in a number of slightly differing versions and forms in different contexts, all of which, nevertheless, emphasize the primacy of total love and devotion to God<sup>xvii</sup>.



## (II) LOVE OF THE NEIGHBOUR

### LOVE OF THE NEIGHBOUR IN ISLAM

There are numerous injunctions in Islam about the necessity and paramount importance of love for—and mercy towards—the neighbour. Love of the neighbour is an essential and integral part of faith in God and love of God because in Islam without love of the neighbour there is no true faith in God and no righteousness. The Prophet Muhammad ﷺ said: “*None of you has faith until you love for your brother what you love for yourself.*”<sup>xviii</sup> And: “*None of you has faith until you love for your neighbour what you love for yourself.*”<sup>xix</sup>

However, empathy and sympathy for the neighbour—and even formal prayers—are not enough. They must be accompanied by generosity and self-sacrifice. God says in the Holy Qur'an:

*It is not righteousness that ye turn your faces<sup>xx</sup> to the East and the West; but righteous is he who believeth in God and the Last Day and the angels and the Scripture and the prophets; and giveth wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observeth proper worship and payeth the poor-due. And those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress. Such are they who are sincere. Such are the pious. (Al-Baqarah 2:177)*

And also:

*Ye will not attain unto righteousness until ye expend of that which ye love. And whatsoever ye expend, God is Aware thereof. (Aal 'Imran, 3:92)*

Without giving the neighbour what we ourselves love, we do not truly love God or the neighbour. ☩

### LOVE OF THE NEIGHBOUR IN THE BIBLE

We have already cited the words of the Messiah, Jesus Christ ﷺ, about the paramount importance, second only to the love of God, of the love of the neighbour:

*This is the first and greatest commandment. / And the second is like it: ‘You shall love your neighbour as yourself.’ / On these two commandments hang all the Law and the Prophets. (Matthew 22:38-40)*

And:

*And the second, like it, is this: ‘You shall love your neighbour as yourself.’  
There is no other commandment greater than these.” (Mark 12:31)*

It remains only to be noted that this commandment is also to be found in the Old Testament:

*You shall not hate your brother in your heart. You shall surely rebuke your neighbour, and not bear sin because of him. / You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbour as yourself: I am the LORD. (Leviticus 19:17-18)*

Thus the Second Commandment, like the First Commandment, demands generosity and self-sacrifice, and *On these two commandments hang all the Law and the Prophets.* \*

### **(III) COME TO A COMMON WORD BETWEEN US AND YOU**

#### ***A Common Word***

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. What prefaces the Two Commandments in the Torah and the New Testament, and what they arise out of, is the Unity of God—that there is only one God. For the *Shema* in the Torah, starts: (Deuteronomy 6:4) *Hear, O Israel: The LORD our God, the LORD is one!* Likewise, Jesus ﷺ said: (Mark 12:29) “*The first of all the commandments is: ‘Hear, O Israel, the LORD our God, the LORD is one’.*” Likewise, God says in the Holy Qur'an: *Say: He, God, is One. / God, the Self-Sufficient Besought of all.* (*Al-Ikhlas*, 112:1-2). Thus the Unity of God, love of Him, and love of the neighbour form a common ground upon which Islam and Christianity (and Judaism) are founded.

This could not be otherwise since Jesus ﷺ said: (Matthew 22:40) “*On these two commandments hang all the Law and the Prophets.*” Moreover, God confirms in the Holy Qur'an that the Prophet Muhammad ﷺ brought nothing fundamentally or essentially new: *Naught is said to thee (Muhammad) but what already was said to the messengers before thee* (*Fussilat* 41:43). And: *Say (Muhammad): I am no new thing among the messengers (of God), nor know I what will be done with me or with you. I do but follow that which is Revealed to me, and I am but a plain warner* (*Al-Ahqaf*, 46:9). Thus also God in the Holy Qur'an confirms that the same eternal truths of the Unity of God, of the necessity for total love and devotion to God (and thus shunning false gods), and of the necessity for love of fellow human beings (and thus justice), underlie all true religion:

*And verily We have raised in every nation a messenger, (proclaiming): Worship God and shun false gods. Then some of them (there were) whom God guided, and some of them (there were) upon whom error had just hold. Do but travel in the land and see the nature of the consequence for the deniers!* (*Al-Nahl*, 16:36)

*We verily sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance, that mankind may stand forth in justice....* (*Al-Hadid*, 57:25)



#### ***Come to a Common Word!***

In the Holy Qur'an, God Most High tells Muslims to issue the following call to Christians (and Jews—the *People of the Scripture*):

*Say: O People of the Scripture! Come to a common word between us and you: that we shall worship none but God, and that we shall ascribe no partner unto Him, and that none of us shall take others for lords beside*

*God. And if they turn away, then say: Bear witness that we are they who have surrendered (unto Him). (Aal 'Imran 3:64)*

Clearly, the blessed words: *we shall ascribe no partner unto Him* relate to the Unity of God. Clearly also, worshipping *none but God*, relates to being totally devoted to God and hence to the *First and Greatest Commandment*. According to one of the oldest and most authoritative commentaries (*tafsir*) on the Holy Qur'an—the *Jami' Al-Bayan fi Ta'wil Al-Qur'an* of Abu Ja'far Muhammad bin Jarir Al-Tabari (d. 310 A.H. / 923 C.E.)—that *none of us shall take others for lords beside God*, means 'that none of us should obey in disobedience to what God has commanded, nor glorify them by prostrating to them in the same way as they prostrate to God'. In other words, that Muslims, Christians and Jews should be free to each follow what God commanded them, and not have 'to prostrate before kings and the like'<sup>xxi</sup>, for God says elsewhere in the Holy Qur'an: *Let there be no compulsion in religion.... (Al-Baqarah, 2:256)*. This clearly relates to the Second Commandment and to love of the neighbour of which justice<sup>xxii</sup> and freedom of religion are a crucial part. God says in the Holy Qur'an:

*God forbiddeth you not those who warred not against you on account of religion and drove you not out from your homes, that ye should show them kindness and deal justly with them. Lo! God loveth the just dealers. (Al-Mumtahinah, 60:8)*



We thus as Muslims invite Christians to remember Jesus's ﷺ words in the Gospel (Mark 12:29-31):

*... the LORD our God, the LORD is one. / And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength.' This is the first commandment. / And the second, like it, is this: 'You shall love your neighbour as yourself.' There is no other commandment greater than these.*

As Muslims, we say to Christians that we are not against them and that Islam is not against them—so long as they do not wage war against Muslims on account of their religion, oppress them and drive them out of their homes, (in accordance with the verse of the Holy Qur'an [*Al-Mumtahinah*, 60:8] quoted above). Moreover, God says in the Holy Qur'an:

*They are not all alike. Of the People of the Scripture there is a staunch community who recite the revelations of God in the night season, falling prostrate (before Him). / They believe in God and the Last Day, and enjoin right conduct and forbid indecency, and vie one with another in good works. These are of the righteous. / And whatever good they do, nothing will be rejected of them. God is Aware of those who ward off (evil). (Aal-'Imran, 3:113-115)*

Is Christianity necessarily against Muslims? In the Gospel Jesus Christ ﷺ says:

*He who is not with me is against me, and he who does not gather with me scatters abroad.* (Matthew 12:30)

*For he who is not against us is on our side.* (Mark 9:40)  
...*for he who is not against us is on our side.* (Luke 9:50)

According to the *Blessed Theophylact's<sup>xxiii</sup> Explanation of the New Testament*, these statements are not contradictions because the first statement (in the actual Greek text of the New Testament) refers to demons, whereas the second and third statements refer to people who recognised Jesus, but were not Christians. Muslims recognize Jesus Christ as the Messiah, not in the same way Christians do (but Christians themselves anyway have never all agreed with each other on Jesus Christ's ﷺ nature), but in the following way:  
.... *the Messiah Jesus son of Mary is a Messenger of God and His Word which he cast unto Mary and a Spirit from Him....* (*Al-Nisa'*, 4:171). We therefore invite Christians to consider Muslims *not against* and thus *with them*, in accordance with Jesus Christ's ﷺ words here.

Finally, as Muslims, and in obedience to the Holy Qur'an, we ask Christians to come together with us on the common essentials of our two religions ... *that we shall worship none but God, and that we shall ascribe no partner unto Him, and that none of us shall take others for lords beside God* ... (*Aal 'Imran*, 3:64).

Let this common ground be the basis of all future interfaith dialogue between us, for our common ground is that on which hangs *all the Law and the Prophets* (Matthew 22:40). God says in the Holy Qur'an:

*Say (O Muslims): We believe in God and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered. / And if they believe in the like of that which ye believe, then are they rightly guided. But if they turn away, then are they in schism, and God will suffice thee against them. He is the Hearer, the Knower.* (*Al-Baqarah*, 2:136-137)

### ***Between Us and You***

Finding common ground between Muslims and Christians is not simply a matter for polite ecumenical dialogue between selected religious leaders. Christianity and Islam are the largest and second largest religions in the world and in history. Christians and Muslims reportedly make up over a third and over a fifth of humanity respectively. Together they make up more than 55% of the world's population, making the relationship between these two religious communities the most important factor in contributing to meaningful peace around the world. If Muslims and Christians are not at peace, the world cannot be at peace. With the terrible weaponry of the modern world; with Muslims and

Christians intertwined everywhere as never before, no side can unilaterally win a conflict between more than half of the world's inhabitants. Thus our common future is at stake. The very survival of the world itself is perhaps at stake.

And to those who nevertheless relish conflict and destruction for their own sake or reckon that ultimately they stand to gain through them, we say that our very eternal souls are all also at stake if we fail to sincerely make every effort to make peace and come together in harmony. God says in the Holy Qur'an: *Lo! God enjoineth justice and kindness, and giving to kinsfolk, and forbiddeth lewdness and abomination and wickedness. He exhorteth you in order that ye may take heed* (*Al Nahl*, 16:90). Jesus Christ ﷺ said: *Blessed are the peacemakers ....*(Matthew 5:9), and also: *For what profit is it to a man if he gains the whole world and loses his soul?* (Matthew 16:26).

So let our differences not cause hatred and strife between us. Let us vie with each other only in righteousness and good works. Let us respect each other, be fair, just and kind to another and live in sincere peace, harmony and mutual goodwill. God says in the Holy Qur'an:

*And unto thee have We revealed the Scripture with the truth, confirming whatever Scripture was before it, and a watcher over it. So judge between them by that which God hath revealed, and follow not their desires away from the truth which hath come unto thee. For each We have appointed a law and a way. Had God willed He could have made you one community. But that He may try you by that which He hath given you (He hath made you as ye are). So vie one with another in good works. Unto God ye will all return, and He will then inform you of that wherein ye differ.* (*Al-Ma'idah*, 5:48)

*Wal-Salaamu 'Alaykum,  
Pax Vobiscum.*

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## NOTES

<sup>i</sup> In Arabic: *La illaha illa Allah Muhammad rasul Allah*. The two *Shahadahs* actually both occur (albeit separately) as phrases in the Holy Qur'an (in *Muhammad* 47:19, and *Al-Fath* 48:29, respectively).

<sup>ii</sup> *Sunan Al-Tirmidhi, Kitab Al-Da'awat*, 462/5, no. 3383; *Sunan Ibn Majah*, 1249/2.

<sup>iii</sup> *Sunan Al-Tirmidhi, Kitab Al-Da'awat, Bab al-Du'a fi Yawm 'Arafah, Hadith* no. 3934.

It is important to note that the additional phrases, *He Alone*, *He hath no associate*, *His is the sovereignty and His is the praise and He hath power over all things*, all come from the Holy Qur'an, in exactly those forms, albeit in different passages. *He Alone*—referring to God ﷺ—is found at least six times in the Holy Qur'an (7:70; 14:40; 39:45; 40:12; 40:84 and 60:4). *He hath no associate*, is found in exactly that form at least once (*Al-An'am*, 6:173). *His is the sovereignty and His is the praise and He hath power over all things*, is found in exactly this form once in the Holy Qur'an (*Al-Taghabun*, 64:1), and parts of it are found a number of other times (for instance, the words, *He hath power over all things*, are found at least five times: 5:120; 11:4; 30:50; 42:9 and 57:2).

iv

### The Heart

In Islam the (spiritual, not physical) heart is the organ of perception of spiritual and metaphysical knowledge. Of one of the Prophet Muhammad's ﷺ greatest visions God says in the Holy Qur'an: *The inner heart lied not (in seeing) what it saw.* (*al-Najm*, 53:11) Indeed, elsewhere in the Holy Qur'an, God says: *[F]or indeed it is not the eyes that grow blind, but it is the hearts, which are within the bosoms, that grow blind.* (*Al-Hajj*, 22:46; see whole verse and also: 2:9-10; 2:74; 8:24; 26:88-89; 48:4; 83:14 et al.. There are in fact over a hundred mentions of the heart and its synonyms in the Holy Qur'an.)

Now there are different understandings amongst Muslims as regards the direct Vision of God (as opposed to spiritual realities as such) God, be it in this life or the next—God says in the Holy Qur'an (of the Day of Judgement):

*That day will faces be resplendent, / Looking toward their Lord;* (*Al-Qiyamah*, 75:22-23)

Yet God also says in the Holy Qur'an:

*Such is God, your Lord. There is no God save Him, the Creator of all things, so worship Him. And He taketh care of all things. / Vision comprehendeth Him not, but He comprehendeth (all) vision. He is the Subtile, the Aware. / Proofs have come unto you from your Lord, so whoso seeth, it is for his own good, and whoso is blind is blind to his own hurt. And I am not a keeper over you.* (*Al-An'am*, 6:102-104)

Howbeit, it is evident that the Muslim conception of the (spiritual) heart is not very different from the Christian conception of the (spiritual) heart, as seen in Jesus's ﷺ words in the New Testament: *Blessed are the pure in heart, for they shall see God.* (Matthew 5:8); and Paul's words: *For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I am known.* (1 Corinthians 13:12)

<sup>v</sup> See also: *Luqman*, 31:25.

<sup>vi</sup> See also: *Al-Nahl*, 16:3-18.

<sup>vii</sup> *Sahih Bukhari, Kitab Tafsir Al-Qur'an, Bab ma Ja'a fi Fatihat Al-Kitab* (Hadith no.1); also: *Sahih Bukhari, Kitab Fada'il Al-Qur'an, Bab Fadl Fatihat Al-Kitab*, (Hadith no.9), no. 5006.

<sup>viii</sup> The Prophet Muhammad ﷺ said:

*God has one hundred mercies. He has sent down one of them between genii and human beings and beasts and animals and because of it they feel with each other; and through it they have mercy on each other; and through it, the wild animal feels for its offspring. And God has delayed ninety-nine mercies through which he will have mercy on his servants*

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on the Day of Judgement. (*Sahih Muslim*, *Kitab Al-Tawbah*; 2109/4; no. 2752; see also *Sahih Bukhari*, *Kitab Al-Riqaq*, no. 6469).

ix

### Fear of God is the Beginning of Wisdom

The Prophet Muhammad ﷺ is reported to have said: *The chief part of wisdom is fear of God—be He exalted* (*Musnad al-Shahab*, 100/1; *Al-Dulaymi*, *Musnad Al-Firdaws*, 270/2; *Al-Tirmidhi*, *Nawadir Al-Usul*; 84/3; *Al-Bayhaqi*, *Al-Dala'il* and *Al-Bayhaqi*, *Al-Shu'ab*; *Ibn Lal*, *Al-Makarim*; *Al-Ash'ari*, *Al-Amthal*, et al.) This evidently is similar to the Prophet Solomon ﷺ words in the Bible: *The fear of the LORD is the beginning of Wisdom ....* (Proverbs 9:10); and: *The fear of the LORD is the beginning of knowledge.* (Proverbs 1:7)

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### The Intelligence, the Will and Sentiment in the Holy Qur'an

Thus God in the Holy Qur'an tells human being to believe in Him and call on Him (thereby using the intelligence) with fear (which motivates the will) and with hope (and thus with sentiment):

*Only those believe in Our revelations who, when they are reminded of them, fall down prostrate and hymn the praise of their Lord, and they are not scornful, / Who forsake their beds to cry unto their Lord in fear and hope, and spend of that We have bestowed on them. / No soul knoweth what is kept hid for them of joy, as a reward for what they used to do. (Al-Sajdah, 32:15-17)*

*(O mankind!) Call upon your Lord humbly and in secret. Lo! He loveth not aggressors. / Work not confusion in the earth after the fair ordering (thereof), and call on Him in fear and hope. Lo! the mercy of God is near unto the virtuous. (Al-A'raf, 7:55-56)*

Likewise, the Prophet Muhammad ﷺ himself is described in terms which manifest knowledge (and hence the intelligence), eliciting hope (and hence sentiment) and instilling fear (and hence motivating the will):

*O Prophet! Lo! We have sent thee as a witness and a bringer of good tidings and a warner. (Al-Ahzab, 33:45)*

*Lo! We have sent thee (O Muhammad) as a witness and a bearer of good tidings and a warner, (Al-Fath, 48:8)*

xi

### A Goodly Example

The love and total devotion of the Prophet Muhammad ﷺ to God is for Muslims the model that they seek to imitate. God says in the Holy Qur'an:

*Verily in the messenger of God ye have a goodly example for him who hopeth for God and the Last Day, and remembereth God much. (Al-Ahzab, 33:21)*

The totality of this love excludes worldliness and egotism, and is itself beautiful and loveable to Muslims. Love of God is itself loveable to Muslims. God says in the Holy Qur'an:

*And know that the messenger of God is among you. If he were to obey you in many matters, ye would surely fall into misfortune; but God hath made the faith loveable to you and hath beautified it in your hearts, and hath made disbelief and lewdness and rebellion hateful unto you. Such are they who are the rightly guided. (Al-Hujurat, 49:7)*

<sup>xii</sup> This ‘particular love’ is in addition to God’s universal Mercy which embraceth all things (*Al-A’raf*, 7:156); but God knows best.

<sup>xiii</sup> *Sahih Al-Bukhari*, *Kitab Bad’ al-Khalq*, *Bab Sifat Iblis wa Junudihi*; Hadith no. 3329.

### Other Versions of the Blessed Saying

This blessed saying of the Prophet Muhammad's ﷺ, is found in dozens of *hadith* (sayings of the Prophet Muhammad ﷺ) in differing contexts in slightly varying versions.

The one we have quoted throughout in the text (*There is no god but God, He alone. He hath no associate. His is the sovereignty, and His is the praise, and He hath power over all things*) is in fact the shortest version. It is to be found in *Sahih al-Bukhari*: *Kitab al-Adhan* (no. 852); *Kitab al-Tahajjud* (no. 1163); *Kitab al-*

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*'Umrah* (no. 1825); *Kitab Bad' al-Khalq* (no. 3329); *Kitab al-Da'awat* (nos. 6404, 6458, 6477); *Kitab al-Riqaq* (no. 6551); *Kitab al-I'tisam bi'l-Kitab* (no. 7378); in *Sahih Muslim*: *Kitab al-Masajid* (nos. 1366, 1368, 1370, 1371, 1380); *Kitab al-Hajj* (nos. 3009, 3343); *Kitab al-Dhikr wa'l-Du'a'* (nos. 7018, 7020, 7082, 7084); in *Sunan Abu Dawud*: *Kitab al-Witr* (nos. 1506, 1507, 1508); *Kitab al-Jihad* (no. 2772); *Kitab al-Kharaj* (no. 2989); *Kitab al-Adab* (nos. 5062, 5073, 5079); in *Sunan al-Tirmidhi*: *Kitab al-Hajj* (no. 965); *Kitab al-Da'awat* (nos. 3718, 3743, 3984); in *Sunan al-Nasa'i*: *Kitab al-Sahw* (nos. 1347, 1348, 1349, 1350, 1351); *Kitab Manasik al-Hajj* (nos. 2985, 2997); *Kitab al-Iman wa'l-Nudhur* (no. 3793); in *Sunan Ibn Majah*: *Kitab al-Adab* (no. 3930); *Kitab al-Du'a'* (nos. 4000, 4011); and in *Muwatta' Malik*: *Kitab al-Qur'an* (nos. 492, 494); *Kitab al-Hajj* (no. 831).

A longer version including the words *yuhyi wa yumit*—(There is no god but God, He alone. He hath no associate. His is the sovereignty, and His is the praise. He giveth life, and He giveth death, and He hath power over all things.)—is to be found in *Sunan Abu Dawud*: *Kitab al-Manasik* (no. 1907); in *Sunan al-Tirmidhi*: *Kitab al-Salah* (no. 300); *Kitab al-Da'awat* (nos. 3804, 3811, 3877, 3901); and in *Sunan al-Nasa'i*: *Kitab Manasik al-Hajj* (nos. 2974, 2987, 2998); *Sunan Ibn Majah*: *Kitab al-Manasik* (no. 3190).

Another longer version including the words *bi yadihi al-khayr*—(There is no god but God, He alone. He hath no associate. His is the sovereignty, and His is the praise. In His Hand is the good, and He hath power over all things.)—is to be found in *Sunan Ibn Majah*: *Kitab al-Adab* (no. 3931); *Kitab al-Du'a'* (no. 3994).

The longest version, which includes the words *yuhyi wa yumit wa Huwa Hayyun la yamut bi yadihi al-khayr*—(There is no god but God, He alone. He hath no associate. His is the sovereignty, and His is the praise. He giveth life, and He giveth death. He is the Living, who dieth not. In His Hand is the good, and He hath power over all things.)—is to be found in *Sunan al-Tirmidhi*: *Kitab al-Da'awat* (no. 3756) and in *Sunan Ibn Majah*: *Kitab al-Tijarat* (no. 2320), with the difference that this latter *hadith* reads: *bi yadihi al-khayr kuluhu* (in His Hand is all good).

It is important to note, however, that the Prophet Muhammad ﷺ only described the first (shortest) version as: *the best that I have said*—myself, and the prophets that came before me, and only of that version did the Prophet ﷺ say: *And none comes with anything better than that, save one who does more than that.*

(These citations refer to the numbering system of *The Sunna Project's Encyclopaedia of Hadith* (*Jam' Jawami' al-Ahadith wa'l-Asanid*), prepared in cooperation with the scholars of al-Azhar, which includes *Sahih al-Bukhari*, *Sahih Muslim*, *Sunan Abu Dawud*, *Sunan al-Tirmidhi*, *Sunan al-Nasa'i*, *Sunan Ibn Majah*, and *Muwatta' Malik*.)

xiv

#### Frequent Remembrance of God in the Holy Qur'an

The Holy Qur'an is full of injunctions to invoke or remember God frequently:

*Remember the name of thy Lord at morn and evening.* (*Al-Insan*, 76:25)

*So remember God, standing, sitting and [flying] down on your sides* (*Al-Nisa*, 4:103).

*And do thou (O Muhammad) remember thy Lord within thyself humbly and with awe, below thy breath, at morn and evening. And be not thou of the neglectful* (*Al-'Araf*, 7:205).

*... Remember thy Lord much, and praise (Him) in the early hours of night and morning* (*Aal 'Imran*, 3:41).

*O ye who believe! Remember God with much remembrance. / And glorify Him early and late* (*Al-Ahzab*, 33:41-42).

(See also: 2:198-200; 2:203; 2:238-239; 3:190-191; 6:91; 7:55; 7:180; 8:45; 17:110; 22:27-41; 24:35-38; 26:227; 62:9-10; 87:1-17, et al.)

Similarly, the Holy Qur'an is full of verses that emphasize the paramount importance of the Remembrance of God (see: 2:151-7; 5:4; 6:118; 7:201; 8:2-4; 13:26-28; 14:24-27; 20:14; 20:33-34; 24:1; 29:45; 33:35; 35:10; 39:9; 50:37; 51:55-58; and 33:2; 39:22-23 and 73:8-9 as already quoted, et al.), and the dire consequences of not practising it (see: 2:114; 4:142; 7:179-180; 18:28; 18:100-101; 20:99-101; 20:124-127; 25:18; 25:29; 43:36; 53:29; 58:19; 63:9; 72:17 et al.; see also 107:4-6). Hence God ultimately says in the Holy Qur'an:

*Has not the time arrived for the believers that their hearts in all humility should engage in the remembrance of God .... ?* (*Al-Hadid*, 57:16);

*.... [S]lacken not in remembrance of Me* (*Taha*, 20:42),

and: *Remember your Lord whenever you forget* (*Al-Kahf*, 18:24).

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<sup>xv</sup> Herein all Biblical Scripture is taken from the New King James Version. Copyright © 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.

<sup>xvi</sup> *Sunan Al-Tirmithi, Kitab Al-Da'wat, Bab al-Du'a fi Yawm 'Arafah, Hadith no. 3934. Op. cit..*

xvii

### ***In the Best Stature***

Christianity and Islam have comparable conceptions of man being created in the best stature and from God's own breath. The Book of Genesis says:

(Genesis, 1:27) *So God created man in His own image; in the image of God He created him; male and female He created them.*

And:

(Genesis, 2:7) *And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.*

And the Prophet Muhammad ﷺ said: *Verily God created Adam in His own image. (Sahih Al-Bukhari, Kitab Al-Isti'than, 1; Sahih Muslim, Kitab Al-Birr 115; Musnad Ibn Hanbal, 2: 244, 251, 315, 323 etc. et al.)*

*And We created you, then fashioned you, then told the angels: Fall ye prostrate before Adam! And they fell prostrate, all save Iblis, who was not of those who make prostration. (Al-A'raf, 7:11)*

*By the fig and the olive / By Mount Sinai, / And by this land made safe / Surely We created man of the best stature / Then We reduced him to the lowest of the low, / Save those who believe and do good works, and theirs is a reward unfailing. / So who henceforth will give the lie to the about the judgment? / Is not God the wisest of all judges? (Al-Tin, 95:1-8)*

*God it is Who appointed for you the earth for a dwelling-place and the sky for a canopy, and fashioned you and perfected your shapes, and hath provided you with good things. Such is God, your Lord. Then blessed be God, the Lord of the Worlds! (Al-Ghafir, 40:64)*

*Nay, but those who do wrong follow their own lusts without knowledge. Who is able to guide him whom God hath sent astray ? For such there are no helpers. / So set thy purpose (O Muhammad) for religion as a man by nature upright - the nature (framed) of God, in which He hath created man. There is no altering (the laws of) God's creation. That is the right religion, but most men know not—/ (Al-Rum, 30:29-30)*

*And when I have fashioned him and breathed into him of My Spirit, then fall down before him prostrate, (Sad, 38:72)*

*And when thy Lord said unto the angels: Lo! I am about to place a viceroy in the earth, they said: Wilt thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee ? He said: Surely I know that which ye know not. / And He taught Adam all the names, then showed them to the angels, saying: Inform Me of the names of these, if ye are truthful . / They said: Be glorified! We have no knowledge saving that which Thou hast taught us. Lo! Thou, only Thou, art the Knower, the Wise. / He said: O Adam! Inform them of their names, and when he had informed them of their names, He said: Did I not tell you that I know the secret of the heavens and the earth ? And I know that which ye disclose and which ye hide. / And when We said unto the angels: Prostrate yourselves before Adam, they fell prostrate, all save Iblis. He demurred through pride, and so became a disbeliever... / And We said: O Adam! Dwell thou and thy wife in the Garden, and eat ye freely (of the fruits) thereof where ye will; but come not nigh this tree lest ye become wrong-doers. (Al-Baqarah, 2:30-35)*

<sup>xviii</sup> *Sahih Al-Bukhari, Kitab al-Iman, Hadith no.13.*

<sup>xix</sup> *Sahih Muslim , Kitab al-Iman, 67-1, Hadith no.45.*

<sup>xx</sup> The classical commentators on the Holy Qur'an (see: *Tafsir Ibn Kathir, Tafsir Al-Jalalayn*) generally agree that this is a reference to (the last movements of) the Muslim prayer.

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<sup>xxi</sup> Abu Ja'far Muhammad Bin Jarir Al-Tabari, *Jami' al-Bayan fi Ta'wil al-Qur'an*, (*Dar al-Kutub al-'Ilmiyyah*, Beirut, Lebanon, 1<sup>st</sup> ed, 1992/1412,) *tafsir* of *Aal-Imran*, 3:64;Volume 3, pp. 299-302.

<sup>xxii</sup> According to grammarians cited by Tabari (op cit.) the word ‘common’ (*sawa'*) in ‘a common word between us’ also means ‘just’, ‘fair’ (*adl*).

<sup>xxiii</sup> The Blessed Theophylact (1055-1108 C.E.) was the Orthodox Archbishop of Ochrid and Bulgaria (1090-1108 C.E.). His native language was the Greek of the New Testament. His *Commentary* is currently available in English from Chrysostom Press.

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**Dr. Muhammad Alwani Al-Sharif**

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- H.E. Dr. Mohammad Abd Al-Ghaffar Al-Sharif**  
*Secretary-General of the Ministry of Religious Affairs, Kuwait*
- Dr. Tayba Hassan Al-Sharif**  
*International Protection Officer, The United Nations High Commissioner for Refugees, Darfur, Sudan*
- Prof. Dr. Muhammad bin Sharifa**  
*Former Rector of Wajda University; Morocco; Fellow of the Royal Moroccan Academy*
- Prof. Dr. Muzammil H. Siddiqui / on behalf of the whole Fiqh Council of North America**  
*Islamic Scholar and Theologian; Chairman of the Fiqh Council of North America, USA*
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*Secretary General of the Directorate of the Grand Mufti, Oman*
- Al-Haji Yusuf Maitama Sule**  
*Former Nigerian Permanent Representative to the United Nations; Former Nigerian Minister of National Guidance*
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# ARCHBISHOP OF CANTERBURY

## *A Common Word for the Common Good*

To  
the Muslim Religious Leaders and Scholars  
who have signed  
*A Common Word Between Us and You*  
and to Muslim brothers and sisters everywhere

Grace, Mercy and Peace be with you

### Preface

*Dear friends,*

We are deeply appreciative of the initiative you have taken and welcome *A Common Word Between Us and You* as a significant development in relations between Christians and Muslims. In your letter you have addressed 27 Christian leaders and “leaders of Christian Churches everywhere” and many of those addressed have already responded or set in motion processes through which responses will in due course be made. Having listened carefully to Christian colleagues from the widest possible range of backgrounds, most significantly at a Consultation of Church representatives and Christian scholars in June 2008, I am pleased to offer this response to your letter, with their support and encouragement.

We recognise that your letter brings together Muslim leaders from many traditions of Islam to address Christian leaders representative of the diverse traditions within Christianity. We find in it a hospitable and friendly spirit, expressed in its focus on love of God and love of neighbour - a focus which draws together the languages of Christianity and Islam, and of Judaism also. Your letter could hardly be more timely, given the growing awareness that peace throughout the world is deeply entwined with the ability of all people of faith everywhere to live in peace, justice, mutual respect and love. Our belief is that only through a commitment to that transcendent perspective to which your letter points, and to which we also look, shall we find the resources for radical, transforming, non-violent engagement with the deepest needs of our world and our common humanity.

In your invitation to “come to a common word” we find a helpful generosity of intention. Some have read the invitation as an insistence that we should be able immediately to affirm an agreed and shared understanding of God. But such an affirmation would not be honest to either of our traditions. It would fail to acknowledge the reality of the differences that exist and that have been the cause of deep and – at times in the past - even violent division. We read your letter as expressing a more modest but ultimately a more realistically hopeful recognition that the ways in which we as Christians and Muslims speak about God and humanity are not simply mutually unintelligible

systems. We interpret your invitation as saying ‘let us find a way of recognising that on some matters we are speaking enough of a common language for us to be able to pursue both exploratory dialogue and peaceful co-operation with integrity and without compromising fundamental beliefs.’

We find this recognition in what is, for us, one of the key paragraphs of your letter:

“In the light of what we have seen to be necessarily implied and evoked by the Prophet Muhammad’s (pbuh) blessed saying: *The best that I have said—myself, and the prophets that came before me—is: “there is no god but God, He Alone, He hath no associate, His is the sovereignty and His is the praise and He hath power over all things”*”, we can now perhaps understand the words *‘The best that I have said—myself, and the prophets that came before me’* as equating the blessed formula *‘there is no god but God, He Alone, He hath no associate, His is the sovereignty and His is the praise and He hath power over all things’* precisely with the ‘First and Greatest Commandment’ to love God, with all one’s heart and soul, as found in various places in the Bible. That is to say, in other words, that the Prophet Muhammad (pbuh) was perhaps, through inspiration, restating and alluding to the Bible’s First Commandment. God knows best, but certainly we have seen their effective similarity in meaning. Moreover, we also do know (as can be seen in the endnotes), that both formulas have another remarkable parallel: the way they arise in a number of slightly differing versions and forms in different contexts, all of which, nevertheless, emphasize the primacy of total love and devotion to God.”

The double use of ‘perhaps’ in that passage allows for openness, exploration and debate - made possible because certain aspects of the ways in which we structure our talk about God in our respective traditions are intelligible one to the other. We read it as an invitation to further discussion within the Christian family and within the Muslim family as well as between Muslims and Christians, since it invites all of us to think afresh about the foundations of our convictions. There are many things between us that offer the promise of deeper insight through future discussion. Thus for us your letter makes a highly significant contribution to the divinely initiated journey into which we are called, the journey in which Christians and Muslims alike are taken further into mutual understanding and appreciation. The confession that “God knows best” reminds us of the limits of our understanding and knowledge.

In the light of this letter, what are the next steps for us? We draw from *A Common Word Between Us and You* five areas which might be fruitfully followed through.

First, its focus on the love and praise of God, stressing how we must trust absolutely in God and give him the devotion of our whole being – heart, mind and will - underlines a shared commitment: the fixed intention to relate all reality and all behaviour intelligently, faithfully and practically to the God who deals with us in love, compassion, justice and peace. One of the areas we can usefully discuss together is the diverse ways in which we understand the love of God as an absolutely free gift to his creation. There are bound to be differences as well as similarities in the ways we understand and express God’s love for us and how we seek to practise love for God and neighbour in return, and in what follows we consider how these might be explored in a spirit of honest and co-operative attention.

Second, its commitment to a love of neighbour that is rooted in the love of God (and which, for Christians, is part of our response to the love of God for us) suggests that we share a clear passion for the common good of all humanity and all creation. In what follows we shall seek to identify some practical implications for our future relations both with each other and with the rest of the world.

Third, the concern to ground what we say in the Scriptures of our traditions shows a desire to meet each other not ‘at the margins’ of our historic identities but speaking from what is central and authoritative for us. Here, however, it is especially important to acknowledge that the Qur'an's role in Islam is not the same as that of the Bible in Christianity; Christians understand the primary location of God's revealing Word to be the history of God's people and above all the history of Jesus Christ, whom we acknowledge as the Word made flesh, to which the Bible is the authoritative and irreplaceable witness. For the Muslim, as we understand it, the Word is supremely communicated in what Mohammed is commanded to recite. But for both faiths, scripture provides the basic tools for speaking of God and it is in attending to how we use our holy texts that we often discover most truly the nature of each other's faith.<sup>1</sup> In what follows we shall suggest how studying our scriptures together might continue to provide a fruitful element of our engagements with each other in the process of “building a home together”, to pick up an image popularised by Rabbi Jonathan Sacks in a recent book<sup>2</sup>.

Fourth, and growing out of this last point, the letter encourages us to relate to each other from the heart of our lives of faith before God. However much or little ‘common ground’ we initially sense between us, it is possible to engage with each other without anxiety if we truly begin from the heart of what we believe we have received from God; possible to speak together, respecting and discussing differences rather than imprisoning ourselves in mutual fear and suspicion.

Finally, we acknowledge gratefully your recognition that the differences between Christians and Muslims are real and serious and that you do not claim to address all the issues. Yet in offering this focus on love of God and neighbour, you identify what could be the centre of a sense of shared calling and shared responsibility – an awareness of what God calls for from all his human creatures to whom he has given special responsibility in creation. In our response, it is this search for a common awareness of responsibility before God that we shall seek to hold before us as a vision worthy of our best efforts.

This response therefore looks in several directions. It seeks to encourage more reflection within the Christian community, as well as to promote honest encounter between Christian and Muslim believers; and it asks about the possible foundations for shared work in the world and a shared challenge to all those things which obscure God's purpose for humanity.

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<sup>1</sup> As the staff of the Pontifical Institute for Arabic and Islamic Studies wrote in their appreciation of your letter: “We are pleased to see that the biblical and Gospel quotations used in this document come from the sources and that explanations given are on occasion based on the original languages: Hebrew, Aramaic and Greek. This is evidence of deep respect and genuine attentiveness to others, while at the same time of a true scientific spirit.” (issued by Pontificio Istituto di Studi Arabi e d'Islamistica [PISAI], Rome, 25<sup>th</sup> October 2007)

<sup>2</sup> Jonathan Sacks, *The Home We Build Together: Recreating Society* (London: Continuum, 2007)

## THE ONE GOD WHO IS LOVE

At the origins of the history of God's people, as Jewish and Christian Scripture record it, is the command given to Moses to communicate to the people - the *Shema*, as it has long been known, from its opening word in Hebrew:

**Hear, O Israel: The LORD our God, the LORD is one!**  
**You shall love the LORD your God with all your heart, and with all your soul, and with all your strength.**<sup>3</sup> (Deuteronomy 6:4-5)<sup>4</sup>

Such an imperative, as your letter makes clear, is of central authority for Muslims too.

**Hear, O Israel: The LORD our God, the LORD is one!:** The *tawhid* principle<sup>5</sup> is held out in your letter as one of the bases for agreement. In addition to the passages you quote to demonstrate *tawhid*, we read in the Qur'an:

*God: there is no god but Him, the Ever Living, the Ever Watchful.*<sup>6</sup> (al-Baqara 2:255)<sup>7</sup>

*He is God the One, God the eternal. He fathered no one nor was he fathered.  
No one is comparable to Him.* (al-Ikhlas 112:1-4)

This last text reminds the Christian that this great affirmation of the uniqueness of God is what has often caused Muslims to look with suspicion at the Christian doctrines of God. Christian belief about the Trinity - God as Father, Son and Holy Spirit - appears at once to compromise the belief that God has no other being associated with him. How can we call God *al-Qayyum*, the Self-sufficient, if he is not alone? So we read in the Qur'an

*The East and the West belong to God: wherever you turn, there is His Face.  
God is all pervading and all knowing. They have asserted, "God has a child."  
May He be exalted! No! Everything in the heavens and earth belongs to Him,  
everything devoutly obeys His will. He is the Originator of the heavens and the earth,  
and when He decrees something, He says only "Be," and it is.* (al-Baqara 2:115-117)

Muslims see the belief that God could have a son as suggesting that God is somehow limited as we are limited, bound to physical processes and needing the co-operation of others. How can such a God be truly free and sovereign – qualities both Christianity and Islam claim to affirm, for we know that God is able to bring the world into being by his word alone?

Here it is important to state unequivocally that the association of any other being with God is expressly rejected by the Christian theological tradition. Since the earliest Councils of the Church, Christian thinkers sought to clarify how, when we speak of the Father 'begetting' the Son, we must put out of our minds any suggestion that this is a physical thing, a process or event like the processes and events that happen in the world. They insisted that the name 'God' is not the name of a person

<sup>3</sup> Taken from the *English Standard Version* of the Bible

<sup>4</sup> Unless otherwise stated, quotations from the Bible are taken from the *New Revised Standard Version* (copyright 1989 by the Division of Christian Education of the National Council of Churches of Christ in the USA)

<sup>5</sup> *tawhid*: that God is one, monotheism. *shirk*: the association of God with other beings who are not divine, whether other 'gods', saints, mediators of various kinds

<sup>6</sup> *al Qayyum* can also be translated as "Self-subsistent" and "Self-sufficient".

<sup>7</sup> Unless otherwise stated all quotations from the Qur'an are taken from *A new translation* by M. A. S. Abdel Haleem (Oxford: OUP, 2005)

like a human person, a limited being with a father and mother and a place that they inhabit within the world. ‘God’ is the name of a kind of life, a ‘nature’ or essence – eternal and self-sufficient life, always active, needing nothing. But that life is lived, so Christians have always held, eternally and simultaneously as three interrelated agencies are made known to us in the history of God’s revelation to the Hebrew people and in the life of Jesus and what flows from it. God is at once the source of divine life, the expression of that life and the active power that communicates that life. This takes us at once into consideration of the Trinitarian language used by Christians to speak of God. We recognise that this is difficult, sometimes offensive, to Muslims; but it is all the more important for the sake of open and careful dialogue that we try to clarify what we do and do not mean by it, and so trust that what follows will be read in this spirit.

In human language, in the light of what our Scripture says, we speak of “Father, Son and Holy Spirit”, but we do not mean one God with two beings alongside him, or three gods of limited power. So there is indeed one God, the Living and Self-subsistent, associated with no other; but what God is and does is not different from the life which is eternally and simultaneously the threefold pattern of life: source and expression and sharing. Since God’s life is always an intelligent, purposeful and loving life, it is possible to think of each of these dimensions of divine life as, in important ways, like a centre of mind and love, a person; but this does not mean that God ‘contains’ three different individuals, separate from each other as human individuals are.

Christians believe that in a mysterious manner we have a limited share in the characteristics of divine life<sup>8</sup>. Through the death and rising to life of Jesus, God takes away our evildoing and our guilt, he forgives us and sets us free. And our Scriptures go on to say<sup>9</sup> that he breathes new life into us, as he breathed life into Adam at the first, so that God’s spirit is alive in us. The presence and action of the Holy Spirit is thus God in his action of sharing life with us<sup>10</sup>. As we become mature in our new life, our lives become closer and closer (so we pray and hope) to the central and perfect expression of divine life, the Word whom we encounter in Jesus – though we never become simply equal to him. And because Jesus prayed to the source of his life as ‘Father’<sup>11</sup>, we call the eternal and perfect expression of God’s life not only the Word but also the ‘Son’. We pray to the source of divine life in the way that Jesus taught us, and we say ‘Father’ to this divine reality. And in calling the eternal word the ‘Son’ of God, we remind ourselves that he is in no way different in nature from the Father: there is only one divine nature and reality.

Because God exists in this threefold pattern of interdependent action, the relationship between Father, Son and Holy Spirit is one in which there is always a ‘giving place’ to each other, each standing back so that the other may act. The only human language we have for this is love: the three dimensions of divine life relate to each other in self-sacrifice or self-giving. The doctrine of the Trinity is a way of explaining why we say that God is love, not only that he shows love.

When God acts towards us in compassion to liberate us from evil, to deal with the consequences of our rebellion against him and to make us able to call upon him with confidence, it is a natural (but not automatic) flowing outwards of his own everlasting action. The mutual self-giving love that is the

<sup>8</sup> God is love. Whoever lives in love lives in God and God in him (1John 4:16); see also 2Peter 1:4: Thus [God] has given us, through these things, his precious and very great promises, so that through them you may escape from the corruption that is in the world because of lust, and may become participants in the divine nature.

<sup>9</sup> as in Paul’s First Letter to the Corinthians, 15.45-49 and the Letter to the Galatians, 4.6, for example.

<sup>10</sup> God’s love has been poured into our hearts through the Holy Spirit that has been given to us (Romans 5:5)

<sup>11</sup> In Matthew 6:9-15 Jesus says: “Pray then in this way: Our Father in heaven, hallowed be your name. Your kingdom come. Your will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And do not bring us to the time of trial, but rescue us from the evil one. For if you forgive others their trespasses, your heavenly Father will also forgive you; but if you do not forgive others, neither will your Father forgive your trespasses.”

very life of God is made real for our sake in the self-giving love of Jesus. And it is because of God's prior love for us that we are enabled and enjoined to love God.<sup>12</sup> Through our loving response, we can begin to comprehend something of God's nature and God's will for humankind:

**"Whoever does not love does not know God, because God is love"** (1John 4:8).

So Christians go further than simply saying that God is a loving God or that love is one of his attributes among others. We say that God does not love simply because he decides to love. God is always, eternally, loving - the very nature and definition of God is love, and the full understanding of his unity is for Christians bound up with this. .

Understanding the "**breadth and length and height and depth**" of the love of God<sup>13</sup> is a lifetime's journey; so it is not remotely possible to consider it with satisfactory thoroughness within the confines of this letter. However, it is necessary at this point to stress two qualities of God's love that are crucially important for the Christian: it is unconditional<sup>14</sup>, given gratuitously and without cause; and it is self-sacrificial<sup>15</sup>.

In the birth, life, death, resurrection and ascension of Jesus Christ, the loving nature of God is revealed. We see how Jesus, both in his ministry and in his acceptance of a sacrificial death at the hands of his enemies, offers a love that is given in advance of any human response; it is not a reward for goodness – rather it is what makes human goodness possible, as we change our lives in gratitude to God for his free gift. In the words of a well-known English hymn, it is "Love to the loveless shown, that they might lovely be"<sup>16</sup>. And because of this, it is also a love that is vulnerable. God does not convert us and transform us by exercising his divine power alone. So infinite is that power, and so inseparable from love, that no defeat or suffering, even the terrible suffering of Jesus on the cross, can overcome God's purpose.

So, when we seek to live our lives in love of God and neighbour, we as Christians pray that we may be given strength to love God even when God does not seem to give us what we think we want or seems far off (a major theme in the writings of many Christian mystics, who often speak of those moments of our experience when God does not seem to love us as we should want to be loved); and we pray too for the strength to love those who do not seem to deserve our love, to love those who reject our love, to love those who have not yet made any move in love towards us.

We seek to show in our lives some of the characteristics of God's own love. We know that this may mean putting ourselves at risk; to love where we can see no possibility of love being returned is to be vulnerable, and we can only dare to do this in the power of God's Holy Spirit, creating in us some echo, some share, of Christ's own love. And in the light of all this, one area where dialogue between Christians and Muslims will surely be fruitful is in clarifying how far Muslims can in good conscience go in seeing the love of God powerfully at work in circumstances where the world sees only failure or suffering – but also, to anticipate the challenge that some Muslims might make in

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<sup>12</sup> Something similar seems to be implied by the ordering of the loves in the Qur'anic verse 5:54 in which it is said that "God will bring a new people: He will love them, and they will love Him."

<sup>13</sup> I pray that you may have the power to comprehend, with all the saints, what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God. (Ephesians 3:18-19)

<sup>14</sup> One of the most influential and beloved New Testament texts illuminating the love of God is the parable of the Prodigal Son - sometimes called the parable of the Loving Father (Luke 15:11-32)

<sup>15</sup> "For God so loved the world that he gave his one and only begotten Son, that whoever believes in him shall not perish but have eternal life" (John 3:16)

<sup>16</sup> in "My song is love unknown" by Samuel Crossman (1664)

answer, how far the Christian tradition of accepting suffering on this basis may sometimes lead to a passive attitude to suffering and a failure to try and transform situations in the name of God's justice.

Thus, as Christians, we would say that our worship of God as threefold has never compromised the unity of God, which we affirm as wholeheartedly as Jews and Muslims. Indeed, by understanding God as a unity of love we see ourselves intensifying and enriching our belief in the unity of God. This indivisible unity is again expressed in the ancient theological formula, which we can trace back to the North African theologian Saint Augustine, *opera Trinitatis ad extra indivisa sunt* – all the actions of the Trinity outside itself are indivisible. So, although the Trinity has been a point of dispute with Jews and Muslims, and will no doubt continue to be so, we are encouraged that *A Common Word Between Us and You* does not simply assume that Christians believe in more than one god.<sup>17</sup> We are, therefore, encouraged in the belief that what both our faiths say concerning the nature of God is not totally diverse - there are points of communication and overlap in the way we think about the divine nature that make our continued exploration of these issues worthwhile, despite the important issues around whether we can say that God is love in his very nature.

It was, therefore, appropriate that Cardinal Bertone, in his letter to Prince Ghazi bin Muhammad bin Talal welcoming *A Common Word Between Us and You* on behalf of Pope Benedict XVI, wrote:

Without ignoring or downplaying our differences as Christians and Muslims, we can and therefore should look to what unites us, namely, belief in the one God, the provident Creator and universal Judge who at the end of time will deal with each person according to his or her actions. We are all called to commit ourselves totally to him and to obey his sacred will.<sup>18</sup>

To what extent do the Christian conviction of God as Love and the all-important Islamic conviction that God is “the Compassionate, the Merciful” (*ar-rahman ar-rahim*) represent common ground, and to what extent do differences need to be spelled out further? This is a very significant area for further work. But your letter – and many of the Christian responses to it – do make it clear that we have a basis on which we can explore such matters together in a spirit of genuine – and truly neighbourly! - love.

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<sup>17</sup> We understand that this is the reading given to the Qur'anic verse al-Zumar 29:46 (“our God and your God are one [and the same]”) and al-'Imran, 3:113-115, quoted in your letter. It is also our interpretation of the passage in your letter that reads: ‘Clearly, the blessed words: *we shall ascribe no partner unto Him* relate to the Unity of God. Clearly also, worshipping *none but God*, relates to being totally devoted to God and hence to the *First and Greatest Commandment*. According to one of the oldest and most authoritative commentaries (*tafsir*) on the Holy Qur'an—the *Jami' Al-Bayan fi Ta'wil Al-Qur'an* of Abu Ja'far Muhammad bin Jarir Al-Tabari (d. 310 A.H. / 923 C.E.)—that *none of us shall take others for lords beside God*, means “that none of us should obey in disobedience to what God has commanded, nor glorify them by prostrating to them in the same way as they prostrate to God”. In other words, that Muslims, Christians and Jews should be free to each follow what God commanded them, and not have “to prostrate before kings and the like”; for God says elsewhere in the Holy Qur'an: *Let there be no compulsion in religion....* (*Al-Baqarah*, 2:256). This clearly relates to the Second Commandment and to love of the neighbour of which justice and freedom of religion are a crucial part.’

<sup>18</sup> Letter dated 19 November 2007.

## Responding to the Gift of Love

Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love. God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. Beloved, since God loved us so much, we also ought to love one another. No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us. (1 John 4:7-12)

*God will bring a new people: He will love them, and they will love Him.*  
(al-Ma'ida 5:54).

What has been said so far is intended to highlight the way in which we as Christians see love as first and foremost a gift from God to us which makes possible for us a new level of relation with God and one another. By God's outpouring of love, we come to share in the kind of life that is characteristic of God's own eternal life. Our love of God appears as a response to God's prior love for us in its absolute gratuity and causelessness.

Thus to speak of our love for God is before all else to speak in words of praise and gratitude. And for both Jews and Christians, that language of praise has been shaped by and centred upon the Psalms of David:

- <sup>1</sup> I will extol you, my God and King, and bless your name forever and ever.
- <sup>2</sup> Every day I will bless you, and praise your name forever and ever.
- <sup>3</sup> Great is the LORD, and greatly to be praised; his greatness is unsearchable.  
...
- <sup>15</sup> The eyes of all look to you, and you give them their food in due season.
- <sup>16</sup> You open your hand, satisfying the desire of every living thing.  
...
- <sup>21</sup> My mouth will speak the praise of the LORD,  
and all flesh will bless his holy name forever and ever. (Psalm 145)

In words like these, we hear many resonances with the language of your letter, suggesting a similar kind of devotion expressed in words of love, praise and thanks. The language of the Psalms, like the language you have used, looks to a God of ultimate creative power who is loving and compassionate, generous, faithful and merciful, and upholds justice. In the Psalms, generation after generation has found inspiration and encouragement in the heights, depths and ordinariness of human life. Countless Christians and Jews use them daily. They show, in the words of your letter, how worshippers "must be grateful to God and trust Him with all their sentiments and emotions", and that "the call to be totally devoted and attached to God heart and soul, far from being a call for a mere emotion or for a mood, is in fact an injunction requiring all-embracing, constant and active love of God. It demands a love in which the innermost spiritual heart and the whole of the soul – with its intelligence, will and feeling – participate through devotion."<sup>19</sup>

The Psalms are the songs of a worshipping community, not only of individuals, a community taken up into love and adoration of God, yet acknowledging all the unwelcome and unpalatable aspects of the world we live in – individual suffering and corporate disaster, betrayal, injustice and sin. They are cries of pain as well as of joy, of bewilderment as well as trust, laments for God's apparent absence

as well as celebrations of his presence. They are a challenge to find words to praise God in all circumstances. Your letter, in opening up for us some of the riches of the devotion of the Qur'an helps us appreciate afresh the riches of the Psalms. Perhaps in future the statement in the Qur'an, "*to David We gave the Psalms*" (4:163), might encourage us to explore further together our traditions and practices of praise and how in our diverse ways we seek to bring to God the whole of our human imagination and sensitivity in a unified act of praise.

The Psalms teach us that the name of God, God's full, personal, mysterious and unsearchable reality, is to be continually celebrated and the life of faith is to be filled with praise of God<sup>20</sup>. We love God first not for what he has done for us but 'for his name's sake' – because of who God is. Even in the midst of terrible suffering or doubt it is possible, with Job, to say: "**Blessed be the name of the Lord**" (Job 1:21). In the prayer which Jesus taught to his disciples the leading petition is: "**Hallowed be your name**" (Matthew 6:9). This means not only that honouring and blessing God is the first and most comprehensive activity of those who follow Jesus; it also encourages Christians to give thanks for all the ways in which God's name is proclaimed as holy and to be held in honour – by Christians, by people of other faiths and indeed by the whole order of creation which proclaims the glory of God<sup>21</sup>.

<sup>9</sup> Mountains and all hills, fruit trees and all cedars!

<sup>10</sup> Wild animals and all cattle, creeping things and flying birds!

<sup>11</sup> Kings of the earth and all peoples, princes and all rulers of the earth!

<sup>12</sup> Young men and women alike, old and young together!

<sup>13</sup> Let them praise the name of the LORD, for his name alone is exalted;  
his glory is above earth and heaven. (Psalm 148)

So, with all creation, we join together in this chorus of universal praise – echoed so vividly in some of the phrases quoted in your letter<sup>22,23</sup>.

Jesus said "**I came that they [we] may have life, and have it abundantly.**" (John 10:10) and offering such praise and honour to God is in many ways the heart of the new life. The conviction that the love of God lives in us through his Holy Spirit, that to God we owe the very breath of life within us, is the motivation for our response to God's love – both in loving God and loving neighbour. We know from personal experience that true love can not be commanded or conditioned; it is freely given and received. Our love of God, as already indicated, is first and foremost a response of gratitude enabling us to grow in holiness - to become closer and closer in our actions and thoughts to the complete self-giving that always exists perfectly in God's life and is shown in the life and death of Jesus.

<sup>20</sup> Psalm 145:1 quoted above and, e.g., Psalm 113:1-6:

<sup>1</sup>Praise the LORD! Praise, O servants of the LORD; praise the name of the LORD.

<sup>2</sup>Blessed be the name of the LORD from this time on and for evermore.

<sup>3</sup>From the rising of the sun to its setting the name of the LORD is to be praised.

<sup>4</sup>The LORD is high above all nations, and his glory above the heavens.

<sup>5</sup>Who is like the LORD our God, who is seated on high,

<sup>6</sup>who looks far down on the heavens and the earth?

<sup>21</sup> Amongst many examples see Psalm 148:9-13 quoted above and

<sup>1</sup>The heavens are telling the glory of God; and the firmament proclaims his handiwork.

<sup>2</sup>Day to day pours forth speech, and night to night declares knowledge. (Psalm 19.1-2)

<sup>22</sup> "The words: *His is the sovereignty and His is the praise and He hath power over all things*, when taken all together, remind Muslims that just as everything in creation glorifies God, everything that is in their souls must be devoted to God: *All that is in the heavens and all that is in the earth glorifieth God...* (al-Taghabun, 64:1)"

<sup>23</sup> "God says in one of the very first revelations in the Holy Qur'an: *So invoke the Name of thy Lord and devote thyself to Him with a complete devotion* (*al-Muzzammil*, 73:8)"

Towards this fullness we are all called to travel and grow and we shall want to learn from you more about the understandings of love of God in Islam as we continue this journey, exploring the implications of this love in our lives and our relationships with each other. Jesus, on the night before he died, said, “**I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another.**” (John 13:34). Responding to this new commandment to dwell in the love he bears us means allowing it to transform us and, so transformed, to love others – irrespective of their response.

### *Love of Our Neighbour*

[Jesus said:] ‘**You have heard that it was said, “You shall love your neighbour and hate your enemy.” But I say to you, Love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous. For if you love those who love you, what reward do you have? Do not even the tax-collectors do the same? And if you greet only your brothers and sisters, what more are you doing than others? Do not even the Gentiles do the same? Be perfect, therefore, as your heavenly Father is perfect.’** (Matthew 5:43-48 )

We support the clear affirmation in your letter, through texts from the Qur'an and the Bible, of the importance of love for the neighbour. Indeed, your letter can be considered an encouraging example of this love. We endorse the emphasis on generosity and self-sacrifice, and trust that these might be mutual marks of our continuing relationship with each other. The section in your letter on love for the neighbour is relatively brief, so we look forward to developing further the ways in which the theme is worked out within our traditions. We believe we have much to learn from each other in this matter, drawing on resources of wisdom, law, prophecy, poetry and narrative, both within and beyond our canonical scriptures<sup>24</sup> to help each other come to a richer vision of being loving neighbours today.

For Christians, our love for God is always a response to God's prior free love of humankind (and all creation). Enabled by this gift of love, our love becomes by grace something that mirrors the character of God's love and so can be offered to the stranger and the other. A full exploration of the significance of this will only be possible as we grow in our encounters together but, within the confines of this letter, we would want to draw attention to two aspects of the love of neighbour that are important for Christians.

The first is illustrated in St Luke's gospel when Jesus, having given the Dual Commandment of love as the response to the question “what must I do to inherit eternal life?”, goes on to tell the parable of the Good Samaritan when asked to explain “who is my neighbour?”<sup>25</sup>. Commentary on this parable

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<sup>24</sup> The stories of saints and other exemplary people can often be of special value in conveying the quality of love.

<sup>25</sup> Just then a lawyer stood up to test Jesus. ‘Teacher,’ he said, ‘what must I do to inherit eternal life?’ He said to him, ‘What is written in the law? What do you read there?’ He answered, ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself.’ And he said to him, ‘You have given the right answer; do this, and you will live.’

But wanting to justify himself, he asked Jesus, ‘And who is my neighbour?’ Jesus replied, ‘A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while travelling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, “Take care of him; and when I come back, I will repay you whatever more you spend.” Which of these three, do you think, was a

frequently points to the way in which Jesus challenges the assumptions of the question; instead of defining a necessarily limited group of people who might fit the category of ‘neighbours’ to whom love should be shown, he speaks of the need to prove ourselves neighbours by compassion to whoever is before us in need or pain, whether or not they are akin to us, approved by us, safe for us to be with or whatever else. Such neighbourliness will mean crossing religious and ethnic divisions and transcending ancient enmities. So the ‘neighbour’ of the original Torah is defined by Jesus as whoever the ‘other’ is who specifically and concretely requires self-forgetful attention and care in any moment. Thus to be a neighbour is a challenge that continually comes at us in new ways. We cannot define its demands securely in advance; it demands that we be ready to go beyond the boundaries of our familiar structures of kinship and obligation, whether these are local, racial or religious. For that reason – developing a helpful symbolic reading of this parable – Christian thinkers have often said that Jesus himself is our first ‘neighbour’, the one who comes alongside every human being in need.<sup>26</sup> We look forward to the opportunity to explore with you how this teaching about being a neighbour relates to the Qur’anic imperative to care for neighbour and stranger (an imperative that seems to be derived here from the worship of God)<sup>27</sup>.

The second aspect, already mentioned above, is Jesus’ teaching about the love of those who do not necessarily love you. We have quoted above the version attributed to St Matthew, but the Gospel according to Luke contains a similar passage:

**If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. Do to others as you would have them do to you... But love your enemies, do good, and lend, expecting nothing in return. Your reward will be great, and you will be children of the Most High; for he is kind to the ungrateful and the wicked. Be merciful, just as your Father is merciful.** (Luke 6:29-31,35-36)

This radical teaching, which Jesus presents precisely as a higher interpretation of what it means to love the neighbour, is grounded, as we have seen, in the way in which God loves.<sup>28</sup> It teaches us to recognise as neighbour even those who set themselves against us. This is partly required by humility before the design of God in history and the limited nature of our perspective, for we do not know, as Christians have often said, who among those who confront us in hostility today will turn out to be our friends on the last day, when we stand before our Judge. It is partly, too, ‘that we may be children of our Father in heaven’<sup>29</sup>, learning to share the perspective of God, who reaches out and seeks to win all his creatures to his love, even those who turn away from it. This resonates with what is said in the Qur’an: “*God may still bring about affection between you and your present enemies – God is all powerful, God is most forgiving and merciful*” (Al-Mumtahana 60:7). Where love replaces enmity we can recognise the work and way of God.

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**neighbour to the man who fell into the hands of the robbers?” He said, ‘The one who showed him mercy.’ Jesus said to him, ‘Go and do likewise.’ (Luke 10:25-37)**

<sup>26</sup> Cf. Karl Barth’s similarly reversing reading of this parable: ‘The primary and true form of the neighbour is that he faces us as the bearer and representative of the divine compassion,’ *Church Dogmatics*, volume I/2, eds. G. W. Bromiley and T. F. Torrance (Edinburgh: T&T Clark, 1956) p.416.

<sup>27</sup> “*Worship God; join nothing with Him. Be good to your parents, to relatives, to orphans, to the needy, to neighbours near and far, to travellers in need, and to your slaves.*” (4:36)

<sup>29</sup> Cf. Matthew 5:45

# SEEKING THE COMMON GOOD IN THE WAY OF GOD

## The Common Good

“Love works no ill to his neighbour” (Romans 13:10)

“Let brotherly love continue. Be not forgetful to entertain strangers” (Hebrews 13:1-2)

There are many practical implications that flow from our understandings of love of God and love of neighbour, including those mentioned in your letter regarding peacemaking, religious freedom and the avoidance of violence.<sup>30</sup> In response we should like to offer a vision, grounded in absolute faithfulness to our respective religious convictions, that we believe we can share in offering to our fellow believers and our neighbours (in the widest sense).

To believe in an absolute religious truth is to believe that the object of our belief is not vulnerable to the contingencies of human history: God's mind and character cannot be changed by what happens here in the world. Thus an apparent defeat in the world for our belief cannot be definitive; God does not fail just because we fail to persuade others or because our communities fail to win some kind of power. If we were to believe that our failure is a failure or defeat for God, then the temptation will be to seek for any means possible to avoid such an outcome. But that way lies terrorism and religious war and persecution. The idea that any action, however extreme or disruptive or even murderous, is justified if it averts failure or defeat for a particular belief or a particular religious group is not really consistent with the conviction that our failure does not mean God's failure. Indeed, it reveals a fundamental lack of conviction in the eternity and sufficiency of the object of faith.

Religious violence suggests an underlying religious insecurity. When different communities have the same sort of conviction of the absolute truth of their perspective, there is certainly an intellectual and spiritual challenge to be met; but the logic of this belief ought to make it plain that there can be no justification for the sort of violent contest in which any means, however inhuman, can be justified by appeal to the need to ‘protect God’s interests’. Even to express it in those terms is to show how

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<sup>30</sup> Among the many items for this agenda one respondent, Colin Chapman, suggests:

- **Our histories:** we need to recognise the legacy of 1400 years of sometimes difficult relationships between Christians and Muslims. Both faiths have at different times and in different places been associated with conquest and empire. And while there have been times of peaceful co-existence, conflicts between Muslims and Christians in the past (and present) have left their mark on the collective memory of both communities.

- **The wide variety of reasons for tensions in different situations today:** while there are some common factors in all situations where Muslims and Christians live side by side, in each situation there is also likely to be a unique set of factors – political, economic, cultural or social – which contribute to these tensions.

- **Christians and Muslims as minorities:** we recognise that 25% of Muslims worldwide are living in minority situations, and Christians also in many parts of the world find themselves as minorities. In contexts like these both Christians and Muslims face similar dilemmas and may have more in common with each other than with their secular neighbours.

- **The Israeli-Palestinian conflict** is at or near the top of the list of issues that concern both Christians and Muslims all over the world. This conflict is quite unique in the way that religion and politics are so thoroughly intertwined. Christian and Muslim leaders therefore have a special responsibility both to educate their own communities about ‘the things that make for peace’ and to appeal to their political leaders to work for a just resolution of the conflict.

Love of the neighbour, as *A Common Word Suggests*, provides a firm basis on which to address many of these immediate issues that affect Christian – Muslim relations all over the world. When Muslims point to the saying of Muhammad “None of you has faith until you love for your brother (or neighbour) what you love for yourself”, Christians point to the Golden Rule as taught by Jesus: ‘**In everything do to others as you would have them do to you; for this is the law and the prophets**’ (Matthew 7:12). This must mean in practice, for example, that when western Christians try to put themselves in the shoes of the Christians in Egypt and reflect on how they would like to be treated in that minority situation, this should affect the way that they think about Muslim minorities in the West. The principle of reciprocity seems to many to be a natural expression of love of the neighbour, since it means wanting for our neighbours what we want for ourselves. Its acceptance by both Christians and Muslims would help to resolve many of the tensions experienced by both Christian and Muslim minorities.

absurd it is. The eternal God cannot need ‘protection’ by the tactics of human violence. This point is captured in the words of Jesus before the Roman governor: “**My kingdom is not of this world. If it were, my servants would fight**” (John 19.36).

So we can conclude that the more we as people of genuine faith are serious about the truth of our convictions, the more likely we will be to turn away from violence in the name of faith; to trust that God, the truly real, will remain true, divine and unchanging, whatever the failures and successes of human society and history. And we will be aware that to try and compel religious allegiance through violence is really a way of seeking to replace divine power with human; hence the Qur’anic insistence that there can be no compulsion in matters of religious faith (al-Baqarah, 2:256<sup>31</sup>) and the endorsement in your letter of “freedom of religion”. It is crucial to faith in a really existing and absolute transcendent agency that we should understand it as being what it is quite independently of any lesser power: the most disturbing form of secularisation is when this is forgotten or misunderstood.

This has, indeed, been forgotten or misunderstood in so many contexts over the millennia. Religious identity has often been confused with cultural or national integrity, with structures of social control, with class and regional identities, with empire; and it has been imposed in the interest of all these and other forms of power. Despite Jesus’ words in John’s gospel, Christianity has been promoted at the point of the sword and legally supported by extreme sanctions<sup>32</sup>; despite the Qur’anic axiom, Islam has been supported in the same way, with extreme penalties for abandoning it, and civil disabilities for those outside the faith. There is no religious tradition whose history is exempt from such temptation and such failure.

What we need as a vision for our dialogue is to break the current cycles of violence, to show the world that faith and faith alone can truly ground a commitment to peace which definitively abandons the tempting but lethal cycle of retaliation in which we simply imitate each other’s violence.<sup>33</sup> Building on our understanding of God’s love for us and, in response, our love for God and neighbour we can speak of a particular quality to the Christian approach to peace and peace-making: the moment of unconditioned positive response, the risk of offering something to one whom you have no absolutely secure reason to trust.

Many Christians have said that your letter represents such an offering – a gift with no certainty of what might be the response. We want to acknowledge the courage of such a move, and respond in kind. Let us explore together how this dimension of Christian language, born of the unconditional and self-sacrificial love of neighbour, can be correlated with the language of the Qur’an.

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<sup>31</sup> *There is no compulsion in religion*

<sup>32</sup> There has been, and continues to be, a tradition within Christianity that has argued the moral rightness of using force in certain carefully defined circumstances, most notably through the application of the “just war” criteria formulated by St Augustine of Hippo and developed by St Thomas Aquinas.

<sup>33</sup> And here we must recognise, in the words of the initial reflections on *A Common Word* offered by Daniel Madigan SJ “... an honest examination of conscience will not permit us to forget that our future is not threatened only by conflict between us. Over the centuries of undeniable conflict and contestation between members of our two traditions, each group has had its own internal conflicts that have claimed and continue to claim many more lives than interconfessional strife. More Muslims are killed daily by other Muslims than by Christians or anyone else. The huge numbers who went to their deaths in the Iran-Iraq war of the 1980’s were virtually all Muslims. Scarcely any of the tens of millions of Christians who have died in European wars over the centuries were killed by Muslims. The greatest shame of the last century was the killing of millions of Jews by Christians conditioned by their own long tradition of anti-Semitism and seduced by a virulently nationalist and racist new ideology. The last 15 years in Africa have seen millions of Christians slaughtered in horrendous civil wars by their fellow believers... So let us not be misled into thinking either that Muslim-Christian conflict is the world’s greatest conflict, or even that war is the most serious threat to the human future.”

Such an approach can take us beyond a bland affirmation that we are at peace with those who are at peace with us to a place where our religious convictions can be a vehicle for creating peace where it is absent.

Such a commitment to seek together the common good can, we are convinced, sit alongside a fundamental recognition that, even with our commitments to love God and neighbour, we cannot expect to find some ‘neutral’ positions beyond the traditions of our faith that would allow us to broker some sort of union between our diverse convictions. Far from being a cause for concern, holding fast to our truth claims whilst rejecting violence does two very positive things at once. First it affirms the transcendent source of faith: it says that our views are not just human constructions which we can abandon when they are inconvenient. Second, by insisting that no other values, no secular values, are absolute, it denies to all other systems of values any justification for uncontrolled violence. Transcendent values can be defended through violence only by those who do not fully understand their transcendent character; and if no other value is absolute, no other value can claim the right to unconditional defence by any means and at all costs.

So, even if we accept that our systems of religious belief cannot be reconciled by ‘rational’ argument because they depend on the gift of revelation, we rule out, by that very notion, any assumption that coercive human power is the ultimate authority and arbiter in our world. Given, as we have acknowledged, that Christian history contains too many examples of Christians betraying that initial turning away from the cycle of retaliation, we can only put forward such a vision in the form of a challenge to Christians as much as Muslims: how did we ever come to think that the truly transcendent can ever be imagined or proclaimed in a pattern of endless and sterile repetition of force?

And here we can together suggest a way in which religious plurality can be seen as serving the cause of social unity and acting as a force for the common good. As people of faith, we can never claim that social harmony can be established by uncontrolled coercive power. This means that we are not obliged to defend and argue for the legitimacy and righteousness of any social order. As the world now is, diverse religious traditions very frequently inhabit one territory, one nation, one social unit (and that may be a relatively small unit like a school, or a housing co-operative or even a business). In such a setting, we cannot avoid the pragmatic and secular question of ‘common security’: what is needed for our convictions to flourish is bound up with what is needed for the convictions of other groups to flourish. We learn that we can best defend ourselves by defending others. In a plural society, Christians secure their religious liberty by advocacy for the liberty of people of other faiths to have the same right to be heard in the continuing conversation about the direction and ethos of society.

And we can extend this still further. If we are in the habit of defending each other, we ought to be able to learn to defend other groups and communities as well. We can together speak for those who have no voice or leverage in society – for the poorest, the most despised, the least powerful, for women and children, for migrants and minorities; and even to speak together for that great encompassing reality which has no ‘voice’ or power of its own – our injured and abused material environment, which both our traditions of faith tell us we should honour and care for.

Our voice in the conversation of society will be the stronger for being a joint one. If we are to be true to the dual commandment of love, we need to find ways of being far more effective in influencing our societies to follow the way of God in promoting that which leads to human flourishing – honesty and faithfulness in public and private relationships, in business as in marriage and family life; the recognition that a person’s value is not an economic matter; the clear recognition that neither material wealth nor entertainment can secure a true and deep-rooted human fulfilment.

## *Seeking together in the way of God*

*A Common Word Between Us and You* issues a powerful call to dialogue and collaboration between Christians and Muslims. A great deal is already happening in this sphere on many levels, but the very wide geographical (43 countries) and theological diversity represented among the signatories of your letter provides a unique impetus to deepen and extend the encounters. As part of the common shape and structure of our language about God we can acknowledge a shared commitment to truth and a desire to discern how our lives may come to be lived in accordance with eternal truth. As we have noted above, the Christian understanding of love, coupled with our common acknowledgement of the absolute transcendence of the divine, encourages us towards a vision of radical and transformative non-violence. We are committed to reflecting and working together, with you and all our human neighbours, with a view both to practical action and service and to a long term dedication to all that will lead to a true common good for human beings before God.

This is a good moment to attempt to coordinate a way forward for our dialogue. We suggest an approach drawing on *Dialogue and Proclamation*, a 1991 Vatican document whose four categories of inter-religious dialogue have been found widely helpful. They are:

- a) *the dialogue of life*, “where people strive to live in an open and neighbourly spirit”;
- b) *the dialogue of action*, “in which Christians and others collaborate for the integral development and liberation of people”;
- c) *the dialogue of theological exchange*, “where specialists seek to deepen their understanding of their respective religious heritages”; and
- d) *the dialogue of religious experience*, “where persons rooted in their own religious traditions share their spiritual riches”.

This typology can be applied more generally to the whole pattern of encounter between Christians and Muslims, even where this is not directly described as ‘dialogue’.

Three imperatives are suggested by this:

- a) to strengthen grass-roots partnerships and programmes between our communities that will work for justice, peace and the common good of human society the world over;
- b) to intensify the shared theological discussions and researches of religious leaders and scholars who are seeking clearer insight into divine truth, and to realise this through building and sustaining of groups marked by a sense of collegiality, mutual esteem, and trust;<sup>34</sup>
- c) to deepen the appreciation of Christian and Muslim believers for each other’s religious practice and experience, as they come to recognise one another as people whose lives are oriented towards God in love.<sup>35</sup>

These different kinds of encounter need to be held together to ensure a balanced and effective pattern of encounter. The approach of your letter shows the importance of shared and attentive study of Biblical and Qur’anic texts as a way of ensuring both that all dimensions of encounter are present and

<sup>34</sup> While such colloquia should be characterised by a high degree of academic rigour, they should also draw on and express the personal commitment of religious leaders and scholars to their respective faiths.

<sup>35</sup> This will require spending time in each other’s presence, exploring the depth of each other’s spirituality, and acknowledging both the variety and the depth of prayer, remembrance and celebration in both faiths.

also that Christians and Muslims are held accountable to, and draw on the riches of, their respective traditions of faith whilst recognising the limitations – at least initially - in our ability to comment authoritatively on the others' scriptures.<sup>36</sup>

As we noted earlier, the role of the Qu'ran in Islam is not really parallel to the role of the Bible in Christianity. For Christians, God's Word was made flesh in Jesus Christ. Our understanding of the Scriptures is that they witness to and draw their authority from Christ, describing the witness of prophets and apostles to his saving work. They are the voice of his living Spirit who, Christians believe, dwells among us and within us. Nevertheless, for us as for you, reading the Scriptures is a constant source of inspiration, nurture and correction, and this makes it very appropriate for Christians and Muslims to listen to one another, and question one another, in the course of reading and interpreting the texts from which we have learned of God's will and purposes. And for Christians and Muslims together addressing our scriptures in this way, it is essential also to take account of the place of the Jewish people and of the Hebrew scriptures in our encounter, since we both look to our origins in that history of divine revelation and action.

The use of scriptures in inter-religious dialogue has considerable potential, but there are also risks in this approach when we think we know or understand another's sacred texts but in fact are reading them exclusively through our own spectacles. We hope that one early outcome of studying and discussing together will be to work out wise guidelines, practices and educational resources for this element of our engagement.

Given the variety of forms of encounter which are to be held together as we deepen our engagement with each other, we can identify three main outcomes which we might seek together. They will depend on the establishment and maintenance of credible and durable structures of collegiality, trust and respect between key individuals and communities in our two faiths. The three outcomes are:

- a) Maintaining and strengthening the momentum of what is already happening in Christian-Muslim encounter. An important stream flowing into this will be the continuing conversations around your letter and the Christian responses to it. Reaching back before that also, there has been a growing corpus of action and reflection in this area at least from *Nostra Aetate* (1965) onwards. The recent gathering of Muslim religious leaders and scholars in Mecca and the subsequent convening of a conference in Madrid, for example, is another promising development. It is important that any new initiatives acknowledge this wider picture of Christian-Muslim encounter, and position themselves in relation to it, learning from both its achievements and set-backs.
- b) Finding safe spaces within which the differences – as well as the convergences - between Christians and Muslims can be honestly and creatively articulated and explored. Our two faiths have differed deeply on points of central importance to both of us, points of belief as well as points of practice. It is essential for the health of our encounter that we should find

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<sup>36</sup> The Christian Bible, Old and New Testaments together, forms a large narrative (with, admittedly, many subordinate parts some of which do not well fit the 'narrative' model) from creation to new creation, from the Garden of Eden to the New Jerusalem which comes down from heaven to earth. Within this narrative, Jesus Christ is presented as the climax of the story of the world's creation on the one hand and of the call of Abraham on the other: the stories of Jesus are not just 'stories of Jesus' but 'stories of Jesus seen as the fulfilment of covenant and creation'. The multiple teachings which are found variously throughout the Bible – doctrine about God, rules for behaviour, religious practices etc. – are set, and best understood, within that overall story. It would be worth exploring in some detail how Muslims see these aspects of Christian scripture and whether there are ways in which such a perception would create new kinds of possibilities for dialogue.

ways of talking freely yet courteously about those differences; indeed, honesty of this kind has been described as the most certain sign of maturity in dialogue.

- c) Ensuring that our encounters are not for the sake of participants alone, but are capable of having an influence which affects people more widely – Christians and Muslims at the level of all our local communities, and also those engaged in the wider realities of our societies and our world. Seeking the common good is a purpose around which Christians and Muslims can unite, and it leads us into all kinds of complex territory as we seek to find ways of acting effectively in the world of modern global and democratic politics.

Within the wide diversity of patterns of encounter and participation, it will be desirable to establish some broad priorities in order to keep Christian-Muslim relations focused and effective around a number of core themes. Again, three steps seem worth establishing here:

- a) First, there is an urgent need in both our traditions for education about one another. We are all influenced by prejudices and misunderstandings inherited from the past – and often renewed in the present through the power of media stereotyping. Teaching and learning about the reality and diversity of Islam as Muslims practise their faith should be a priority as important to Christians as understanding of actual Christianity should be to Muslims. In concrete terms, such educational programmes might be initially be focused on those preparing clergy and imams respectively for public inter-faith roles and on those providing religious education to young people.
- b) Second, opportunities for lived encounter with people of different faiths, both within and across national boundaries, need to be multiplied and developed in an atmosphere of trust and respect. These should take place on many different levels and in many different settings. Such opportunities might usefully be focused on educational projects, efforts towards the attainment of the Millennium Development Goals and shared work for reconciliation in situations of conflict and historic enmities.
- c) Finally, for encounters to be sustainable over a long period of time, there needs to be commitment to the process and to one another on the part of all participants. Such a commitment, growing into affection, respect, collegiality and friendship, will be an expression of love of neighbour; it will also be done in love for God and in response to God's will.

We believe that *A Common Word Between Us and You* opens the way for these steps to be approached in a new spirit. The limitations of making further statements or sending further letters in advance of meeting together are obvious, however good and friendly the intentions. We greatly look forward therefore to discussing face to face some of the questions arising from these exchanges of letters, exploring – as was said earlier – both the concepts that have been sketched and the new possibilities for creative work together for the good of our world.

So to your invitation to enter more deeply into dialogue and collaboration as a part of our faithful response to the revelation of God's purpose for humankind, we say: Yes! Amen.

In the love of God,

+ Rowan Williams

14 July 2008

## **ALTERNATIVE COLLECTS FOR YEARS A, B & C AND SEASONAL PRAYERS OVER THE GIFTS AND AFTER COMMUNION**

**Prepared by the Propers Working Group  
of the Liturgy Task Force  
Faith, Worship, and Ministry Committee  
March 2019**

### **INTRODUCTION**

#### *The Task*

In 1983 the Doctrine and Worship Committee presented the General Synod with a draft *Book of Alternative Services* which required further editing and revision. General Synod authorized the Doctrine and Worship Committee to complete its work and to permit the National Executive Council to publish the work upon its completion. When *The Book of Alternative Services* was published in 1985, it followed the pattern of *The Book of Common Prayer* (TEC 1979) by providing one collect for each occasion in the lectionary. In addition to the collect, *The Book of Alternative Services* included a prayer over the gifts and a prayer after communion.

It became quickly apparent that having only one collect was unsatisfactory. If, as the introduction to the Holy Eucharist in *The Book of Alternative Services* states, the collect of the day ‘provides the transition to the readings for the day’ (p. 174), then what is the community to make of a collect that has no connection at all to what is to be read? For this reason, General Synod 2010 authorized Faith, Worship and Ministry to establish a Task Force, one of whose tasks was the preparation of a three-year cycle of collects that provide a genuine transition to the readings for the day.

#### *The Lectionary*

The General Synod of 1998 authorized replacing the Common Lectionary (1983) with the Revised Common Lectionary (1992) with some revisions to accommodate the liturgical rites of *The Book of Alternative Services*. The General Synod also stipulated that the semi-continuous readings from the Hebrew Scriptures would be used on the Sundays following Trinity rather than the alternative complementary readings.

With the adoption of the Revised Common Lectionary the observance of the Second Sunday in Lent as a precursor of the Transfiguration was transferred to the Last Sunday after Epiphany. The Working Group followed this practice and makes no provision for the alternative Transfiguration gospel reading on the Second Sunday in Lent. Congregations are free to choose to use the Transfiguration gospel on the Second Sunday in Lent. If a congregation chooses to do this, then they should not use the trial use collects and readings for the Last Sunday after Epiphany.

### *The Collects*

The Propers Working Group has used three approaches to our work: (i) we have created collects; (ii) we have adopted collects from other sources; and (iii) we have adapted collects from other sources. We have chosen language that we believe to be faithful to the Scriptures and food for the theological and spiritual imagination of the gathered community. Some of the collects follow a structure familiar to Anglicans, while others do not. All, however, are expressions of the Christian faith rooted in the Scriptures and the ecumenical creeds.

The traditional shape of a collect is (i) an opening address to God, (ii) a description of God's saving activity, (iii) a petition that this activity continue in the present and (iv) a trinitarian conclusion. In recent years evocative collects have been composed that follow this pattern with the exception of a traditional conclusion. Many of the collects that follow reflect this contemporary usage. In them our faith in God who reveals the divine self in three persons is expressed even if a traditional formula is not used. (See '*An Excursus on Concluding Doxologies*' at the end of this document.)

With these trial use texts the worshipping communities of the Anglican Church of Canada will have a choice of four collects: (i) the collect from *The Book of Alternative Services*, (ii) the collect from *Evangelical Lutheran Worship* (where permitted by the Ordinary) and (iii) two trial use collects. Communities will have a similar choice regarding the prayer over the gifts and the prayer after communion: (i) the prayers from *The Book of Alternative Services* and (ii) the seasonal prayers from *Evangelical Lutheran Worship*. These choices will permit liturgical planners to choose prayers which serve the context of their community and to explore new language for the mystery of creation, redemption and sanctification made known to us by God through Jesus Christ and in the power of the Holy Spirit.

### *The Seasonal Prayers over the Gifts and after Communion*

The Prayer over the Gifts focuses not only on the gifts of bread and wine, but on the whole work of the people of God (BAS 1985, 177). In a similar vein the Prayer after Communion asks God to grant the effect of the eucharist to the people, so that we become in action what we have received in sacrament (BAS 1985, 181). Therefore, instead of preparing a prayer over the gifts and a prayer after communion for each occasion, we have recommended the use of the seasonal prayers from *Evangelical Lutheran Worship*.

In reference to the Prayers over the Gifts and after Communion we have chosen to use the term 'Ordinary Time' to designate those Sundays from the Second Sunday after Epiphany to the Last Sunday after Epiphany and from the Second Sunday after Pentecost to the Reign of Christ.

### *The Members of the Working Group*

The Working Group has been convened by the Rev'd Dr Richard Geoffrey Leggett (New Westminster) and included the Rev'd James Brown (*Evangelical Lutheran Church in Canada*), Dr Kenneth Hull (*Huron*), the Rev'd Dr Boyd Morgan (*Eastern Newfoundland and Labrador*), the Rt Rev'd David Torraville (*Central Newfoundland*) and the Very Rev'd Peter Wall (*Niagara*).

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## TRIAL USE COLLECTS FOR YEAR A

### First Sunday of Advent

*Isaiah 2.1-5; Psalm 122; Romans 13.11-14; Matthew 24.36-44*

I

God of peace,  
give us grace to cast away the works of darkness  
and put on the armour of light;  
so that on the last day,  
when your Son Jesus shall come again  
to judge the living and the dead,  
we may rise to eternal life;  
through him who lives and reigns with you  
and the Holy Spirit, one God, now and for ever. **Amen.**

*FWM Proposed Collects (2004)*

II

Almighty God,  
as your kingdom dawns,  
turn us from the darkness of sin  
to the light of holiness,  
so that we may be ready to meet you  
in our Lord and Saviour, Jesus Christ. **Amen.**

*Common Worship: Additional Collects (2004) alt.*

### Second Sunday of Advent

*Isaiah 11.1-10; Psalm 72.1-7, 18-19; Romans 15.4-13; Matthew 3.1-12*

I

God of justice,  
clear our lives of hatred and despair  
and sow in us seeds of joy and peace;  
so that shoots of hope may spring forth in us  
as we await the coming of the Christ,  
who with you and the Holy Spirit,  
lives and reigns, one God,  
now and for ever. **Amen.**

*FWM Proposed Collects (2004) alt.*

**II**

Almighty God,  
purify our hearts and minds,  
so that when your Son Jesus Christ  
comes again as judge and saviour,  
we may be ready to receive him,  
who is our Lord and our God. **Amen.**  
*Common Worship: Additional Collects (2004) alt.*

### **Third Sunday of Advent**

*Isaiah 35.1-10; Psalm 146.4-9 or Canticle 18 (Luke 1.47-55); James 5.7-10; Matthew 11.2-11*

**I**

God for whom we watch and wait,  
you sent John the Baptist  
to prepare the way of your Son:  
give us courage to speak the truth,  
to hunger for justice,  
and to suffer for the cause of right,  
with Jesus Christ our Lord. **Amen.**  
*Common Worship: Additional Collects (2004) alt.*

**II**

God of glory and compassion,  
at your touch the wilderness blossoms.  
Grant perseverance and patience  
to all who long for your Son's return,  
so that we may announce in word and deed  
the good news of the kingdom.  
We ask this through Christ whose day draws near. **Amen.**  
*Opening Prayers (1997) alt.*

## **Fourth Sunday of Advent**

*Isaiah 7.10-16; Psalm 80.1-7, 16-18; Romans 1.1-7; Matthew 1.18-25*

**I**

God of all hope and joy,  
open our hearts in welcome,  
so that your Son Jesus Christ at his coming  
may find in us a dwelling prepared for him;  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever. **Amen.**

*A New Zealand Prayer Book (1989)*

**II**

God of grace,  
give us the faith of Joseph  
to see the Spirit's work  
where the world sees only shame;  
to listen to the promise  
and to awaken to the cry of life renewed and love reborn;  
through Jesus Christ, the one who is to come. **Amen.**

*Prayers for an Inclusive Church (2009) alt.*

**III**

Shepherd of Israel,  
who by a dream guided your servant Joseph  
to embrace your promise of salvation:  
lead us in the way of grace and peace,  
so that we may bear your promise into the world;  
through Jesus Christ our Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever. Amen.

*FWM Proposed Prayers (2004)*

### **Christmas --- at Midnight ABC**

*Isaiah 9.2-7; Psalm 96; Titus 2.11-14; Luke 2.1-14, (15-20)*

I

Eternal God  
who made this most holy night  
to shine with the brightness of your one true light:  
bring us, who known the revelation of that light on earth,  
to see the radiance of your heavenly glory;  
through Jesus Christ your Son our Lord,  
who is alive and reigns with you,  
in the unity of the Holy Spirit,  
one God, now and for ever. **Amen.**

*Common Worship* (2000)

II

Almighty God,  
as we prepare with joy  
to celebrate the gift of the Christ-child,  
embrace the earth with your glory  
and be for us a living hope  
in Jesus Christ our Lord. **Amen.**

*Common Worship: Additional Collects* (2004)

### **Christmas --- in the Early Morning ABC**

*Isaiah 62.6-12; Psalm 97; Titus 3.4-7; Luke 2.(1-7), 8-20*

I

God of promise,  
from ancient times you have sustained your people.  
With Mary and Joseph,  
teach us to treasure in our hearts the birth of Jesus,  
and with shepherds and angels,  
lead us to praise the holy Child of Bethlehem  
in whose name we pray. **Amen.**

*Revised Common Lectionary Prayers* (2002) alt.

**II**

Lord Jesus Christ,  
your birth at Bethlehem  
draws us to kneel in wonder at heaven touching earth:  
accept our heartfelt praise  
as we worship you,  
our Saviour and our eternal God. **Amen.**

*Common Worship: Additional Collects (2004)*

**Christmas --- during the Day ABC**

*Isaiah 52.7-10; Psalm 98; Hebrews 1.1-4, (5-12); John 1.1-4*

**I**

Almighty God,  
you wonderfully created  
and yet more wonderfully restored our human nature.  
May we share the divine life of your Son Jesus Christ,  
who humbled himself to share our humanity,  
and now lives and reigns with you and the Holy Spirit,  
one God, now and for ever. **Amen.**

*The Book of Alternative Services (1985)*

**II**

God whose Word became flesh,  
breathe a new song of joy and praise into the world,  
so that we may bear the good news of your salvation  
and proclaim your promise of peace to the ends of the earth;  
through Christ the Word. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

**First Sunday after Christmas**

*Isaiah 63.7-9; Psalm 148; Hebrews 2.10-18; Matthew 2.13-23*

**I**

Almighty God,  
you have shone upon us  
the new light of your incarnate Word.

May this light, enkindled in our hearts,  
shine forth in our lives;  
through Jesus Christ our Lord,  
who lives and reigns with you,  
in the unity of the Holy Spirit, one God,  
now and for ever. **Amen.**

*The Book of Alternative Services (1985)*

**II**

O Lord God,  
you know that we cannot place our trust  
in our own powers.  
As you protected the infant Jesus,  
so defend us and all in need  
from harm and adversity;  
through Jesus Christ, our Saviour and Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever. **Amen.**

*Evangelical Lutheran Worship (2006) alt.*

**The Naming of Jesus (1 January) ABC**

*Numbers 6.22-27; Psalm 8; Galatians 4.4-7 or Philippians 2.5-11; Luke 2.15-21*

**I**

Eternal One,  
you gave your incarnate Son  
the holy name of Jesus to be a sign of salvation.  
Plant in every heart  
the love of the Saviour of the world,  
Jesus Christ our Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever. **Amen.**

*Evangelical Lutheran Worship (2006) alt.*

**II**

O God of ancient blessing,  
your servant Mary pondered in her heart  
the treasured words spoken about her Son,  
our Saviour Jesus Christ.

Prepare our hearts to receive his Spirit,  
so that our tongues may confess him Lord,  
who with you and the Spirit lives and reigns,  
now and for ever. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

### **Second Sunday of Christmas ABC**

*Jeremiah 31.7-14 or Sirach 24.1-12; Psalm 147.13-21 or Canticle 11 (Wisdom of Solomon 10.15-21); Ephesians 1.3-14; John 1.(1-9), 10-18*

I

Almighty God,  
you have filled all the earth  
with the light of your incarnate Word.  
By your grace empower us  
to reflect your image in all that we do,  
through Jesus Christ, our Saviour and Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever. **Amen.**

*Evangelical Lutheran Worship (2006) alt.*

II

Gracious God,  
you have redeemed us through Jesus Christ,  
the first-born of all creation,  
whose birth we celebrate in the child of Bethlehem.  
Grant us every spiritual blessing,  
so that we may live as your adopted children  
and witness to your glory with praise and thanksgiving,  
now and for ever. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

## **The Epiphany (6 January) ABC**

*Isaiah 60.1-6; Psalm 72.1-7, 10-14; Ephesians 3.1-12; Matthew 2.1-12*

I

Almighty and everliving God,  
you revealed the incarnation of your Son  
by the brilliant shining of a star.  
Shine the light of your justice  
in our hearts and over all lands,  
and accept our lives as the treasure we offer  
in your praise and for your service;  
through Jesus Christ, our Saviour and Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, now and forever. **Amen.**

*Evangelical Lutheran Worship (2006) alt.*

II

Creator of the heavens,  
who led the Magi by a star  
to worship the Christ-child:  
guide and sustain us,  
so that we may find our journey's end  
in Jesus Christ our Lord. **Amen.**

*Common Worship: Additional Collects (2004) alt.*

## **Ash Wednesday ABC**

*Joel 2.1-2, 12-17 or Isaiah 58.1-12; Psalm 103.8-18; 2 Corinthians 5.20b-6.10; Matthew 6.1-6, 16-21*

I

Almighty and holy God,  
your Son, in obedience to the Spirit,  
fasted forty days in the desert:  
give us grace to discipline ourselves,  
so that we may press on towards Easter  
with eager faith and love;  
through Jesus Christ our Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever. **Amen.**

*Propers Working Group (2016)*

**II**

O God,  
you delight not in pomp and show,  
but in a humble and contrite heart.  
Overturn our love of worldly possessions  
and fix our hearts more firmly on you,  
so that, having nothing,  
we may yet possess everything,  
a treasure stored up for us in heaven. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

### **First Sunday in Lent**

*Genesis 2.15-17; 3.1-7; Psalm 32; Romans 5.12-19; Matthew 4.1-11*

**I**

Spirit of the desert,  
you drove Jesus to the edge of the world  
to seek your truth and find his calling:  
scour our hearts and awaken our hunger,  
so that freed from empty clinging  
we may serve only you and the Creator;  
through Jesus Christ, the Lord of the wilds. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

**II**

Heavenly Father,  
your Son battled with the powers of darkness  
and grew closer to you in the desert:  
help us to use these days to grow in wisdom and prayer,  
so that we may witness to your saving love  
in Jesus Christ our Lord. **Amen.**  
*Common Worship: Additional Collects (2004) alt.*

## **Second Sunday of Lent**

*Genesis 12.1-4a; Psalm 121; Romans 4.1-5, 13-17; John 3.1-17*

**I**

Holy God,  
whose Spirit's breath prompts our seeking:  
transform the night-time of our fear  
into a welcoming womb for us and all the world;  
through Jesus Christ, in whom we are born anew. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

**II**

God of mercy,  
you are full of tenderness and compassion,  
slow to anger, rich in mercy, and always ready to forgive:  
grant us grace to renounce all evil and to cling to Christ,  
so that in every way we may prove to be your loving children;  
through Jesus Christ our Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, for ever and ever. **Amen.**  
*A Prayer Book for Australia (1995) alt.*

## **Third Sunday in Lent**

*Exodus 17.1-7; Psalm 95; Romans 5.1-11; John 4.5-42*

**I**

Lord of the wellspring,  
source of life and truth:  
give us the courage of the Samaritan woman,  
so that we may receive living water,  
and worship you in spirit and in truth;  
through Jesus Christ who quenches our thirst with eternal life. **Amen.**  
*Propers Working Group (2016)*

**II**

Gracious God,  
you provide us with living water in abundance for all to share.  
Nourish us with this abundance,  
so that we may be streams of living water to those who thirst for you;

through Jesus Christ, the rock of our salvation. **Amen.**  
*Propers Working Group (2016)*

#### **Fourth Sunday in Lent**

*1 Samuel 16.1-13; Psalm 23; Ephesians 5.8-14; John 9.1-41*

**I**

Creator and Healer,  
you work your Sabbath will  
in the chaos of our life:  
teach us the insight that gives true judgement  
and praises you wherever you are found,  
making miracles from spit and mud;  
through Jesus Christ, the Son of earth. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

**II**

Holy God,  
in Jesus Christ you reveal yourself to the world,  
even when we are blind to your grace.  
Open our eyes to see your transforming love in our midst,  
so that we may see your world anew;  
through Jesus Christ, the saviour who shows compassion. **Amen.**  
*Propers Working Group (2016)*

#### **Fifth Sunday in Lent**

*Ezekiel 37.1-14; Psalm 130; Romans 8.6-11; John 11.1-45*

**I**

God of compassion,  
you call us out of the bindings of death  
on this, our resurrection day:  
make us ready to surrender the fear in which we hide  
to step into your future alive and unashamed;  
through Jesus Christ, the life of the world. **Amen.**  
*Prayers for an Inclusive Church (2009)*

## II

God of all consolation,  
your Son comforted the grieving sisters, Martha and Mary,  
for your breath alone brings life to dry bones and weary souls.  
Pour out your Spirit upon us,  
so that we may face despair and death  
with the hope of the resurrection and faith in the One  
who called Lazarus forth from the grave. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

## The Sunday of the Passion

*At the Palm Procession: Matthew 21.1-11*

### I ABC

Holy and immortal God,  
as we enter into this holy week  
turn our hearts to Jerusalem,  
so that, united with Christ and all the faithful,  
we may enter the city not made with hands,  
your promised realm of justice and peace,  
eternal from age to age. **Amen.**

*A Prayer Book for Australia (1995) alt.*

### II ABC

O God of eternal glory,  
whose servant, Jesus Christ, bore our sins,  
encouraged the weary, and raised up the fallen:  
keep before our eyes his passion and resurrection,  
so that our lives may be signs of his obedience and victory.  
We ask this in the name of Christ, our liberator. **Amen.**

*Opening Prayers (1997) alt.*

*At the Eucharist: Isaiah 50.4-9a; Psalm 31.9-16; Philippians 2.5-11; Matthew 26.14-27.66 or Matthew 27.11-54*

### I ABC

Compassionate God,  
your love finds full expression  
in the gift of Jesus Christ your Son,  
who willingly met betrayal and death  
to set us free from sin.  
Give us courage to live obediently in these days  
until we greet the glory of our risen Saviour. **Amen.**  
*Revised Common Lectionary Prayers 2002 alt.*

### II ABC

Holy and immortal God,  
open our hearts to the Blessed One,  
so that we may enter the gates of your justice,  
confessing in our words and in our deeds  
that Jesus is Lord, now and for ever. **Amen.**  
*Revised Common Lectionary Prayers 2002 alt.*

### Monday in Holy Week ABC

*Isaiah 42.1-9; Psalm 36.5-11; Hebrews 9.11-15; John 12.1-11*

#### I

Holy and immortal God,  
you bring us into being  
and hold our lives in your heart.  
May the fragrance of your love,  
made known to us in Christ,  
draw us closer to you  
and unite us with Christ. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

**II**

God of steadfast love,  
in the tenderness of Mary  
we behold your compassion for us  
and for all you have made.  
May we who stumble in selfishness  
learn from her example,  
bring light to those in darkness  
and freedom to those who are oppressed;  
through Jesus Christ, the anointed One. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

### **Tuesday in Holy Week ABC**

*Isaiah 49.1-7; Psalm 71.1-14; I Corinthians 1.18-31; John 12.20-36*

**I**

Holy and immortal God,  
who gives life to the seed:  
grant that we who follow the way of Christ  
may die to all that separates us from you,  
so that we may bear fruit for eternal life  
and dwell with Christ in his glory. **Amen.**  
*Propers Working Group (2016)*

**II**

Holy and immortal God,  
in Christ you have named us friends  
and called us to follow him as disciples:  
may we be faithful in our calling,  
so that, by walking in your light,  
we may scatter the darkness of the world;  
through Christ, our light and our salvation. **Amen.**  
*Propers Working Group (2016)*

## **Wednesday in Holy Week ABC**

*Isaiah 50.4-9a; Psalm 70; Hebrews 12.1-3; John 13.21-32*

I

Holy and immortal God,  
banish from our hearts those fears and desires  
which lead us to betray you in our lives,  
and so fill us with the faithfulness of Jesus  
that the world may know  
your wisdom, love and power. **Amen.**

*Propers Working Group (2016)*

II

Holy and immortal God,  
in every generation you call us  
to contend against brutality and betrayal.  
Even through fear and uncertainty  
keep us steadfast in the way of Jesus Christ,  
who leads us. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

## **Maundy Thursday ABC**

*Exodus 12.1-4, (5-10), 11-14; Psalm 116.1, 10-17; 1 Corinthians 11.23-26; John 13.1-17, 31b-35*

I

God our Father,  
your Son Jesus Christ was obedient to the end  
and drank the cup prepared for him:  
May we who share his table  
watch with him through the night of suffering  
and be faithful. **Amen.**

*Common Worship (2000) alt.*

II

O God,  
on the night he was betrayed  
Jesus washed the feet of his disciples  
and gave himself in a meal of bread and wine.  
May we who celebrate these signs of his love,

serve and give ourselves to others  
in his name and to your glory;  
through the same Jesus Christ our Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever. **Amen.**  
*FWM Proposed Prayers alt.*

### **Good Friday ABC**

*Isaiah 52.13-53.12; Psalm 22; Hebrews 10.16-25 or Hebrews 4.14-16; 5.7-9; John 18.1-19.42*

#### **I**

O Holy and Immortal One,  
we veil our faces before your glory,  
and bow before the cross of your wounded Christ.  
With angels and archangels  
we praise you, our Mercy,  
and we bless you, our Compassion,  
for in our brokenness  
you have not abandoned us. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

#### **II**

O Holy and Immortal One,  
hear us as we pray through Jesus, our high priest:  
heal all our divisions,  
reconcile all who are estranged,  
console all who suffer,  
and finally raise up to new life  
all that is bound by death. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

## **Holy Saturday ABC**

*Job 14.1-14 or Lamentations 3.1-9, 19-24; Psalm 31.1-4, 15-16; 1 Peter 4.1-8; Matthew 27.57-66 or John 19.38-42*

**I**

God of sabbath rest,  
out of the depths we cry to you.  
Give light in our darkness  
and hope in the prison of our despair;  
through your Beloved who rests this day,  
obedient to your will. **Amen.**

*Common Worship: Additional Collects (2004) alt.*

**II**

God of all consolation,  
in your unending love and mercy  
you turn the darkness of death  
into the dawn of new life.  
May we who wait at Christ's tomb  
trust in your power to restore all things  
through your Holy Spirit,  
who gives life to all creation. **Amen.**

*The Book of Alternative Services (1985) alt.*

## **The Great Vigil of Easter**

*At the Eucharist: Romans 6.3-11; Psalm 114; Matthew 28.1-10*

**I**

God of new creation,  
from the womb of earth  
you raised the Lord of life:  
may we receive the word of women  
who braved the soldier's spears  
and met him in the dawning light;  
may we live with morning joy  
so that love may never die;  
though Jesus Christ, the resurrection and the life. **Amen.**

*Prayers for an Inclusive Church (2009) alt.*

**II**

O God of glory,  
in the Easter dawn  
you raised Jesus from death to life.  
As we are united with him in death,  
unite us with him in resurrection,  
so that we might walk in newness of life. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

**Easter --- during the Day**

*Acts 10.34-43 or Jeremiah 31.1-6; Psalm 118.1-2, 14-24; Colossians 3.1-4 or Acts 10.34-43; John 20.1-18 or Matthew 28.1-10*

**I**

God unlimited by mortal fear  
or the tomb's cold grip:  
in the lingering dark  
give us grace to know your life triumphant,  
your love undimmed, and your grace affirmed  
in the face of Jesus Christ, the firstborn from the dead. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

**II**

God of glory,  
by the raising of your Son  
you have broken the chains of death:  
fill your church with faith and hope,  
for a new day has dawned  
and the way of life stands before us;  
through Jesus Christ, our risen Saviour. **Amen.**  
*Common Worship: Additional Collects (2004) alt.*

## **Second Sunday of Easter**

*Acts 2.14a, 22-32; Psalm 16; 1 Peter 1.3-9; John 20.19-31*

**I**

Risen Christ,  
for whom no door is locked,  
no entrance barred:  
open the doors of our hearts,  
so that we may seek the good of others  
and walk the joyful road of sacrifice and peace,  
to the praise of God, the Source of all life. **Amen.**  
*Common Worship: Additional Collects (2004) alt.*

**II**

O God,  
our beginning and our end:  
accept our doubts,  
heal our desire for certainty  
and, by your Spirit's gentle touch,  
make us a people forgiven and forgiving;  
through Jesus Christ, the Giver of Peace. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

## **Third Sunday of Easter**

*Acts 2.14a, 36-41; Psalm 116.1-3, 10-17; 1 Peter 1.17-23; Luke 24.13-35*

**I**

Risen Christ,  
companion on the way:  
break through the disillusionment and despair  
which cloud our vision,  
so that we may find our way and journey on  
as messengers of your good news. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

**II**

Lord of the gathering feast,  
you walk with us on the shadowed road:  
burn our hearts with Scripture's open flame;

unveil our darkened eyes as bread is torn and shared,  
and from the broken fragments bless a people for yourself;  
through Jesus Christ, the host of the world. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

#### **Fourth Sunday of Easter**

*Acts 2.42-47; Psalm 23; 1 Peter 2.19-25; John 10.1-10*

I

Risen Christ,  
faithful shepherd of the Father's sheep:  
teach us to hear your command,  
so that all people may be gathered into one flock,  
to the glory of God the Shepherd of Israel. **Amen.**  
*Common Worship: Additional Collects (2004) alt.*

II

O God,  
whose Son is the good shepherd,  
send us out as shepherds to seek the lost,  
to heal the injured and to nurture all with grace and compassion;  
through Jesus, who calls each by name. **Amen.**  
*A Prayer Book for Australia (1995) alt.*

#### **Fifth Sunday of Easter**

*Acts 7.55-60; Psalm 31.1-5, 15-16; 1 Peter 2.2-10; John 14.1-14*

I

Generous God,  
whose life is freely given  
in Jesus Christ our Lord:  
as you have opened for us  
your house of many rooms,  
so may we make a place  
for the rejected and unloved,  
and share in the work of peace;  
through Jesus Christ the cornerstone. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

**II**

Risen Christ,  
give us grace to love one another,  
to search for truth  
and to walk in the ways of justice and peace,  
so that we may abide in the Father's love always. **Amen.**  
*Propers Working Group (2016)*

### **Sixth Sunday of Easter**

*Acts 17.22-31; Psalm 66.7-18; 1 Peter 3.13-22; John 14.15-21*

**I**

Three-fold God of love,  
you invite us to abide in you.  
May we follow the Spirit of truth,  
so that through us your commanding love  
may speak to the heart of the world;  
through Jesus Christ our Lord. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

**II**

Risen Christ,  
whose gift to us is the Spirit of truth:  
come, make your home with us,  
so that, keeping your commandments,  
we may dwell with you and the Father. **Amen.**  
*Propers Working Group (2016)*

### **Ascension of the Lord ABC**

*Acts 1.1-11; Psalm 47 or Psalm 93; Ephesians 1.15-23; Luke 24.44-53*

**I**

Holy God,  
send your promised Spirit of revelation and wisdom,  
so that, in the blessed freedom of hope,  
we may witness to the grace of forgiveness

and sing with joy to the One who makes us one. **Amen.**  
Revised Common Lectionary Prayers (2002) alt.

II

God unheld by word or wall:  
lift us from dullness and cynical contempt;  
make us ready for your Spirit of transforming power;  
and turn our hearts to the mending of the world,  
through Jesus Christ, the name above all names. **Amen.**  
*Prayers for an Inclusive Church* (2009) alt.

### **Seventh Sunday of Easter**

*Acts 1.6-14; Psalm 68.1-10, 33-36; 1 Peter 4.12-14; 5.6-11; John 17.1-11*

I

Risen, ascended Christ,  
fill your church on earth with compassion,  
so that all may find forgiveness and know your peace,  
to the glory of God the Father. **Amen.**  
*Common Worship: Additional Collects* (2004) alt.

II

O God of glory,  
your Son Jesus Christ  
ascended to glory at your side.  
Bring us together in Christ,  
so that all may be drawn into your bountiful dwelling  
where with Christ and the Spirit,  
you live united in love and joy. **Amen.**  
*Revised Common Lectionary Prayers* (2002) alt.

### **The Day of Pentecost**

*Acts 2.1-21 or Numbers 11.24-30; Psalm 104.25-35, 37; 1 Corinthians 12.3b-13 or Acts 2.1-21; John 20.19-23 or John 7.37-39*

I

Holy God, pour out your Spirit to the ends of the earth,

so that your children may return from exile  
as citizens of your commonwealth  
and our divisions may be healed  
by your word of love and righteousness;  
for with the same Spirit and the Word incarnate  
you are one God, now and for ever. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

**II**

God of wind and flame,  
send your life-giving Spirit upon your people:  
give fire to our words,  
strength to our witness  
and boldness to our proclamation  
of your wondrous work in Christ;  
who, with you and the Spirit, lives and reigns  
now and for ever. **Amen.**  
*Opening Prayers (1997) alt.*

**Trinity Sunday**

*Genesis 1.1-2.4a; Psalm 8; 2 Corinthians 13.11-13; Matthew 28.16-20*

**I**

Holy One, whose fingers sculpted sun and moon;  
Holy Spirit, who brooded over the waters of creation;  
Holy Word, who lives in us;  
may we share in your grace, love and communion,  
so that we may live in your likeness;  
for you live in unity and diversity,  
one God, now and for ever. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

**II**

O God,  
your name is veiled in mystery,  
yet you have made us  
and call us by name;  
draw us more deeply into your divine life,  
so that we may show forth in our lives

your justice, kindness and humility;  
for you alone are holy, one God, now and for ever. **Amen.**  
*Opening Prayers (1997) alt.*

### **The Baptism of the Lord (Proper 1)**

*Isaiah 42.1-9; Psalm 29; Acts 10.34-43; Matthew 3.13-17*

#### **Year A**

O God the creator of all,  
at his baptism you proclaimed Jesus your beloved  
and anointed him with the Holy Spirit.  
Make us faithful to our calling to be your daughters and sons,  
and empower us with your Spirit,  
through Jesus Christ, our Saviour and Lord. **Amen.**  
*Evangelical Lutheran Worship (2006) alt.*

#### **Years ABC**

God of glory,  
immerse us in your grace,  
mark us with your image,  
and raise us to live our baptismal promises,  
so that, empowered by the Holy Spirit,  
we may follow the example of Christ your beloved  
in whose name we pray. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

### **Second Sunday after Epiphany (Proper 2)**

*Isaiah 49.1-7; Psalm 40.1-12; I Corinthians 1.1-9; John 1.29-42*

#### **I**

Steadfast God,  
you have enriched and enlightened us  
by the revelation of your eternal Christ.  
Strengthen us to walk the path of his teaching,  
so that by word and deed and in the power of the Spirit  
we may manifest the gracious news of your faithfulness and love. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

**II**

Redeemer of Israel,  
you called us from before our birth  
to follow in your ways:  
meet us in our searching  
and turn our eyes and hearts  
to the one who gives his life for the world;  
through Jesus Christ, the Lamb of God. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

### **Third Sunday after Epiphany (Proper 3)**

*Isaiah 9.1-4; Psalm 27.1, 5-13; I Corinthians 1.10-18; Matthew 4.12-23*

**I**

God of blazing light,  
through the power of the cross you shattered our darkness  
and set us free to live as your children.  
Give us courage and conviction,  
so that we may joyfully turn and follow you,  
led by the light that shines  
through Jesus Christ our Saviour. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

**II**

God of all people,  
you sent your Son into our shadowed world.  
May his dawning light  
give hope to the broken, the persecuted,  
the alien and the excluded,  
so that we might feel the kingdom drawing near  
and turn to follow him;  
through Jesus Christ, the morning star. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

### **Fourth Sunday after Epiphany (Proper 4)**

*Micah 6.1-8; Psalm 15; 1 Corinthians 1.18-31; Matthew 5.1-12*

I

God our deliverer,  
you call us to walk humbly with you.  
When we are foolish, be our wisdom;  
when we are weak, be our strength;  
so that, as we learn to do justice and to love mercy,  
your rule may come to us as a blessing. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

II

God of the prophets  
you shame the strong through the weakness of love  
and turn upside down the wisdom of the world:  
may your blessing dwell with the poor and hungry,  
the grieving and abused;  
may your peaceful revolution be our joy and our reward;  
through Jesus Christ, the power of God. **Amen.**

*Prayers for an Inclusive Church (2009) alt.*

### **Fifth Sunday after Epiphany (Proper 5)**

*Isaiah 58.1-9a, (9b-12); Psalm 112.1-9, (10); 1 Corinthians 2.1-12, (13-16); Matthew 5.13-20*

I

O God of light,  
your Spirit reveals and illuminates  
your presence in creation.  
Shine your radiant holiness into our lives,  
so that we may offer our hands and hearts to your work:  
to heal and shelter, to feed and clothe,  
to break every yoke and silence evil tongues. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

**II**

God of Israel,  
giver of love's law:  
liberate us from all that numbs compassion,  
so that we may find in your commands  
light undimmed and flavour undiminished;  
through Jesus Christ, fulfiller of the law. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

**Sixth Sunday after Epiphany  
or the Sunday between 8 and 14 May (Proper 6)**

*Deuteronomy 30.15-20 or Sirach 15.15-20; Psalm 119.1-8; I Corinthians 3.1-9; Matthew 5.21-37*

**I**

Divine Gardener,  
you give growth to our seeds  
and raise to abundant life that which seems dead.  
Teach us to choose blessing and life,  
so that we may walk blamelessly, seeking you  
through reconciliation with all your children. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

**II**

Living One,  
in whose freedom creation was born as gift:  
free us from the need  
to possess, define and silence others,  
so that we might rejoice  
in the strangeness of your beauty  
revealed in flesh and blood;  
through Jesus Christ, our reconciliation. **Amen.**  
*Prayers for an Inclusive Church (2009)*

**Seventh Sunday after Epiphany  
or the Sunday between 15 and 21 May (Proper 7)**

*Leviticus 19.1-2, 9-18; Psalm 119.33-40; 1 Corinthians 3.10-11, 16-23; Matthew 5.38-48*

I

O God most holy,  
in Jesus Christ you have laid a foundation  
upon which to build our lives.  
Help us to follow your perfect law of love,  
so that we may fulfill and observe it to the end. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

II

Lord of rising sun and gentle rain,  
whose gifts cannot be counted  
and whose care is unbounded:  
free us from a measured love  
which keeps a record of wrong,  
and take us beyond the limits  
where we speak only with those  
who reflect ourselves;  
recall us to your image shining and alive in many-coloured eyes;  
through Jesus Christ, the peacemaker. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

**Eighth Sunday after Epiphany  
or the Sunday between 22 and 28 May (Proper 8)**

*Isaiah 49.8-16a; Psalm 131; 1 Corinthians 4.1-5; Matthew 6.24-34*

I

God of tender care,  
like a mother you never forget your children,  
but comfort and quiet those who are restless and fearful;  
like a father you know already what we need.  
In all our anxiety, give us the spirit of trust;  
in all our worry, give us faithful hearts;  
so that, in confidence and trust,  
we may seek the kingdom of Christ  
where your holy will of peace and justice  
has been made known. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*



II

God revealed  
in winged delight and glory of earth:  
give us grace to respect  
the creatures with whom we share this earth  
and to learn from living things the end of anxious striving;  
through Jesus Christ, in whom all things have life. **Amen.**  
*Prayers for an Inclusive Church (2009)*

**Ninth Sunday after Epiphany  
or the Sunday between 29 May and 4 June (Proper 9)**

After Epiphany: Deuteronomy 11.18-21, 26-28; Psalm 31.1-5, 19-24; Romans 1.16-17; 3.22b-28, (29-31); Matthew 7.21-29  
After Trinity: Genesis 6.9-22; 7.24; 8.14-19; Psalm 46; Romans 1.16-17; 3.22b-28, (29-31); Matthew 7.21-29

I

O Lord, faithful God,  
you are our rock and our refuge.  
Help us to hear your word as truth  
and to act on it in faith,  
so that all may come to know your love. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

II

Lord of all wisdom,  
you have so ordered our life  
that we walk by faith and not by sight:  
grant that in the darkness of this world  
we may witness to our faith by the courage of our lives;  
through Jesus Christ our Lord. **Amen.**  
*An Anglican Prayer Book (1989)*

**Last Sunday after Epiphany**

Exodus 24.12-18; Psalm 2 or Psalm 99; 2 Peter 1.16-21; Matthew 17.1-9

I

Compassionate God,

you transfigured your Son, Jesus Christ,  
before the eyes of your chosen witnesses  
and they were overcome by fear.  
Transfigure us so that we may turn from fear to love  
and reveal your compassion for all humanity;  
through Jesus Christ, the beloved. **Amen.**  
*Propers Working Group 2016*

**II**

Friend of Moses,  
strength of Elijah,  
you go with your people  
and give them your Spirit:  
may the Child of your heart  
transfigure the moral world,  
so that love may know no bounds;  
through Jesus Christ, the beloved one. **Amen.**  
*Prayers for an Inclusive Church (2009)*

**Sunday between 5 and 11 June (Proper 10)**

*Genesis 12.1-9; Psalm 33.1-12; Romans 4.13-25; Matthew 9.9-13, 18-26*

**I**

God of grace,  
you invite the despised,  
you touch the unclean,  
you lift up those who are brought low:  
give us that hope for a world  
transformed through Jesus Christ, the mercy of God. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

**II**

God of mercy,  
Jesus broke bread with Matthew  
and called him to the way of discipleship.  
May we follow in that same spirit of obedience;  
through the One in whom we are called. **Amen.**  
*Propers Working Group (2016)*

### **Sunday between 12 and 18 June (Proper 11)**

*Genesis 18.1-15, (21.1-7); Psalm 116.1, 10-17; Romans 5.1-8; Matthew 9.35-10.8, (9-23)*

**I**

God of the prophets and apostles,  
your Son commissioned the twelve disciples  
to proclaim good news.  
Send us into your world to proclaim your kingdom,  
heal the sick, resist evil and bring the exile home;  
in the name of Christ who calls us all. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

**II**

God of love,  
in your compassion  
you reach out to the lost and helpless.  
Continue this work through us,  
so that your reign of justice and peace may increase;  
through Jesus Christ, the Lord of the harvest. **Amen.**  
*Propers Working Group (2016)*

### **Sunday between 19 and 25 June (Proper 12)**

*Genesis 21.8-21; Psalm 86.1-10, 16-17; Romans 6.1b-11; Matthew 10.24-39*

**I**

God of truth uncovered,  
you trace the sparrow's flight  
and plumb the secrets of the heart:  
bring our fear and conflict  
into the light of your presence,  
so that we may lose our hollow life  
and find our way to you;  
through Jesus Christ, the master and the slave.  
**Amen.**

*Prayers for an Inclusive Church (2009) alt.*

**II**

God of strength and courage,  
call us to the risk of faith and service;

and give us grace to follow him  
who gave himself for others,  
so that in our loving service  
we may find the life he came to bring;  
who, with you and the Holy Spirit,  
lives and reigns, one God,  
now and for ever. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

### **Sunday between 26 June and 2 July (Proper 13)**

*Genesis 22.1-14; Psalm 13; Romans 6.12-23; Matthew 10.40-42*

**I**

Ruler of the universe,  
you call us to a loyalty  
beyond all earthly claims;  
grant us strength to offer ourselves to you  
as a people who have been raised from death to life;  
through Jesus Christ, who lives and reigns with you and the Holy Spirit,  
one God, now and for ever. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

**II**

Welcoming God,  
make us apostles of your generous love,  
so that we might offer hospitality  
that challenges the world  
with your gift of eternal life,  
made known in Jesus Christ,  
who offered himself for us. Amen.

*Prayers for an Inclusive Church (2009) alt.*

### **Sunday between 3 July and 9 July (Proper 14)**

*Genesis 24.34-38, 42-49, 58-67; Psalm 45.11-18 or Song of Solomon 2.8-13; Romans 7.15-25a; Matthew 11.16-19-25-30*

**I**

God of heaven and earth,

you reveal your wisdom to the childlike;  
may we learn from your Son humility of heart,  
so that we find refreshment and rest  
even as we shoulder the cross of Christ;  
who, with you and the Holy Spirit,  
lives and reigns, one God, now and for ever. **Amen.**  
*Opening Prayers (1997) alt.*

**II**

Lord of heaven and earth,  
whose Son came eating and drinking,  
exposing the rivalry that tears the world apart:  
may we share his feast and friendship  
and lay our burdens in his liberating arms;  
through Jesus Christ, Wisdom's child. **Amen.**  
*Prayers for an Inclusive Church (2009)*

**Sunday between 10 and 16 July (Proper 15)**

*Genesis 25.19-34; Psalm 119.105-112; Romans 8.1-11; Matthew 13.1-9, 18-23*

**I**

God of the earth,  
all creation awaits your gift of new life.  
Prepare our hearts to receive your Word  
so that it may grow within us  
and yield a hundredfold harvest;  
through Jesus Christ, the Sower. **Amen.**  
*Opening Prayers (1997) alt.*

**II**

Divine Sower,  
you scatter your seed generously:  
may we be rich soil  
and receive your gift so freely given,  
so that we may revel  
in love's abundant, reckless growth;  
through Jesus Christ, the grain of life. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

### **Sunday between 17 and 23 July (Proper 16)**

*Genesis 28.10-19a; Psalm 139.1-11, 22-23; Romans 8.12-25; Matthew 13.24-30, 36-43*

I

O God, patient and forbearing,  
strengthen our spirit when we are slow  
and temper our zeal when we are rash,  
so that in your own good time  
you may produce in us a rich harvest  
from the seed you have sown and tended;  
through Jesus Christ, the promise of a new creation. **Amen.**  
*Opening Prayers (1997) alt.*

II

O God of Jacob,  
you speak in the light of day  
and in the dark of night  
when our sleeping is filled  
with dreams of heaven and earth;  
may we be open and watchful  
to your presence in our midst;  
through Jesus Christ, your dream made flesh. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

### **Sunday between 24 and 30 July (Proper 17)**

*Genesis 29.15-28; Psalm 105.1-11, 45c or Psalm 128; Romans 8.26-39; Matthew 13.31-33, 44-52*

I

God of eternal wisdom,  
you alone impart the gift of discernment:  
grant us understanding hearts,  
so that we may choose wisely  
between the treasures of your promised reign  
and this world's counterfeits;  
through Jesus Christ, the pearl of true value. **Amen.**  
*Opening Prayers (1997) alt.*

**II**

Scandalous God,  
you sow weeds among the crop,  
raise bread with impure yeast,  
offer treasure without price  
and cast a net that catches good and bad:  
throw down our idols of purity and possession,  
so that you might reveal in us your wide-branching love;  
through Jesus Christ, the stumbling block. **Amen.**

*Prayers for an Inclusive Church (2009) alt.*

### **Sunday between 31 July and 6 August (Proper 18)**

*Genesis 32.22-31; Psalm 17.1-7, 16; Romans 9.1-5; Matthew 14.13-21*

**I**

God beyond all seeing and knowing,  
we meet you in the night of change and crisis  
and wrestle with you in darkness and doubt.  
Give us the will and spirit to live faithfully  
and to love as we are loved,  
through Jesus Christ, your Son. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

**II**

God of compassion:  
your heart goes out to the hungry and destitute;  
you take what we have and transform it into much;  
give us the bread that satisfies, the food without price,  
so that our lives may show forth your overflowing love;  
through Jesus Christ, the breaker of bread. **Amen.**

*Prayers for an Inclusive Church (2009) alt.*

### **Sunday between 7 and 13 August (Proper 19)**

*Genesis 37.1-4, 12-28; Psalm 105.1-6, 16-22, 45c; Romans 10.5-15; Matthew 14.22-33*

**I**

Through the storms of life, O God,  
you walk with your people  
in the person of Jesus your Son.  
Calm our fears and strengthen our faith

so that we may never doubt his presence among us  
but proclaim that he is your Son,  
risen from the dead, living forever. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

**II**

Ever-faithful One,  
you answer the cries of all who call upon your name.  
Give us grace to trust in you,  
so that we may walk faithfully amidst the storms of life;  
through Jesus the Christ,  
who lives and reigns with you and the Holy Spirit,  
one God, now and forever. **Amen.**

*FWM Proposed Prayers alt.*

**Sunday between 14 and 20 August (Proper 20)**

*Genesis 45.1-15; Psalm 133; Romans 11.1-2a, 29-32; Matthew 15.(10-20), 21-28*

**I**

Holy One of Israel, covenant-keeper,  
you gather in what has been rejected,  
restoring what is lost and healing what is wounded.  
Give us faith to speak out boldly,  
so that the outcast may be welcomed  
and all may be blessed. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

**II**

God of the nations,  
all are invited to your table,  
for in your family no one is a stranger.  
Satisfy our hunger  
and mercifully extend to all people  
the joy of salvation and faith.  
Grant this through our Lord Jesus Christ, your Son,  
who lives and reigns with you  
in the unity of the Holy Spirit,  
God for ever and ever. **Amen.**

*Opening Prayers (1997) alt.*

### **Sunday between 21 and 27 August (Proper 21)**

*Exodus 1.8-2.10; Psalm 124; Romans 12.1-8; Matthew 16.13-20*

I

Living God,  
you accept our stumbling faith,  
our misplaced answers,  
our false horizons,  
and through them you build a way of peace.  
Empower and enable us  
to bind the wounds of the world  
and loose the bonds of oppression,  
so that all may confess the grace  
that is your work alone;  
through Jesus Christ, your anointed one. **Amen.**

*Prayers for an Inclusive Church (2009) alt.*

II

O God,  
with all your faithful followers of every age,  
we praise you, the rock of our life.  
Be our strong foundation  
and form us into the body of your Son,  
so that we may gladly minister to all the world,  
through Jesus Christ, our Saviour and Lord. **Amen.**

*Evangelical Lutheran Worship (2006) alt.*

### **Sunday between 28 August and 3 September (Proper 22)**

*Exodus 3.1-15; Psalm 105.1-6, 23-26, 45c; Romans 12.9-21; Matthew 16.21-28*

I

O God, in the flaming bush  
you promised deliverance to your people.  
In the cross of Jesus  
you embraced our suffering and pain.  
As we take up the cross,  
show us the transforming power of your love,  
so that we may know the hope of your glory. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

**II**

O God,  
whose word burns like a fire within us:  
grant us a bold and faithful spirit,  
so that, in your strength,  
we may be unafraid to speak your word  
and follow where you lead;  
through our Lord Jesus Christ,  
who lives and reigns with you  
in the unity of the Holy Spirit,  
God for ever and ever. **Amen.**  
*Opening Prayers (1997) alt.*

### **Sunday between 4 and 10 September (Proper 23)**

*Exodus 12.1-14; Psalm 149; Romans 13.8-14; Matthew 18.15-20*

**I**

God of unity and truth,  
encourage the fervent,  
enlighten the doubtful  
and bring back the wayward.  
Gather us all together in mutual love,  
so that our prayer may be pleasing to you.  
Grant this through our Lord Jesus Christ, your Son,  
who lives and reigns with you  
in the unity of the Holy Spirit,  
God for ever and ever. **Amen.**  
*Opening Prayers (1997) alt.*

**II**

Lord of the church,  
you call a broken people around your table:  
in times of disagreement teach us to listen,  
loose us from prejudice  
and bind us to your way of forgiving grace;  
through Jesus Christ,  
who stands at the heart of our gathering. **Amen.**  
*Prayers for an Inclusive Church (2009)*

### **Sunday between 11 and 17 September (Proper 24)**

*Exodus 14.19-31; Psalm 114 or Exodus 15.1b-11, 20-21; Romans 14.1-12; Matthew 18.21-35*

**I**

God of love,  
you brought your people out of slavery  
with a mighty hand.  
Deliver us from our captivity to self-interest  
and our indifference to the gifts of others,  
so that we may be ready to love  
as you have loved us;  
through Jesus Christ our Lord. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

**II**

God of deep compassion,  
you welcome the weak  
and free us from the bondage of sin.  
Break the cycle of judgement and violence  
through Jesus our forgiveness,  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever. **Amen.**  
*FWM Proposed Prayers alt.*

### **Sunday between 18 and 24 September (Proper 25)**

*Exodus 16.2-15; Psalm 105.1-6, 37-45; Philippians 1.21-30; Matthew 20.1-16*

**I**

God of deep compassion,  
you welcome the weak  
and free us from the bondage of sin.  
Break the cycle of judgement and violence  
through Jesus our forgiveness,  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever. **Amen.**  
*FWM Proposed Prayers alt.*

**II**

O God,  
from your providing hand  
even the dissatisfied and grumbling  
receive what they need for their lives.  
Teach us your ways of justice  
and lead us to practise your generosity,  
so that we may live a life worthy of the gospel  
made known through your Son  
Jesus Christ, our Saviour. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

**Sunday between 25 September and 1 October (Proper 26)**

*Exodus 17.1-7; Psalm 78.1-4, 12-16; Philippians 2.1-13; Matthew 21.23-32*

**I**

God of our salvation,  
we falter before the demands of your word  
and turn away from your call to life.  
As you showed mercy to your people of old,  
pour out your mercy on us,  
so that we may turn from our sinfulness  
and walk the path of self-emptying love  
made known in Jesus Christ,  
who lives and reigns with you and the Holy Spirit,  
one God, now and forever. **Amen.**  
*Church of the Province of Southern Africa alt.*

**II**

Gracious God,  
you call us to fullness of life:  
deliver us from unbelief  
and banish our anxieties  
through the liberating love of Jesus Christ our Saviour. **Amen.**  
*Common Worship: Additional Collects (2004) alt.*

### **Sunday between 2 and 8 October (Proper 27)**

*Exodus 20.1-4, 7-9, 12-20; Psalm 19; Philippians 3.4b-14; Matthew 21.33-46*

I

O loving God,  
keeper of the vineyard,  
support your people by your Holy Spirit,  
so that we may bring forth  
the fruits of your kingdom;  
through Jesus Christ, the eternal vine. **Amen.**  
*FWM Proposed Prayers alt.*

II

God, our beloved,  
you have set before us  
the goal of new life in Christ.  
May we live in the power of his resurrection  
and bring forth the fruit  
of your gentle and loving rule. **Amen.**  
*Revised Common Lectionary Prayers (2002)*

### **Sunday between 9 and 15 October (Proper 28)**

*Exodus 32.1-14; Psalm 106.1-6, 19-23; Philippians 4.1-9; Matthew 22.1-14*

I

God of Aaron, Miriam and Moses,  
you stayed the hand of your wrath  
when we fell into idolatry and discord.  
When we forgot our deliverance,  
your love for us remained.  
Transform us,  
so that our world may become  
a place of justice, love and peace.  
Welcome us to the feast  
where you invite all to be gathered. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

**II**

Faithful God,  
whose steadfast love never ceases  
and whose mercies never come to an end:  
grant us the grace to trust you  
and to receive the gifts of your love,  
new every morning,  
in Jesus Christ our Lord. **Amen.**

*Common Worship: Additional Collects (2004) alt.*

**Sunday between 16 and 22 October (Proper 29)**

*Exodus 33.12-23; Psalm 99; I Thessalonians 1.1-10; Matthew 22.15-22*

**I**

O God,  
whose image we bear  
and whose name we carry,  
yours is the world and all it contains.  
Recall us to our true allegiance,  
so that above the powers and rulers of this world  
you alone may claim our loyalty and love.  
We make our prayer  
through our Lord Jesus Christ, your Son,  
who lives and reigns with you  
in the unity of the Holy Spirit,  
God for ever and ever. **Amen.**

*Opening Prayers (1997) alt.*

**II**

You know us each by name, O God,  
and in your sight we have found favour,  
yet our minds cannot comprehend  
the vision of your glory  
or the vastness of your love.  
Grant, that as we glimpse your greatness,  
we may always return to you  
the praise that is yours alone.  
We ask this through Jesus Christ our Lord. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

## **Sunday between 23 and 29 October (Proper 30)**

*Deuteronomy 34.1-12; Psalm 90.1-6, 13-17; 1 Thessalonians 2.1-8; Matthew 22.34-46*

I

Your love, O God, is boundless.  
We who were strangers  
have been made your children;  
we who were defenceless  
have been brought into your household.  
Keep us mindful of your mercy,  
so that we may love you with our whole heart  
and love our neighbour as ourselves.  
We ask this through our Lord Jesus Christ,  
in the unity of the Holy Spirit,  
God for ever and ever. **Amen.**  
*Opening Prayers (1997) alt.*

II

Lord of the teasing riddle,  
whose questions undo our certainty  
and set us on a different path:  
give us a heart of passion,  
a searching mind,  
gentle strength of body  
and unseen depths of soul,  
so that we might love you wholly  
and our neighbour as ourselves;  
through Jesus Christ, the law of grace. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

## **Sunday between 30 October and 5 November (Proper 31)**

*Joshua 3.7-17; Psalm 107.107, 33-37; 1 Thessalonians 2.9-13; Matthew 23.1-12*

I

Your steadfast love endures from age to age,  
O living God,  
for in Christ you tenderly care for all your people.  
Instruct us in your way of humble service,  
so that we may imitate the saving deeds of Christ,

who humbled himself for our salvation  
and is now exalted with you  
in unending splendour for ever and ever. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

**II**

Source of salvation,  
your Word is at work in all who believe.  
Grant us the gift of humility,  
so that we might walk gently on the earth  
in service of all your creatures,  
for the sake of your servant, Jesus,  
who is alive and reigns with you and the Holy Spirit,  
one God, now and forever. **Amen.**  
*FWM Proposed Prayers alt.*

**Sunday between 6 and 12 November (Proper 32)**

*Joshua 24.1-3a, 14-25; Psalm 78.1-7; I Thessalonians 4.13-18; Matthew 25.1-13*

**I**

O God,  
you call us to choose  
between you and the false gods of this world.  
In the midst of the darkness of sin and death  
wake us from our slumber  
and call us forth to greet Christ,  
so that with our eyes and hearts fixed on him,  
he may lead us to eternal light. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

II

Brighten your Church, O God,  
with the promise of your kingdom,  
and waken our hearts to its light.  
Bid us hasten with faith undimmed  
to greet the bridegroom's return  
and join the wedding feast.  
We ask this through our Lord Jesus Christ. **Amen.**  
*Opening Prayers (1997) alt.*

**Sunday between 13 and 19 November (Proper 33)**

*Judges 4.1-7; Psalm 123; 1 Thessalonians 5.1-11; Matthew 25.14-30*

I

God of the Covenant,  
even when we fall into sin,  
you remember that you have chosen us  
to be your servant people.  
Awaken us to the power and gifts  
you have bestowed upon us for the good of creation.  
May we be trustworthy in all things,  
working with purpose to increase your realm;  
through Jesus Christ our Lord. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

II

O God,  
from whose abundance  
all gifts and skills are lavishly bestowed:  
give us courage to use our talents  
as generously as you have given them,  
so that, being faithful to your purpose,  
we may share in your glory;  
through Jesus Christ our Saviour. **Amen.**  
*Opening Prayers (1997) alt.*

**The Last Sunday after Pentecost: The Reign of Christ (Proper 34)**  
*Ezekiel 34.11-16, 20-24; Psalm 100; Ephesians 1.15-23; Matthew 25.31-46*

I

Shepherd of Israel,  
your power was revealed  
when you raised Christ from the dead  
and seated him in honour at your side.  
Grant that we may always give you thanks  
for your immeasurable love  
and show that gratitude in loving service  
to all our brothers and sisters;  
through Jesus Christ in whose name we pray. **Amen.**  
*Revised Common Lectionary Prayers (2002)*

II

Destitute king,  
one with the hungry, the naked, and the scorned:  
may our faith be proved not in dogma and piety  
but in serving you in the last and the least;  
through Jesus Christ, the stranger's Lord. **Amen.**  
*Prayers for an Inclusive Church (2009)*

## TRIAL USE COLLECTS FOR YEAR B

### First Sunday of Advent

*Isaiah 64.1-9; Psalm 80.1-7, 16-18; 1 Corinthians 1.3-9; Mark 13.24-37*

I

O God of all the ages,  
rouse us from sleep,  
deliver us from our heedless ways  
and form us into a watchful people,  
so that, at the advent of your Son,  
we may be found doing what is right,  
mindful of all you command.  
We ask this through him whose coming is certain  
and whose day draws near,  
your Son, our Lord Jesus Christ,  
who lives and reigns with you  
in the unity of the Holy Spirit,  
God for ever and ever. **Amen.**

*Opening Prayers (1997) alt.*

II

God of unveiled truth,  
in times of darkened sun and waning moon,  
lift up our hearts and waken our love  
to announce the coming dawn of unexpected peace;  
through Jesus Christ, the one who is to come. **Amen.**

*Prayers for an Inclusive Church (2009) alt.*

### Second Sunday of Advent

*Isaiah 40.1-11; Psalm 85.1-2, 8-13; 2 Peter 3.8-15a; Mark 1.1-8*

I

God of timeless grace,  
you fill us with joyful expectation.  
Make us ready for the message that prepares the way,  
so that with uprightness of heart and holy joy  
we may eagerly await the coming of Christ,  
who reigns with you and the Holy Spirit,  
now and for ever. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

**II**

God of hope,  
you call us from the exile of our sin  
with the good news of restoration;  
you build a highway through the wilderness;  
you come to us and bring us home.  
Comfort us with the expectation of your saving power,  
made known to us in Jesus Christ our Lord. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

**Third Sunday of Advent**

*Isaiah 61.1-4, 8-11; Psalm 126 or Canticle 18 (Luke 1.47-53); James 5.7-10; John 1.6-8, 19-28*

**I**

God of light,  
who sent the Baptist to offer hope  
and to face the world's scorn:  
open our ears to hear the cries from the margins,  
exposing our fears, sharpening our vision  
and calling us to faith; through Jesus Christ,  
the one who is to come. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

**II**

O God of Isaiah and John the Baptist,  
through all such faithful ones  
you proclaim the unfolding of future joy and renewed life.  
Strengthen our hearts to believe your advent promise  
that we will walk in the way of Christ,  
whose coming is certain and whose day draws near. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

## **Fourth Sunday of Advent**

*2 Samuel 7.1-11; Canticle 18 (Luke 1.47-55) or Psalm 89.1-4, 19-26; Romans 16.25-27; Luke 1.26-38*

I

God of scandalous love,  
Mary consented to bear the shame  
and carry your Word within herself:  
may her courage give hope to women and men  
who yearn to sing new songs of justice  
and find the world a dwelling place for God;  
through Jesus Christ, the one who is to come. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

II

O God of Elizabeth and Mary,  
you visited your servants with news  
of the world's redemption  
in the coming of the Saviour.  
Make our hearts leap with joy  
and fill our mouths with songs of praise,  
so that we may announce glad tidings of peace  
and welcome your Christ into our midst. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

## **Christmas --- at Midnight ABC**

*Isaiah 9.2-7; Psalm 96; Titus 2.11-14; Luke 2.1-14, (15-20)*

I

Eternal God  
who made this most holy night  
to shine with the brightness of your one true light:  
bring us, who known the revelation of that light on earth,  
to see the radiance of your heavenly glory;  
through Jesus Christ your Son our Lord,  
who is alive and reigns with you,  
in the unity of the Holy Spirit,  
one God, now and for ever. **Amen.**  
*Common Worship 2000*

**II**

Almighty God,  
as we prepare with joy  
to celebrate the gift of the Christ-child,  
embrace the earth with your glory  
and be for us a living hope  
in Jesus Christ our Lord. **Amen.**

*Common Worship: Additional Collects 2004*

**Christmas --- in the Early Morning ABC**

*Isaiah 62.6-12; Psalm 97; Titus 3.4-7; Luke 2.(1-7), 8-20*

**I**

God of promise,  
from ancient times you have sustained your people.  
With Mary and Joseph,  
teach us to treasure in our hearts the birth of Jesus,  
and with shepherds and angels,  
lead us to praise the holy Child of Bethlehem  
in whose name we pray. **Amen.**

*Revised Common Lectionary Prayers 2002 alt.*

**II**

Lord Jesus Christ,  
your birth at Bethlehem  
draws us to kneel in wonder at heaven touching earth:  
accept our heartfelt praise  
as we worship you,  
our Saviour and our eternal God. **Amen.**

*Common Worship: Additional Collects 2004*

**Christmas --- during the Day ABC**

*Isaiah 52.7-10; Psalm 98; Hebrews 1.1-4, (5-12); John 1.1-4*

**I**

Almighty God,  
you wonderfully created  
and yet more wonderfully restored our human nature.  
May we share the divine life of your Son Jesus Christ,  
who humbled himself to share our humanity,

and now lives and reigns with you and the Holy Spirit,  
one God, now and for ever. **Amen.**

*The Book of Alternative Services 1985*

**II**

God whose Word became flesh,  
breathe a new song of joy and praise into the world,  
so that we may bear the good news of your salvation  
and proclaim your promise of peace to the ends of the earth;  
through Christ the Word. **Amen.**

*Revised Common Lectionary Prayers 2002 alt.*

**The First Sunday after Christmas**

*Isaiah 61.10-62.3; Psalm 148; Galatians 4.4-7; Luke 2.22-40*

**I**

God of promise  
you renew your gift to those whose faces are lined  
and whose hearts are filled by the passage of years:  
help us, with Simeon and Anna,  
to see beyond the surface  
the face and heart of God  
in Jesus Christ, the given Child. **Amen.**

*Prayers for an Inclusive Church (2009)*

**II**

God of glory,  
you have given us a new name  
and robed us in salvation.  
May we like Anna find our home in your presence  
and like Simeon recognize Jesus as the Christ,  
so that, in joy and thanksgiving  
at becoming your children,  
we may join with all creation to sing your praise. **Amen.**

*Revised Common Lectionary Prayers (2002)*

## **The Naming of Jesus (1 January) ABC**

*Numbers 6.22-27; Psalm 8; Galatians 4.4-7 or Philippians 2.5-11; Luke 2.15-21*

I

Eternal One,  
you gave your incarnate Son  
the holy name of Jesus to be a sign of salvation.  
Plant in every heart  
the love of the Saviour of the world,  
Jesus Christ our Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever. **Amen.**

*Evangelical Lutheran Worship 2006 alt.*

II

O God of ancient blessing,  
your servant Mary pondered in her heart  
the treasured words spoken about her Son,  
our Saviour Jesus Christ.  
Prepare our hearts to receive his Spirit,  
so that our tongues may confess him Lord,  
who with you and the Spirit lives and reigns,  
now and for ever. **Amen.**

*Revised Common Lectionary Prayers 2002 alt.*

## **Second Sunday of Christmas ABC**

*Jeremiah 31.7-14 or Sirach 24.1-12; Psalm 147.13-21 or Canticle 11 (Wisdom of Solomon 10.15-21); Ephesians 1.3-14; John 1.(1-9), 10-18*

I

Almighty God,  
you have filled all the earth  
with the light of your incarnate Word.  
By your grace empower us  
to reflect your image in all that we do,  
through Jesus Christ, our Saviour and Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever. **Amen.**

*Evangelical Lutheran Worship 2006 alt.*

II

Gracious God,  
you have redeemed us through Jesus Christ,  
the first-born of all creation,  
whose birth we celebrate in the child of Bethlehem.  
Grant us every spiritual blessing,  
so that we may live as your adopted children  
and witness to your glory with praise and thanksgiving,  
now and for ever. **Amen.**

*Revised Common Lectionary Prayers 2002 alt.*

### **The Epiphany (6 January)ABC**

*Isaiah 60.1-6; Psalm 72.1-7, 10-14; Ephesians 3.1-12; Matthew 2.1-12*

I

Almighty and everliving god,  
you revealed the incarnation of your Son  
by the brilliant shining of a star.  
Shine the light of your justice  
in our hearts and over all lands,  
and accept our lives as the treasure we offer  
in your praise and for your service;  
through Jesus Christ, our Saviour and Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, now and forever. **Amen.**

*Evangelical Lutheran Worship 2006 alt.*

II

Creator of the heavens,  
who led the Magi by a star  
to worship the Christ-child:  
guide and sustain us,  
so that we may find our journey's end  
in Jesus Christ our Lord. **Amen.**

*Common Worship: Additional Collects 2004 alt.*

## **Ash Wednesday ABC**

*Joel 2.1-2, 12-17 or Isaiah 58.1-12; Psalm 103.8-18; 2 Corinthians 5.20b-6.10; Matthew 6.1-6, 16-21*

I

Almighty and holy God,  
your Son, in obedience to the Spirit,  
fasted forty days in the desert:  
give us grace to discipline ourselves,  
so that we may press on towards Easter  
with eager faith and love;  
through Jesus Christ our Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever. **Amen.**

*Propers Working Group*

II

O God,  
you delight not in pomp and show,  
but in a humble and contrite heart.  
Overturn our love of worldly possessions  
and fix our hearts more firmly on you,  
so that, having nothing,  
we may yet possess everything,  
a treasure stored up for us in heaven. **Amen.**

*Revised Common Lectionary Prayers 2002 alt.*

## **First Sunday in Lent**

*Genesis 9.8-17; Psalm 25.1-9; 1 Peter 3.18-22; Mark 1.9-15*

I

God of our salvation,  
your bow in the clouds  
proclaims your covenant with every living creature.  
Teach us your paths and lead us in your truth,  
so that by your Holy Spirit,  
we may remember our baptismal vows and be keepers of your trust  
with earth and its inhabitants. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

**II**

God of the wilderness,  
your Son battled with the powers of darkness  
and grew closer to you in the desert:  
help us to use these forty days  
to grow in wisdom and prayer,  
so that we may witness to your saving love  
in Jesus Christ our Lord. **Amen.**

*Common Worship* (2000) alt.

### **Second Sunday in Lent**

*Genesis 17.1-7, 15-16; Psalm 22.22-30; Romans 4.13-25; Mark 8.31-38*

**I**

God of Sarah and Abraham,  
long ago you embraced your people in covenant  
and promised them your blessing.  
strengthen us in faith,  
so that, with your followers in every age,  
we may proclaim our deliverance in Jesus Christ  
to generations yet unborn. **Amen.**

*Revised Common Lectionary Prayers* (2002) alt.

**II**

Faithful God,  
may we set our minds and wills to yours,  
and take up our cross,  
following Christ with confidence  
for the glory you reveal in him;  
who lives and reigns with you  
in the unity of the Holy Spirit,  
one God, now and for ever. **Amen.**

*FWM Proposed Prayers* alt.

### **Third Sunday in Lent**

*Exodus 20.1-17; Psalm 19; 1 Corinthians 1.18-25; John 2.13-22*

I

Almighty God,  
your dear Son went not up to joy,  
but first he suffered pain,  
and entered not into glory before he was crucified.  
Mercifully grant that we,  
walking in the way of the cross,  
may find it none other than the way of life and peace;  
through Jesus Christ your Son, our Lord,  
who lives and reigns with you,  
in the unity of the Holy Spirit,  
one God, now and for ever. **Amen.**  
*Common Worship* (2002) alt.

II

God of the covenant,  
give us zeal to discern the foolishness  
and the wisdom of this present age,  
so that we may proclaim Christ crucified;  
to whom with you and the Holy Spirit,  
be honour and glory, now and for ever. **Amen.**  
*FWM Proposed Prayers*

### **Fourth Sunday in Lent**

*Numbers 21.4-9; Psalm 107.1-3, 17-22; Ephesians 2.1-10; John 3.14-21*

I

Steadfast God,  
you reach out to us in mercy.  
When we rebel against your holy call  
and walk in disobedience,  
soften our hearts with the warmth of your love,  
so that we may know your Son  
alive within us, redeeming us,  
and raising us up into your eternal presence. **Amen.**  
*Revised Common Lectionary Prayers* (2002) alt.

**II**

God of grace,  
you know our struggle to serve you:  
when sin spoils our lives  
and overshadows our hearts,  
come to our aid and turn us back to you again;  
through Jesus Christ our Lord. **Amen.**  
*Common Worship* (2000)

**Fifth Sunday in Lent**

*Jeremiah 31.31-34; Psalm 51.1-13 or Psalm 119.9-16; Hebrews 5.5-10; John 12.20-33*

**I**

God of suffering and glory,  
in Jesus Christ you reveal the way of life  
through the path of obedience.  
Write your law on our hearts,  
so that we may not stray from you,  
but be your people. **Amen.**

*Revised Common Lectionary Prayers* (2002) alt.

**II**

God of glory,  
your revelation through Jesus Christ  
calls into your covenant of love.  
Enable us now to reflect your love,  
so that barriers erected by sin may be broken down,  
and all people may be drawn to you;  
through him who lives and reigns  
with you and the Holy Spirit,  
now and for ever. **Amen.**

*FWM Proposed Prayers* alt.

**The Sunday of the Passion**

*At the Palm Procession: Mark 11.1-11 or John 12.12-16*

**I ABC**

Holy and immortal God,  
as we enter into this holy week  
turn our hearts to Jerusalem,

so that, united with Christ and all the faithful,  
we may enter the city not made with hands,  
your promised realm of justice and peace,  
eternal from age to age. **Amen.**

*A Prayer Book for Australia (1995) alt.*

## **II ABC**

O God of eternal glory,  
whose servant, Jesus Christ, bore our sins,  
encouraged the weary and raised up the fallen:  
keep before our eyes his passion and resurrection,  
so that our lives may be signs of his obedience and victory.  
We ask this in the name of Christ, our liberator. **Amen.**

*Opening Prayers (1997) alt.*

*At the Eucharist: Isaiah 50.4-9a; Psalm 31.9-16; Philippians 2.5-11; Mark 14.1-15.47 or Mark 15.1-39, (40-47)*

## **I ABC**

Compassionate God,  
your love finds full expression  
in the gift of Jesus Christ your Son,  
who willingly met betrayal and death  
to set us free from sin.  
Give us courage to live obediently in these days  
until we greet the glory of our risen Saviour. **Amen.**

*Revised Common Lectionary Prayers 2002 alt.*

## **II ABC**

Holy and immortal God,  
open our hearts to the Blessed One,  
so that we may enter the gates of your justice,  
confessing in our words and in our deeds  
that Jesus is Lord, now and for ever. **Amen.**

*Revised Common Lectionary Prayers 2002 alt.*

## **Monday in Holy Week ABC**

*Isaiah 42.1-9; Psalm 36.5-11; Hebrews 9.11-15; John 12.1-11*

I

Holy and immortal God,  
you bring us into being  
and hold our lives in your heart.  
May the fragrance of your love,  
made known to us in Christ,  
draw us closer to you  
and unite us with Christ. **Amen.**

*Prayers for an Inclusive Church (2009) alt.*

II

God of steadfast love,  
in the tenderness of Mary  
we behold your compassion for us  
and for all you have made.  
May we who stumble in selfishness  
learn from her example,  
bring light to those in darkness  
and freedom to those who are oppressed;  
through Jesus Christ, the anointed One. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

## **Tuesday in Holy Week ABC**

*Isaiah 49.1-7; Psalm 71.1-14; 1 Corinthians 1.18-31; John 12.20-36*

I

Holy and immortal God,  
who gives life to the seed:  
grant that we who follow the way of Christ  
may die to all that separates us from you,  
so that we may bear fruit for eternal life  
and dwell with Christ in his glory. **Amen.**

*Propers Working Group (2016)*

II

Holy and immortal God,  
in Christ you have named us friends  
and called us to follow him as disciples:  
may we be faithful in our calling,  
so that, by walking in your light,

we may scatter the darkness of the world;  
through Christ, our light and our salvation. **Amen.**  
*Propers Working Group (2016)*

**Wednesday in Holy Week ABC**  
*Isaiah 50.4-9a; Psalm 70; Hebrews 12.1-3; John 13.21-32*

**I**  
Holy and immortal God,  
banish from our hearts those fears and desires  
which lead us to betray you in our lives,  
and so fill us with the faithfulness of Jesus  
that the world may know  
your wisdom, love and power. **Amen.**  
*Propers Working Group (2016)*

**II**  
Holy and immortal God,  
in every generation you call us  
to contend against brutality and betrayal.  
Even through fear and uncertainty  
keep us steadfast in the way of Jesus Christ,  
who leads us. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

**Maundy Thursday ABC**  
*Exodus 12.1-4, (5-10), 11-14; Psalm 116.1, 10-17; 1 Corinthians 11.23-26; John 13.1-17, 31b-35*

**I**  
God our Father,  
your Son Jesus Christ was obedient to the end  
and drank the cup prepared for him:  
May we who share his table  
watch with him through the night of suffering  
and be faithful. **Amen.**  
*Common Worship (2000) alt.*

**II**

O God,  
on the night he was betrayed  
Jesus washed the feet of his disciples  
and gave himself in a meal of bread and wine.  
May we who celebrate these signs of his love,  
serve and give ourselves to others  
in his name and to your glory;  
through the same Jesus Christ our Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever. **Amen.**

*FWM Proposed Prayers alt.*

### **Good Friday ABC**

*Isaiah 52.13-53.12; Psalm 22; Hebrews 10.16-25 or Hebrews 4.14-16; 5.7-9; John 18.1-19.42*

**I**

O Holy and Immortal One,  
we veil our faces before your glory,  
and bow before the cross of your wounded Christ.  
With angels and archangels  
we praise you, our Mercy,  
and we bless you, our Compassion,  
for in our brokenness  
you have not abandoned us. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

**II**

O Holy and Immortal One,  
hear us as we pray through Jesus, our high priest:  
heal all our divisions,  
reconcile all who are estranged,  
console all who suffer,  
and finally raise up to new life  
all that is bound by death. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

## **Holy Saturday ABC**

*Job 14.1-14 or Lamentations 3.1-9, 19-24; Psalm 31.1-4, 15-16; 1 Peter 4.1-8; Matthew 27.57-66 or John 19.38-42*

**I**

God of sabbath rest,  
out of the depths we cry to you.  
Give light in our darkness  
and hope in the prison of our despair;  
through your Beloved who rests this day,  
obedient to your will. **Amen.**

*Common Worship: Additional Collects (2004) alt.*

**II**

God of all consolation,  
in your unending love and mercy  
you turn the darkness of death  
into the dawn of new life.  
May we who wait at Christ's tomb  
trust in your power to restore all things  
through your Holy Spirit,  
who gives life to all creation. **Amen.**

*The Book of Alternative Services (1985) alt.*

## **The Great Vigil of Easter**

*At the Eucharist: Romans 6.3-11; Psalm 114; Mark 16.1-8*

**I**

Light of all creation,  
may the radiance of this night  
fill us with the Spirit of love  
and unite us in faith,  
so that we may bear witness to the resurrection  
and show forth your glory to all the world;  
in the name of Jesus Christ, the risen Lord,  
our light and our salvation. **Amen.**

*FWM Proposed Prayers alt.*

II

Lord God,  
you have made this night bright  
with the radiance of the risen Christ.  
May we, who have been raised with him in baptism,  
reflect the light of his glory  
and live with him for ever. **Amen.**  
*A New Zealand Prayer Book (1989) alt.*

### Easter --- during the Day

*Acts 10.34-43 or Isaiah 25.6-9; Psalm 118.1-2, 14-24; 1 Corinthians 15.1-11 or Acts 10.34-43; John 20.1-18 or Mark 16.1-8*

I

Love divine,  
in raising Christ to new life  
you open the path of salvation to all peoples.  
Send us out with the joy of Mary Magdalene  
to proclaim that we have seen the Lord,  
so that all the world may celebrate with you  
the banquet of your peace. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

II

Loving God,  
through an empty tomb  
you deliver us from sin and death,  
and bring us to new life.  
Grant us courage to enter  
into your abundant joy;  
through Jesus Christ our Saviour. **Amen.**  
*A New Zealand Prayer Book (1989) alt.*

## **Second Sunday of Easter**

*Acts 4.32-35; Psalm 133; 1 John 1.1-2.2; John 20.19-31*

I

Risen Christ,  
for whom no door is locked,  
no entrance barred:  
open the doors of our hearts,  
so that we may seek the good of others  
and walk the joyful road of sacrifice and peace,  
to the praise of God, the Source of all life. **Amen.**  
*Common Worship: Additional Collects (2004) alt.*

II

O God,  
our beginning and our end:  
accept our doubts,  
heal our desire for certainty  
and, by your Spirit's gentle touch,  
make us a people forgiven and forgiving;  
through Jesus Christ, the Giver of Peace. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

## **Third Sunday of Easter**

*Acts 3.12-19; Psalm 4; 1 John 3.1-7; Luke 24.36b-48*

I

Holy and righteous God,  
you raised Christ from the dead  
and glorified him at your right hand.  
Let the words of scripture  
burn within our hearts  
and open our minds to recognize him  
in the breaking of the bread. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

II

Wounded God,  
disabled and divine:  
give us faith to perceive you  
pierced and embodied,  
standing here among us  
feeding us forgiveness, beautifully broken;  
through Christ, the suffering servant. **Amen.**  
*Prayers for an Inclusive Church (2009)*

#### **Fourth Sunday of Easter**

*Acts 4.5-12; Psalm 23; 1 John 3.16-24; John 10.11-18*

I

Lord of the sheepfold,  
whose love is not for hire:  
we thank you that Christ laid down his life for us  
when we could not help ourselves.  
Give us strength to work for peace  
in the world he came to serve;  
through the same Jesus Christ, the good shepherd. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

II

Shepherd of all,  
by laying down your life for your flock  
you reveal your love for all.  
Lead us from the place of death  
to the place of abundant life,  
so that, guided by your care for us,  
we may rightly offer our lives  
in love for you and our neighbour. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

#### **Fifth Sunday of Easter**

*Acts 8.26-40; Psalm 22.24-30 1 John 4.7-21; John 15.1-8*

I

God of deep soil and luxurious growth,  
you call us from our shallow selves  
to find our depth in you:

may we abide in him alone  
who can teach us who we are,  
**Jesus Christ, the true vine. Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

**II**

O God,  
you give us the Son as the vine,  
apart from whom we cannot live.  
Nourish our life in his resurrection,  
so that we bear the fruit of love  
and know the fullness of your joy;  
through Jesus Christ, our Saviour and Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever. **Amen.**  
*Evangelical Lutheran Worship (2006) alt.*

**Sixth Sunday of Easter**

*Acts 10.44-48; Psalm 98; 1 John 5.1-6; John 15.9-17*

**I**

Faithful God,  
make our hearts bold with love for one another.  
Pour out your Spirit upon all people,  
so that we may live your justice  
and sing in praise the new song  
of your marvellous victory;  
through Jesus Christ our Lord. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

**II**

God of abiding love,  
you dare to call us friends.  
Take our fragmented hearts,  
command them to love,  
and make whole our joy,  
which is our life, reborn in Jesus Christ,  
who laid down his life for us. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

## **Ascension of the Lord ABC**

*Acts 1.1-11; Psalm 47 or Psalm 93; Ephesians 1.15-23; Luke 24.44-53*

**I**

Holy God,  
send your promised Spirit of revelation and wisdom,  
so that, in the blessed freedom of hope,  
we may witness to the grace of forgiveness  
and sing with joy to the One who makes us one. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

**II**

God unheld by word or wall:  
lift us from dullness and cynical contempt;  
make us ready for your Spirit of transforming power;  
and turn our hearts to the mending of the world,  
through Jesus Christ, the name above all names. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

## **Seventh Sunday of Easter**

*Acts 1.15-17, 21-26; Psalm 1: 1 John 5.9-13; John 17.6-19*

**I**

Giver of eternal life,  
send us to your world  
to speak the truth of peace,  
to stand with those who suffer,  
and to show another way;  
through Jesus Christ, the life of all things. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

**II**

Gracious God,  
in the resurrection of your Son Jesus Christ  
you have given us eternal life  
and glorified your name in all the world:  
refresh our souls with the living stream of your truth,  
so that in our unity, your joy may be complete. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

### **The Day of Pentecost**

*Ezekiel 37.1-14 or Acts 2.1-21; Psalm 104.25-35, 37b; Acts 2.1-21 or Romans 8.22-27; John 15.26-27; 16.4b-15*

**I**

Creator Spirit,  
make the dry bones of our lives  
live and breathe and grow again.  
Pour out your Spirit upon the whole creation.  
Come in rushing wind and flashing fire  
to turn the sin and sorrow within us  
into faith, power and delight. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

**II**

Spirit of truth:  
guide us into all truth;  
consume the lies that shroud the world in hate;  
pray in us with sighs too deep for words  
with hope for a new world;  
through Jesus Christ,  
who goes to the right hand of God. **Amen.**

*Prayers for an Inclusive Church (2009)*

### **Trinity Sunday**

*Isaiah 6.1-8; Psalm 29; Romans 8.12-17; John 3.1-17*

**I**

Enfolding God, Trinity of love,  
you are our source, our goal, our life:  
may we be born again in you,  
no more to live alone and unconnected,  
but, sharing the Spirit's breath,  
be carried to your heart;  
through Jesus Christ, who lifts us up. **Amen.**

*Prayers for an Inclusive Church (2009) alt.*

II

Holy God,  
the earth is full of your love.  
May we your children, born of the Spirit,  
so bear witness to your Son Jesus Christ,  
that all the world may believe  
and have eternal life through him,  
who with you and the Holy Spirit,  
lives and reigns, one God,  
now and for ever. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

### **The Baptism of the Lord (Proper I)**

*Genesis 1.1-5; Psalm 29; Acts 19.1-7; Mark 1.4-11*

I

God of the heavens,  
whose holiness is unveiled  
by one who is submerged  
in all the pain and sin of the earth:  
give us faith to follow him  
who goes to the heart of darkness  
bearing only the Spirit of gentle, insistent peace;  
through Jesus Christ, the promised one. **Amen.**

*Prayers for an Inclusive Church (2009) alt.*

II

God of grace and glory,  
you call us with your voice from heaven  
to be your people, fruitful and courageous.  
As your beloved Son  
embraced his mission in the waters of baptism,  
inspire us with your Spirit  
to join in his transforming work.  
We ask this in the name of our Saviour Jesus Christ,  
who lives and reigns with you  
in the unity of the Spirit,  
one God, now and for ever. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

### **Years ABC**

God of glory,  
immerse us in your grace,  
mark us with your image,  
and raise us to live our baptismal promises,  
so that, empowered by the Holy Spirit,  
we may follow the example of Christ your beloved  
in whose name we pray. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

### **Second Sunday after Epiphany (Proper 2)**

*I Samuel 3.1-10, (11-20); Psalm 139.1-5, 12-17; I Corinthians 6.12-20; John 1.43-51*

**I**

Persevering God,  
by your sure voice  
you rouse us from our slumber  
and call us to discipleship and mission  
in Jesus Christ our Lord. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

**II**

Almighty God,  
in Christ you make all things new:  
transform the poverty of our nature  
by the riches of your grace,  
and in the renewal of our lives  
make known your heavenly glory;  
through Jesus Christ, your Son, our Lord,  
who is alive and reigns with you  
in the unity of the Holy Spirit,  
one God, now and for ever. **Amen.**

*Common Worship (2000)*

### **Third Sunday after Epiphany (Proper 3)**

*Jonah 3.1-5, 10; Psalm 62.5-12; 1 Corinthians 7.29-31; Mark 1.14-20*

**I**

God of salvation,  
the splendour of your glory dispels the darkness of earth,  
for in Christ we see the nearness of your kingdom.  
Now make us quick to follow him,  
and eager to proclaim the good news of the gospel.  
We ask this through our Lord Jesus Christ, your Son,  
who lives and reigns with you  
in the unity of the Holy Spirit,  
God for ever and ever. **Amen.**  
*Opening Prayers (1997) alt.*

**II**

Lord Jesus Christ,  
with those you called by the lakeside,  
may we follow you,  
proclaiming the reign of God,  
and sharing your mission to bring good news to all;  
for you live and reign  
with the Father and the Holy Spirit,  
one God, now and for ever. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

### **Fourth Sunday after Epiphany (Proper 4)**

*Deuteronomy 18.15-20; Psalm 111; 1 Corinthians 8.1-13; Mark 1.21-28*

**I**

God our creator,  
who in the beginning  
commanded the light  
to shine out of the darkness:  
we pray that the light of the glorious gospel of Christ  
may shine into the hearts of all your people,  
and reveal the knowledge of your glory  
in the face of Jesus Christ your Son our Lord,  
who lives and reigns with you,  
in the unity of the Holy Spirit,  
one God, now and for ever. **Amen.**  
*Common Worship (2000) alt.*

**II**

God of liberation,  
who comes not to destroy  
but to set us free,  
bring wholeness to all that is broken  
and speak truth to us in our confusion;  
through Jesus Christ, our Saviour and Lord. **Amen.**  
*Propers Working Group (2015)*

**Fifth Sunday after Epiphany (Proper 5)**

*Isaiah 40.21-31; Psalm 147; I Corinthians 9.16-23; Mark 1.29-39*

**I**

Everlasting God,  
you give strength to the weak and power to the faint.  
Make us agents of your healing and wholeness,  
so that your good news may be made known  
to the ends of your creation,  
through Jesus Christ, our Saviour and Lord. **Amen.**  
*Evangelical Lutheran Worship (2006) alt.*

**II**

Almighty God,  
by whose grace alone we are accepted  
and called to your service:  
strengthen us by your Holy Spirit  
and make us worthy of our calling;  
through Jesus Christ your Son our Lord,  
who is alive and reigns with you  
in the unity of the Holy Spirit,  
one God, now and for ever. **Amen.**  
*Common Worship (2000)*

**Sixth Sunday after Epiphany**  
**or the Sunday between 8 and 14 May (Proper 6)**  
2 Kings 5.1-14; Psalm 30; 1 Corinthians 9.24-27; Mark 1.40-45

I

Divine Physician,  
healer of bodies and souls,  
stretch out your hand and touch us.  
Cleanse our hearts from the sin  
that separates us from you and from one another.  
Recreate us in your own image,  
and restore us in Christ,  
so that we may run the race and receive the prize of everlasting life. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

II

God of the outstretched hand,  
in Christ you are moved with anger and pity  
at a world which labels and rejects its children:  
release us from the lie that we are born unclean  
and shape a new community where all may be accepted;  
through Jesus Christ, the companion of lepers. **Amen.**  
*Prayers for an Inclusive Church (2009)*

**Seventh Sunday after Epiphany**  
**or the Sunday between 15 and 21 May (Proper 7)**  
Isaiah 43.18-25; Psalm 41; 2 Corinthians 1.18-22; Mark 2.1-12

I

Faithful God,  
you forgive our sins  
and restore us to wholeness.  
Anoint us with your Spirit,  
so that we may be alert and mindful ministers  
of your gracious will to save,  
by bringing into your presence  
all that is broken and in need of healing;  
through Jesus Christ our Lord. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

**II**

God of pardon and deliverance,  
your forgiving love, revealed in Christ,  
has brought to birth a new creation.  
Raise us up from our sins to walk in your ways,  
so that we may witness to your power,  
which makes all things new.  
Grant this through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
God for ever and ever. **Amen.**  
*Opening Prayers (1997) alt.*

**Eighth Sunday after Epiphany  
or the Sunday between 22 and 28 May (Proper 8)**  
*Hosea 1.14-20; Psalm 103.1-13, 22; 2 Corinthians 3.1-6; Mark 2.13-22*

**I**

Holy Lover of Israel,  
with tender words and covenant promise  
you invite us to meet your love with faithfulness.  
May we live with you  
in righteousness and justice,  
in steadfast love and mercy,  
to your glory for ever. **Amen.**  
*Revised Common Lectionary Prayers (2002)*

**II**

God of the wrong crowd,  
who shares bread with the unwanted and imperfect:  
take our pious disdain  
and fill us with new wine,  
so that we might be transformed in body and soul;  
through Jesus Christ, the physician. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

**Ninth Sunday after Epiphany  
or the Sunday between 29 May and 4 June (Proper 9)**

After Epiphany: Deuteronomy 5.12-15; Psalm 81.1-10; 2 Corinthians 4.5-12; Mark 2.23-3.6

After Trinity: 1 Samuel 3.1-10, (11-20); Psalm 139.1-5, 12-17; 2 Corinthians 4.5-12; Mark 2.23-3.6

I

God of rest and gladness,  
we praise you for the dignity of work and the joy of play,  
for the challenge of witness  
and for the invitation to delight at your table.  
Renew our hearts through your sabbath rest,  
so that we might be refreshed to continue in your work  
of restoring the world to wholeness. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

II

God made known in human frailty;  
your Chosen One walked through fields  
where bitterness flourished and mercy was enclosed:  
break through our conspiracies of power  
and teach us what it means to save and honour life;  
through Jesus Christ, Lord of the Sabbath. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

**Last Sunday after Epiphany**

2 Kings 2.1-12; Psalm 50; 2 Corinthians 4.3-6; Mark 9.2-9

I

Holy One of Israel,  
whose Son was revealed in majesty  
before he suffered death upon the cross:  
give us grace to perceive his glory,  
so that we may be strengthened to suffer with him  
and be changed into his likeness, from glory to glory;  
who is alive and reigns with you  
in the unity of the Holy Spirit,  
one God, now and for ever. **Amen.**  
*Common Worship (2000) alt.*

**II**

God of glory,  
by the grace of your Spirit,  
reveal your Son to us now  
in the message of the prophets  
and in the witness of the apostles,  
so that we may heed his voice  
and receive him in faith.

We ask this through our Lord Jesus Christ, your Son,  
who lives and reigns with you  
in the unity of the Holy Spirit,  
God for ever and ever. **Amen.**

*Opening Prayers (1997) alt.*

**Sunday between 5 and 11 June (Proper 10)**

*1 Samuel 8.4-11, (12-15), 16-20, (11.14-15); Psalm 138; 2 Corinthians 4.13-5.1; Mark 3.20-35*

**I**

Gracious God,  
give us such a vision of your purpose  
and such an assurance of your love and power  
that we may ever hold fast to the hope  
we have in Jesus Christ our Lord;  
who lives and reigns with you  
in the unity of the Holy Spirit,  
one God, for ever and ever. **Amen.**

*A Prayer Book for Australia (1995) alt.*

**II**

God of the unexpected,  
you take what is old and make it new,  
and what is dead and bring it to life;  
you take our false expectations  
and transform them into your truth.  
Help us to accept the challenge of your call,  
so that, trusting in your promise,  
we journey by faith in Jesus Christ. **Amen.**

*FWM Proposed Prayers alt.*

### **Sunday between 12 and 18 June (Proper 11)**

*1 Samuel 15.34-16.13; Psalm 20; 2 Corinthians 5.6-10, (11-13), 14-17; Mark 4.26-34*

**I**

Mighty God,  
to you belong the mysteries of the universe.  
You transform shepherds into kings,  
the smallest seeds into magnificent trees,  
and hardened hearts into loving one.

May your life-giving Spirit  
re-create us in your image  
and shape us into your purposes,  
through Jesus Christ. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

**II**

Creating God,  
you make all things new.  
Plant seeds of confidence and gladness in our hearts,  
so that, trusting your word,  
we may live no longer for ourselves  
but for him who died and was raised for us,  
Jesus Christ our Lord. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

### **Sunday between 19 and 25 June (Proper 12)**

*1 Samuel 17.(1a, 4-11, 19-23), 32-49; Psalm 9.9-20 or 1 Samuel 17.57-18.5, 10-16; 2 Corinthians 6.1-13; Mark 4.35-41*

**I**

God our protector,  
you stood by David in the time of trial.  
Stand by us through all life's storms,  
giving us courage to risk danger  
to protect those who are oppressed and poor,  
so that they may know you  
as their stronghold and hope. **Amen.**

*Revised Common Lectionary Prayers (2000) alt.*

**II**

Saving God,  
enter the flood and storm of chaos and confusion  
and speak peace to our fearful hearts,  
so that we might find our faith in him

whose word brings rest to all creation;  
through Jesus Christ, Lord of wind and wave. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

### **Sunday between 26 June and 2 July (Proper 13)**

*2 Samuel 1.1, 17-27; Psalm 130; 2 Corinthians 8.7-15; Mark 5.21-43*

I

O Christ for whom we search,  
our help when help has failed:  
give us courage to expose our need  
and ask to be made whole,  
so that, being touched by you,  
we may be raised to new life  
in the power of your name. **Amen.**  
*A Prayer Book for Australia (1995) alt.*

II

God of hope,  
you are ruler of both night and day,  
guardian of those who wander in shadows.  
Be new light and life  
for those who live in the darkness of despair,  
for those imprisoned by guilt and grief,  
for those living with anxiety and depression,  
so that, even where death's grip tightens,  
all may know the power of the One  
who conquered fear and death. **Amen.**  
*Revised Common Lectionary Prayers (2000) alt.*

### **Sunday between 3 July and 9 July (Proper 14)**

*2 Samuel 5.1-5, 9-10; Psalm 48; 2 Corinthians 12.2-10; Mark 6.1-13*

I

Guardian of the weak,  
turn the place we live  
into strongholds of your grace,  
temples of your presence,

and citadels of your justice,  
so that the most vulnerable and most powerful  
may find peace in the strong name of Jesus Christ. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

**II**

God of the prophets,  
in every age you send the word of truth, familiar yet new.  
Let us not be counted among those who lack faith,  
but give us vision to see Christ in our midst  
and to welcome your saving word.  
Grant this through our Lord Jesus Christ,  
who lives and reigns with you  
in the unity of the Holy Spirit,  
God for ever and ever. **Amen.**  
*Opening Prayers (1997) alt.*

**Sunday between 10 and 16 July (Proper 15)**

*2 Samuel 6.1-15, 12b-19; Psalm 24; Ephesians 1.3-14; Mark 6.14-29*

**I**

God of the prophets,  
whose word cuts through the webs of power  
and holds the tyrant to account:  
be with all who raise their voice against oppression and misrule,  
who are imprisoned and abused for freedom's sake;  
help us to stand and speak with them  
and witness to your kingdom now;  
through Jesus Christ, the name above all others. **Amen.**  
*Prayers for an Inclusive Church (2009)*

**II**

O God,  
when pride leads us deeper into sin,  
grant us strength,  
so that we may turn from pride  
and know the power of your uncompromising love.  
In Jesus' name we pray. **Amen.**  
*Propers Working Group (2015)*

### **Sunday between 17 and 23 July (Proper 16)**

*2 Samuel 7.1-14a; Psalm 89.20-37; Ephesians 2.11-22; Mark 6.30-34, 53-56*

I

Holy God of Israel,  
draw us near to you,  
so that, in place of hostility, there may be peace;  
in place of loneliness, compassion;  
in place of aimlessness, direction;  
and in place of sickness, healing;  
through Christ Jesus, in whom you draw near to us. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

II

Compassionate God,  
from far and near you gather your church into one,  
safeguard the unity of your flock  
through the teaching of Christ the Shepherd,  
so that all your scattered children may find in him  
the guidance and nourishment they seek. **Amen.**  
*Opening Prayers (1997)*

### **Sunday between 24 and 30 July (Proper 17)**

*2 Samuel 11.1-15; Psalm 14; Ephesians 3.14-21; John 6.1-21*

I

In your compassionate love, O God,  
you nourish us with words of life and bread of blessing.  
Grant that Jesus may calm our fears,  
and move our hearts to praise your goodness  
by sharing our bread with others. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

II

Sustainer of the hungry,  
like a mother you feed your children  
until each is satisfied.  
Turn our eyes to you alone,  
so that, aware of our own deepest longings,  
we reach out with Christ  
to feed others with the depth of your love. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

### **Sunday between 31 July and 6 August (Proper 18)**

*2 Samuel 11.26-12.13a; Psalm 51.1-13; Ephesians 4.1-16; John 6.24-35*

I

God of Moses,  
who rained down bread on Israel's wandering people:  
lead us to the food that never leaves us craving,  
but fills our whole humanity with life enough for all;  
through Jesus Christ, the true bread of heaven. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

II

God of the lowly and the mighty,  
even when we harm and destroy one another,  
you offer us forgiveness of our sins  
if we but open our hearts to your grace and mercy,  
so that we may build up one another in love. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

### **Sunday between 7 and 13 August (Proper 19)**

*2 Samuel 18.5-9, 15, 31-33; Psalm 130; Ephesians 4.25-5.2; John 6.35, 41-51*

I

Unseen God,  
drawing all people to the end of our desires:  
teach us to know true bread from false  
and to feed on him who shares our flesh,  
Jesus Christ, our communion. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

**II**

Bread of heaven,  
you feed us in the depths  
of grief, sin and hostility.  
Nourish us with your word  
through the long hours of tears,  
and in the dawning awareness  
of our need for forgiveness,  
so that we may be redeemed by your steadfast love. **Amen.**  
*Revised Common Lectionary Prayers (2002)*

**Sunday between 14 and 20 August (Proper 20)**

*I Kings 2.10-12; 3.3-14; Psalm 111; Ephesians 5.15-20; John 6.51-58*

**I**

Divine love,  
undaunted by death and fear,  
who went to the depths to bring back life:  
in the power of the cross  
shape a people for service,  
who break bread for a hungering world;  
through Jesus Christ. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

**II**

Living God,  
you are the giver of wisdom,  
guiding those who seek your ways to choose the good.  
Mercifully grant that your people,  
who feast on the true bread of heaven,  
may have eternal life in Jesus Christ our Lord. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

### **Sunday between 21 and 27 August (Proper 21)**

*I Kings 8.(1, 6, 10-11), 22-30, 41-43; Psalm 84; Ephesians 6.10-20; John 6.56-69*

**I**

Offensive God,  
refusing our religion of sacrifice and power:  
find us in our wandering,  
speak to us the word of life,  
liberate our violent hearts,  
and let us abide with you;  
through Jesus Christ, the holy one of God. **Amen.**

*Prayers for an Inclusive Church (2009) alt.*

**II**

Gracious God,  
although we once were strangers,  
you receive us as friends  
and draw us home to you.  
Set your living bread before us,  
so that we may be strengthened  
to continue the work  
your Son has commissioned us to do. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

### **Sunday between 28 August and 3 September (Proper 22)**

*Song of Solomon 2.8-13; Psalm 45.1-2, 7-10; James 1.17-27; Mark 7.1-8, 14-15, 21-23*

**I**

Compassionate God,  
you touch those rejected by the world  
and those despised by false piety:  
guide us away from a false purity  
which hides misshapen hearts;  
and lead us to the joyful feast  
in which all are renewed;  
through Jesus Christ, the beauty of God's faith. **Amen.**

*Prayers for an Inclusive Church (2009) alt.*

**II**

Blessed are you, O Lord and Lover,  
source of beauty and depth of passion.  
Strengthen and inspire us to do the word we hear  
and live the faith we confess,  
through Jesus, our Saviour and Friend. **Amen.**

*Revised Common Lectionary Prayers (2002)*

### **Sunday between 4 and 10 September (Proper 23)**

*Proverbs 22.1-2, 8-9, 22-23; Psalm 125; James 2.1-10, (11-13), 14-17; Mark 7.24-37*

I

God of power and compassion,  
in Christ you reveal your will to heal and to save.  
Open our ears to your redeeming word  
and move our hearts by the strength of your love,  
so that our every word and work  
may proclaim Jesus as Messiah,  
who lives and reigns with you  
in the unity of the Holy Spirit,  
God for ever and ever. **Amen.**  
*Opening Prayers (1997) alt.*

II

Maker of us all,  
you call us to love our neighbours as ourselves  
and teach us that faith without works is dead.  
Open us to the ministries that lie before us,  
where faith and the needs of our neighbour  
come together in the name of Jesus Christ, our Saviour. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

### **Sunday between 11 and 17 September (Proper 24)**

*Proverbs 1.20-33; Psalm 19 or Wisdom of Solomon 7.26-8.1; James 3.1-12; Mark 8.27-38*

I

Unite us, O God,  
in acknowledging Jesus as the Christ.  
Give us strength to take up his cross  
and courage to lose our lives for his sake;  
for we ask this in his name,  
who lives and reigns with you  
in the unity of the Holy Spirit,  
God for ever and ever. **Amen.**  
*Opening Prayers (1997) alt.*

**II**

Wisdom of God,  
from the street corners  
and at the entrances to the city  
you proclaim the way of life and of death.  
Grant us wisdom to recognize your Messiah,  
so that following in the way of the cross,  
we may know the way of life and glory;  
in the name of Christ we pray. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

**Sunday between 18 and 24 September (Proper 25)**

*Proverbs 31.10-31; Psalm 1; James 3.13-4.3, 7-8a; Mark 9.30-37*

**I**

O God, protector of the poor and defender of the just:  
give us wisdom from above,  
so that we may find in your servant Jesus  
the pattern of true discipleship  
and persevere in following him,  
who lives and reigns with you  
in the unity of the Holy Spirit,  
God for ever and ever. **Amen.**

*Opening Prayers (1997) alt.*

**II**

O God,  
who draws near to us  
and whose nature is revealed in lordship laid aside:  
give us grace to welcome you  
in the child and in the outcast;  
in the name of Jesus Christ, who humbled himself  
so that we might know eternal life. **Amen.**

*Prayers for an Inclusive Church (2009) alt.*

### **Sunday between 25 September and 1 October (Proper 26)**

*Esther 7.1-6, 9-10; 9.20-22; Psalm 124; James 5.13-20; Mark 9.38-50*

I

O God,  
pour out your Spirit over all the world  
and inspire every heart with knowledge and love of you.  
May we who confess Jesus as Lord  
set aside whatever obscures this faith,  
so that our witness to your love  
may shine clearly in all our days,  
for with him you live and reign  
in the unity of the Holy Spirit,  
God for ever and ever. **Amen.**  
*Opening Prayers (1997) alt.*

II

O God,  
our guide and help in strange lands:  
strengthen us by the faith and courage of Esther,  
so that we may confront the oppressor  
with the justice and unity of your reign,  
freeing the oppressed  
and proclaiming your glorious liberty;  
in the name of Christ, our freedom. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

### **Sunday between 2 and 8 October (Proper 27)**

*Job 1.1; 2.1-10; Psalm 26; Hebrews 1.1-4; 2.5-12; Mark 10.2-16*

I

God of the living law,  
whose will is to protect the weak  
and to educate our desires:  
may we learn from you  
to give each other dignity  
and to find in you our unity;  
through Jesus Christ,  
who makes us one household. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

II

Sovereign God,  
you have created us to live  
in loving community with one another.  
Form us for life that is faithful and steadfast,  
and teach us to trust like little children,  
so that we may reflect the image of your Son,  
Jesus Christ, our Saviour and Lord. **Amen.**  
*Evangelical Lutheran Worship* (2006) alt.

**Sunday between 9 and 15 October (Proper 28)**

*Job 23.1-9, 16-17; Psalm 22.1-15; Hebrews 4.12-16; Mark 10.17-31*

I

God of the narrow way,  
you call us to shed all that burdens  
the lightness of life:  
help us to surrender false wealth,  
embrace our need of you  
and live for your kingdom above all things;  
through Jesus Christ, the richness of God. **Amen.**  
*Prayers for an Inclusive Church* (2009)

II

God of wisdom,  
whose word searches the intentions of our hearts:  
let worldly treasure not keep us from Jesus,  
who looks on us with love.  
Free us to leave all things and follow him,  
who live and reigns with you  
in the unity of the Holy Spirit,  
God for ever and ever. **Amen.**  
*Opening Prayers* (1997) alt.

## **Sunday between 16 and 22 October (Proper 29)**

*Job 38.1-7, 34-41; Psalm 104.1-9, 25, 37b; Hebrews 5.1-10; Mark 10.35-45*

### I

Most glorious God,  
in Jesus you call your people  
to true humility and servanthood.  
Grant to us the boldness  
to desire a place in your kingdom,  
the courage to drink the cup of suffering,  
and the grace to find in service  
the glory you promise;  
through the same Jesus Christ our Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever. **Amen.**

*Opening Prayers (1997) alt.*

### II

Suffering God,  
when in whose name we seek glory for ourselves,  
cast down all our idols  
and direct our hearts  
to him who bears our wounds  
and is our peace,  
Jesus Christ, the true God and servant of all. **Amen.**

*Prayers for an Inclusive Church (2009) alt.*

## **Sunday between 23 and 29 October (Proper 30)**

*Job 42.1-6, 10-17; Psalm 34.1-8, (19-22); Hebrews 7.23-28; Mark 10.46-52*

### I

O Jesus Christ, teacher and healer,  
you heard the cry of the blind beggar  
when others would have silenced him.  
Teach us to be attentive  
to the voices others ignore,  
and, by the power of the Spirit,  
respond in your name to heal the afflicted  
and welcome the abandoned;  
for your sake and the sake of the gospel. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

**II**

Eternal God,  
whose thoughts and ways are not ours,  
you alone are God, holy and most high:  
school us in the ways of faith and wisdom,  
so that we, like Job,  
may learn to see and hear truly,  
and in humility find blessing.

In Jesus' name we pray. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

### **Sunday between 30 October and 5 November (Proper 31)**

*Deuteronomy 6.1-9; Psalm 119.1-8; Hebrews 9.11-14; Mark 12.28-34*

**I**

God of love,  
who asks no other sacrifice  
than to love you, the source of life,  
and all creatures as ourselves:  
bind your law upon our hearts and our minds,  
so that we might find our strength in you;  
through Jesus Christ, our high priest. **Amen.**

*Propers Working Group (2016)*

**II**

Eternal God,  
teach us to love you not only in mind and heart  
but also in purpose and action,  
so that we may love the children of the earth  
in Jesus Christ. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

### **Sunday between 6 and 12 November (Proper 32)**

*Ruth 3.1-5; 4.13-17; Psalm 127; Hebrews 9.24-28; Mark 12.38-44*

**I**

God our redeemer,  
in sustaining the lives of Naomi and Ruth

you gave new life to your people.  
We ask that, from age to age,  
new generations may be born  
to restore life and to nourish the weak  
by returning to you those things  
we once thought ours. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

**II**

God of fierce justice,  
you close the mouth of those  
who hide behind their prayer  
as they devour the poor:  
humbled by the giving of those who have so little,  
let us live from your abundance;  
through Jesus Christ, the judgement of God. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

**Sunday between 13 and 19 November (Proper 33)**

*I Samuel 1.4-20; I Samuel 2.1-10 (as canticle); Hebrews 10.11-14, 19-25; Mark 13.1-8*

**I**

Timeless One,  
you create all moments of our lives,  
giving each its meaning and its purpose.  
Strengthen us to witness continually  
to the love of Jesus Christ,  
so that we may hold fast in times of trial,  
even to the end of the ages. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

**II**

O God,  
you gather a people you call your own.  
Confirm us in the strength of your abiding word  
and stay our hearts in the time of trial,  
so that on the day of the Son of Man  
we may without fear rejoice to behold his appearing.  
We ask this through our Lord Jesus Christ. **Amen.**  
*Opening Prayers (1997) alt.*

**The Last Sunday after Pentecost: The Reign of Christ (Proper 34)**

*2 Samuel 23.1-7; Psalm 132.1-13; Revelation 1.4b-8; John 18.33-37*

I

Almighty God,  
train our eyes to discern your righteous rule,  
so that, standing firmly in hope  
before the powers of this world,  
we may heed your voice  
and be constant in your truth;  
through Jesus of Nazareth, David's heir. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

II

You who are,  
who were,  
who are to come,  
before whose judgement  
all that is not love fades away:  
save us from the violence  
that seeks to claim our hearts,  
so that we may hear a different voice  
and belong to you in truth;  
through Jesus Christ, the wounded king of all. **Amen.**

*Prayers for an Inclusive Church (2009) alt.*

## TRIAL USE COLLECTS FOR YEAR C

### First Sunday of Advent

*Jeremiah 33.14-16; Psalm 25.1-9; 1 Thessalonians 3.9-13; Luke 21.25-36*

I

God of justice and peace,  
from the heavens you rain down mercy and kindness.  
Raise our heads in expectation,  
so that we may yearn for the coming day of the Lord  
and stand without blame before your Son, Jesus Christ,  
who lives and reigns for ever and ever. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

II

God of justice,  
as your kingdom dawns,  
turn us from the darkness of sin  
to the light of holiness,  
so that we may be ready to meet you  
in our Lord and Saviour, Jesus Christ. **Amen.**

*Common Worship: Additional Collects (2004) alt.*

### Second Sunday of Advent

*Baruch 5.1-9 or Malachi 3.1-4; Canticle 19 (Luke 1.68-79); Philippians 1.3-11; Luke 3.1-6*

I

God of mercy,  
may the radiance of your redeeming love rise in our hearts,  
lighting the way from the shadow of darkness  
and guiding our feet into the way of peace. **Amen.**

*FWM Proposed Prayers (2004) alt.*

II

God of timeless grace,  
you fill us with joyful expectation:  
make us ready for the message that prepares the way,  
so that with uprightness of heart and holy joy  
we may eagerly await the coming of your Son,  
Jesus Christ, who lives and reigns with you and the Holy Spirit,  
now and for ever. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

### **Third Sunday of Advent**

*Zephaniah 3.14-20; Canticle 3 (Isaiah 12.2-6); Philippians 4.4-7; Luke 3.7-18*

**I**

God who winnows the wheat from the chaff:  
let the fire of your Spirit purge us of greed and deceit,  
so that, purified, we may find our peace in you  
and you may delight in us.

Grant this through him whose coming is certain  
and who day draws near,  
Jesus, the Lord of the harvest. **Amen.**

*Opening Prayers (1997) alt.*

**II**

God for whom we watch and wait,  
you sent John the Baptist  
to prepare the way of your Son:  
give us courage to speak the truth,  
to hunger for justice,  
and to suffer for the cause of right,  
with Jesus Christ our Lord. **Amen.**

*Common Worship: Additional Collects (2004)*

### **Fourth Sunday of Advent**

*Micah 5.2-5a; Canticle 18 (Luke 1.46-55) or Psalm 80.1-7; Hebrews 10.5-10; Luke 1.39-45*

**I**

God of promise,  
you look with favour on the lowly,  
you scatter the proud and you fill the hungry.  
May we, like Mary, respond to your call  
and be obedient to your will;  
through Jesus Christ who is to come. **Amen.**

*FWM Proposed Prayers (2004) alt.*

**II**

O God of Elizabeth and Mary,  
you visited your servants with news  
of the world's redemption in the coming of the Lord.  
May our hearts leap with joy  
and our mouths be filled with songs of praise  
to welcome the Christ in our midst. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

### III

Eternal God,  
as Mary waited for the birth of your Son,  
so we wait for his coming in glory;  
bring us through the birth pangs of this present age  
to see, with her, our great salvation,  
Jesus the Promised One. **Amen.**

*Common Worship: Additional Collects (2004)*

### Christmas --- at Midnight ABC

*Isaiah 9.2-7; Psalm 96; Titus 2.11-14; Luke 2.1-14, (15-20)*

#### I

Eternal God  
who made this most holy night  
to shine with the brightness of your one true light:  
bring us, who known the revelation of that light on earth,  
to see the radiance of your heavenly glory;  
through Jesus Christ your Son our Lord,  
who is alive and reigns with you,  
in the unity of the Holy Spirit,  
one God, now and for ever. **Amen.**

*Common Worship 2000*

#### II

Almighty God,  
as we prepare with joy  
to celebrate the gift of the Christ-child,  
embrace the earth with your glory  
and be for us a living hope  
in Jesus Christ our Lord. **Amen.**

*Common Worship: Additional Collects 2004*

**Christmas --- in the Early Morning ABC**  
*Isaiah 62.6-12; Psalm 97; Titus 3.4-7; Luke 2.(1-7), 8-20*

I

God of promise,  
from ancient times you have sustained your people.  
With Mary and Joseph,  
teach us to treasure in our hearts the birth of Jesus,  
and with shepherds and angels,  
lead us to praise the holy Child of Bethlehem  
in whose name we pray. **Amen.**

*Revised Common Lectionary Prayers 2002 alt.*

II

Lord Jesus Christ,  
your birth at Bethlehem  
draws us to kneel in wonder at heaven touching earth:  
accept our heartfelt praise  
as we worship you,  
our Saviour and our eternal God. **Amen.**  
*Common Worship: Additional Collects 2004*

**Christmas --- during the Day ABC**  
*Isaiah 52.7-10; Psalm 98; Hebrews 1.1-4, (5-12); John 1.1-4*

I

Almighty God,  
you wonderfully created  
and yet more wonderfully restored our human nature.  
May we share the divine life of your Son Jesus Christ,  
who humbled himself to share our humanity,  
and now lives and reigns with you and the Holy Spirit,  
one God, now and for ever. **Amen.**

*The Book of Alternative Services 1985*

**II**

God whose Word became flesh,  
breathe a new song of joy and praise into the world,  
so that we may bear the good news of your salvation  
and proclaim your promise of peace to the ends of the earth;  
through Christ the Word. **Amen.**

*Revised Common Lectionary Prayers 2002 alt.*

**First Sunday after Christmas**

*I Samuel 2.18-20, 26; Psalm 148; Colossians 3.12-17; Luke 2.41-52*

**I**

O God, you have known us  
from our mother's womb.  
You call us to follow you through all our days  
and seek us even when we wander.  
Clothe us with your love,  
so that we may grow in grace  
and find favour in your sight;  
through Jesus Christ. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

**II**

Shine into our hearts  
the light of your wisdom, O God,  
and open our minds to the knowledge of your word,  
so that in all things we may think and act  
according to your good will  
and may live continually in the light  
of your Son Jesus Christ,  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever. **Amen.**

*Evangelical Lutheran Worship (2006) alt.*

## **The Naming of Jesus (1 January) ABC**

*Numbers 6.22-27; Psalm 8; Galatians 4.4-7 or Philippians 2.5-11; Luke 2.15-21*

**I**

Eternal One,  
you gave your incarnate Son  
the holy name of Jesus to be a sign of salvation.  
Plant in every heart  
the love of the Saviour of the world,  
Jesus Christ our Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever. **Amen.**  
*Evangelical Lutheran Worship 2006 alt.*

**II**

O God of ancient blessing,  
your servant Mary pondered in her heart  
the treasured words spoken about her Son,  
our Saviour Jesus Christ.  
Prepare our hearts to receive his Spirit,  
so that our tongues may confess him Lord,  
who with you and the Spirit lives and reigns,  
now and for ever. **Amen.**  
*Revised Common Lectionary Prayers 2002 alt.*

## **Second Sunday of Christmas ABC**

*Jeremiah 31.7-14 or Sirach 24.1-12; Psalm 147.13-21 or Canticle 11 (Wisdom of Solomon 10.15-21); Ephesians 1.3-14; John 1.(1-9), 10-18*

**I**

Almighty God,  
you have filled all the earth  
with the light of your incarnate Word.  
By your grace empower us  
to reflect your image in all that we do,  
through Jesus Christ, our Saviour and Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever. **Amen.**  
*Evangelical Lutheran Worship 2006 alt.*

**II**

Gracious God,  
you have redeemed us through Jesus Christ,  
the first-born of all creation,  
whose birth we celebrate in the child of Bethlehem.  
Grant us every spiritual blessing,  
so that we may live as your adopted children  
and witness to your glory with praise and thanksgiving,  
now and for ever. **Amen.**

*Revised Common Lectionary Prayers 2002 alt.*

**The Epiphany (6 January) ABC**

*Isaiah 60.1-6; Psalm 72.1-7, 10-14; Ephesians 3.1-12; Matthew 2.1-12*

**I**

Almighty and everliving god,  
you revealed the incarnation of your Son  
by the brilliant shining of a star.  
Shine the light of your justice  
in our hearts and over all lands,  
and accept our lives as the treasure we offer  
in your praise and for your service;  
through Jesus Christ, our Saviour and Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, now and forever. **Amen.**

*Evangelical Lutheran Worship 2006 alt.*

**II**

Creator of the heavens,  
who led the Magi by a star  
to worship the Christ-child:  
guide and sustain us,  
so that we may find our journey's end  
in Jesus Christ our Lord. **Amen.**

*Common Worship: Additional Collects 2004 alt.*

## Ash Wednesday ABC

*Joel 2.1-2, 12-17 or Isaiah 58.1-12; Psalm 103.8-18; 2 Corinthians 5.20b-6.10; Matthew 6.1-6, 16-21*

I

Almighty and holy God,  
your Son, in obedience to the Spirit,  
fasted forty days in the desert:  
give us grace to discipline ourselves,  
so that we may press on towards Easter  
with eager faith and love;  
through Jesus Christ our Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever. **Amen.**

*Propers Working Group*

II

O God,  
you delight not in pomp and show,  
but in a humble and contrite heart.  
Overturn our love of worldly possessions  
and fix our hearts more firmly on you,  
so that, having nothing,  
we may yet possess everything,  
a treasure stored up for us in heaven. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

## First Sunday in Lent

*Deuteronomy 26.1-11; Psalm 91.1-2, 9-16; Romans 10.8b-13; Luke 4.1-13*

I

Heavenly Father,  
your Son confronted the powers of darkness  
that obscure your compassion and love for all of creation:  
help us to use these days to grow in wisdom and prayer,  
so that we may witness to that saving love  
proclaimed in Jesus Christ our Saviour. **Amen.**

*Common Worship: Additional Collects (2004) alt.*

II

God of the wilderness,  
your Spirit leads us to face the truth,  
unprotected and exposed:

in our times of trial  
help us to resist the worship of empty power,  
so that we may find our true food  
in Jesus Christ, the broken bread. **Amen.**  
*Prayers for an Inclusive Church* (2009), alt.

### **Second Sunday in Lent**

*Genesis 15.1-12, 17-18; Psalm 27; Philippians 3.17-4.1; Luke 13.31-35*

**I**

Brooding Spirit,  
beneath your wings there is creation and life:  
accompany us on the difficult path  
with the disappeared, the broken and the fearful,  
so that we find the way to the city of our peace  
where we are all accepted as your beloved;  
through the cross of Jesus Christ, our only Lord. **Amen.**  
*Prayers for an Inclusive Church* (2009), alt.

**II**

Hope beyond all human hope,  
you promised Abraham and Sarah  
descendants as numerous as the stars.  
You promise light and salvation  
in the midst of darkness and despair,  
and redemption to a world that will not listen.  
Gather us in tenderness  
and open our ears to your word,  
so that we may live faithfully and confidently in your promises.  
We ask this in the name of Jesus Christ. **Amen.**  
*Revised Common Lectionary Prayers* (2002), alt.

### **Third Sunday in Lent**

*Isaiah 55.1-9; Psalm 63.1-8; 1 Corinthians 10.1-13; Luke 13.1-9*

I

Eternal God,  
give us insight to discern your will for us,  
to give up what harms us,  
and to seek the perfection we are promised;  
through Jesus Christ our Saviour. **Amen.**

*Common Worship: Additional Collects (2004), alt.*

II

God of infinite goodness,  
throughout the ages you have persevered  
in claiming and reclaiming your people.  
Renew for us your call to repentance,  
surround us with witnesses to aid us in our journey,  
and grant us the time to fashion our lives anew;  
through Jesus Christ our Saviour. **Amen.**

*Revised Common Lectionary Prayers (2002), alt.*

### **Fourth Sunday in Lent**

*Joshua 5.9-12; Psalm 32; 2 Corinthians 5.16-21; Luke 15.1-3, 11b-32*

I

Eternal Lover of our wayward race,  
you open your arms to accept us  
even before we turn to meet your welcome;  
you invite us to forgiveness  
even before our hearts are softened to repentance.  
Hold before us the image of our humanity made new,  
so that we may live in Jesus Christ, your new creation. **Amen.**

*Revised Common Lectionary Prayers (2002), alt.*

II

Merciful Lord,  
you know our struggle to serve you:  
when sin spoils our lives and overshadows our hearts,  
come to our aid and turn us back to you again;  
through Jesus Christ our Lord. **Amen.**

*Common Worship: Additional Collects (2004), alt.*

### III

(For when this Sunday is kept as ‘Mothering Sunday’)

God of love,  
passionate and strong, tender and careful:  
watch over us and hold us all the days of our life;  
through Jesus Christ, Mary’s child. **Amen.**  
*Common Worship: Additional Collects (2004), alt.*

### Fifth Sunday in Lent

*Isaiah 43.16-21; Psalm 126; Philippians 3.4b-14; John 12.1-8*

#### I

Creator God,  
you prepare a new way in the wilderness  
and water the desert.  
Help us to recognize your hand  
working miracles beyond our imagining.  
Open our hearts to be transformed  
by the new thing you are doing,  
so that our lives may proclaim  
the extravagance of your love for all,  
and its presence in Jesus Christ. **Amen.**  
*Revised Common Lectionary Prayers (2002), alt.*

#### II

Extravagant God,  
lavishing your love on our poverty of heart:  
inspire us to give with generosity,  
to love life so that we may find it again,  
and thus the world will be filled  
with the fragrance of your love;  
through Jesus Christ, who offers himself for us. **Amen.**  
*Prayers for an Inclusive Church (2009), alt.*

### The Sunday of the Passion

*At the Palm Procession ABC*

#### I

Holy and immortal God,  
as we enter into this holy week

turn our hearts to Jerusalem,  
so that, united with Christ and all the faithful,  
we may enter the city not made with hands,  
your promised realm of justice and peace,  
eternal from age to age. **Amen.**

*A Prayer Book for Australia (1995) alt.*

## II

O God of eternal glory,  
whose servant, Jesus Christ, bore our sins,  
encouraged the weary, and raised up the fallen:  
keep before our eyes his passion and resurrection,  
so that our lives may be signs of his obedience and victory.  
We ask this in the name of Christ, our liberator. **Amen.**

*Opening Prayers (1997) alt.*

*At the Eucharist: Isaiah 50.4-9a; Psalm 31.9-16; Philippians 2.5-11; Luke 22.14-23.56 or Luke 23.1-49*

## I ABC

Compassionate God,  
your love finds full expression  
in the gift of Jesus Christ your Son,  
who willingly met betrayal and death  
to set us free from sin.  
Give us courage to live obediently in these days  
until we greet the glory of our risen Saviour. **Amen.**

*Revised Common Lectionary Prayers 2002 alt.*

## II ABC

Holy and immortal God,  
open our hearts to the Blessed One,  
so that we may enter the gates of your justice,  
confessing in our words and in our deeds  
that Jesus is Lord, now and for ever. **Amen.**

*Revised Common Lectionary Prayers 2002 alt.*

## **Monday in Holy Week ABC**

*Isaiah 42.1-9; Psalm 36.5-11; Hebrews 9.11-15; John 12.1-11*

**I**

Holy and immortal God,  
you bring us into being  
and hold our lives in your heart.  
May the fragrance of your love,  
made known to us in Christ,  
draw us closer to you  
and unite us with Christ. **Amen.**

*Prayers for an Inclusive Church (2009) alt.*

**II**

God of steadfast love,  
in the tenderness of Mary  
we behold your compassion for us  
and for all you have made.  
May we who stumble in selfishness  
learn from her example,  
bring light to those in darkness  
and freedom to those who are oppressed;  
through Jesus Christ, the anointed One. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

## **Tuesday in Holy Week ABC**

*Isaiah 49.1-7; Psalm 71.1-14; I Corinthians 1.18-31; John 12.20-36*

**I**

Holy and immortal God,  
who gives life to the seed:  
grant that we who follow the way of Christ  
may die to all that separates us from you,  
so that we may bear fruit for eternal life  
and dwell with Christ in his glory. **Amen.**

*Propers Working Group (2016)*

II

Holy and immortal God,  
in Christ you have named us friends  
and called us to follow him as disciples:  
may we be faithful in our calling,  
so that, by walking in your light,  
we may scatter the darkness of the world;  
through Christ, our light and our salvation. **Amen.**  
*Propers Working Group (2016)*

### **Wednesday in Holy Week ABC**

*Isaiah 50.4-9a; Psalm 70; Hebrews 12.1-3; John 13.21-32*

I

Holy and immortal God,  
banish from our hearts those fears and desires  
which lead us to betray you in our lives,  
and so fill us with the faithfulness of Jesus  
that the world may know  
your wisdom, love and power. **Amen.**  
*Propers Working Group (2016)*

II

Holy and immortal God,  
in every generation you call us  
to contend against brutality and betrayal.  
Even through fear and uncertainty  
keep us steadfast in the way of Jesus Christ,  
who leads us. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

### **Maundy Thursday ABC**

*Exodus 12.1-4, (5-10), 11-14; Psalm 116.1, 10-17; I Corinthians 11.23-26; John 13.1-17, 31b-35*

I

God our Father,  
your Son Jesus Christ was obedient to the end  
and drank the cup prepared for him:  
May we who share his table  
watch with him through the night of suffering  
and be faithful. **Amen.**  
*Common Worship (2000) alt.*

**II**

O God,  
on the night he was betrayed  
Jesus washed the feet of his disciples  
and gave himself in a meal of bread and ~~wine~~ wine.  
May we who celebrate these signs of his love,  
serve and give ourselves to others  
in his name and to your glory;  
through the same Jesus Christ our Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever. **Amen.**  
*FWM Proposed Prayers alt.*

### **Good Friday ABC**

*Isaiah 52.13-53.12; Psalm 22; Hebrews 10.16-25 or Hebrews 4.14-16; 5.7-9; John 18.1-19.42*

**I**

O Holy and Immortal One,  
we veil our faces before your glory,  
and bow before the cross of your wounded Christ.  
With angels and archangels  
we praise you, our Mercy,  
and we bless you, our Compassion,  
for in our brokenness  
you have not abandoned us. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

**II**

O Holy and Immortal One,  
hear us as we pray through Jesus, our high priest:  
heal all our divisions,  
reconcile all who are estranged,  
console all who suffer,  
and finally raise up to new life  
all that is bound by death. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

## **Holy Saturday ABC**

*Job 14.1-14 or Lamentations 3.1-9, 19-24; Psalm 31.1-4, 15-16; 1 Peter 4.1-8; Matthew 27.57-66 or John 19.38-42*

I

God of sabbath rest,  
out of the depths we cry to you.  
Give light in our darkness  
and hope in the prison of our despair;  
through your Beloved who rests this day,  
obedient to your will. **Amen.**

*Common Worship: Additional Collects (2004) alt.*

II

God of all consolation,  
in your unending love and mercy  
you turn the darkness of death  
into the dawn of new life.  
May we who wait at Christ's tomb  
trust in your power to restore all things  
through your Holy Spirit,  
who gives life to all creation. **Amen.**

*The Book of Alternative Services (1985) alt.*

## **The Great Vigil of Easter**

*At the Eucharist: Romans 6.3-11; Psalm 114; Luke 24.1-12*

I

Light of all creation,  
may the radiance of this night  
fill us with the Spirit of love  
and unite us in faith,  
so that we may bear witness to the resurrection  
and show forth your glory to all the world;  
in the name of Jesus Christ, the risen Lord,  
our light and our salvation. **Amen.**

*FWM Proposed Prayers alt.*

**II**

Lord God,  
you have made this night bright  
with the radiance of the risen Christ.  
May we, who have been raised with him in baptism,  
reflect the light of his glory  
and live with him for ever. **Amen.**  
*A New Zealand Prayer Book (1989) alt.*

**Easter during the Day**

*Acts 10.34-43 or Isaiah 65.17-25; Psalm 118.1-2, 14-24; 1 Corinthians 15.19-26 or Acts 10.34-43;  
John 20.1-18 or Luke 24.1-12*

**I**

God of glory,  
by the raising of your Son  
you have broken the chains of death.  
Fill your Church with faith and hope;  
for a new day has dawned  
and the way to life stands open  
in our Saviour Jesus Christ. **Amen.**  
*Common Worship: Additional Collects (2004) alt.*

**II**

O God of the living,  
you made the tomb of death  
the womb from which you bring forth your Son,  
the first-born of a new creation:  
make us joyful witnesses to this good news,  
so that all humanity may one day gather  
at the feast of new life in that kingdom  
where you reign for ever and ever. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

## **Second Sunday of Easter**

*Acts 5.27-32; Psalm 118.14-29 or Psalm 150; Revelation 1.4-8; John 20.19-21*

I

Risen Christ,  
for whom no door is locked,  
no entrance barred:  
open the doors of our hearts,  
so that we may seek the good of others  
and walk the joyful road of sacrifice and peace,  
to the praise of God, the Source of all life. **Amen.**

*Common Worship: Additional Collects (2004) alt.*

II

O God,  
our beginning and our end:  
accept our doubts,  
heal our desire for certainty  
and, by your Spirit's gentle touch,  
make us a people forgiven and forgiving;  
through Jesus Christ, the Giver of Peace. **Amen.**

*Prayers for an Inclusive Church (2009) alt.*

## **Third Sunday of Easter**

*Acts 9.1-6, (7-20); Psalm 30; Revelation 5.11-14; John 21.1-19*

I

Risen Christ,  
you filled your disciples with boldness and fresh hope:  
strengthen us to proclaim your risen life  
and fill us with your peace,  
to the glory of God, who raises the dead to life. **Amen.**

*Common Worship: Additional Collects (2004) alt.*

II

God of the new fire  
and feasting at daybreak:  
come to us in the dullness of routine  
and the pain of betrayal;  
call to us in the way of the cross  
and the joy of resurrection;  
through Jesus Christ, the Son of God. **Amen.**

*Prayers for an Inclusive Church (2009) alt.*

### **Fourth Sunday of Easter**

*Acts 9.36-43; Psalm 23; Revelation 7.9-17; John 10.22-30*

I

Risen Christ,  
faithful shepherd of the flock:  
teach us to hear your voice  
and to follow your command,  
so that all your people may be gathered into one flock,  
to the glory of God, the Shepherd of Israel. **Amen.**  
*Common Worship: Additional Collects (2004) alt.*

II

Eternal God,  
from whose gentle hands  
none can snatch us away:  
give us faith to believe  
that we are known and loved  
with a passion strong enough  
to bring the whole world back to you;  
through Jesus Christ, who is one with you,  
the Source of life. **Amen.**

*Prayers for an Inclusive Church (2009)*

### **Fifth Sunday of Easter**

*Acts 11.1-18; Psalm 148; Revelation 21.1-6; John 13.31-35*

I

Risen Christ,  
your wounds declare God's love for the world  
and the wonder of your risen life  
gives us compassion and courage  
to risk ourselves for those we serve,  
to the glory of God the Father. **Amen.**  
*Common Worship: Additional Collects (2004)*

**II**

God of glory,  
whose Beloved took the shadowed road of death  
and found life in the darkness:  
may his love be our law,  
so that, undimmed by fear,  
we may witness to the power of new birth,  
through Jesus Christ, the first-born from the dead. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

### **Sixth Sunday of Easter**

*Acts 16.9-15; Psalm 67; Revelation 21.10, 22-22.5; John 14.23-29 or John 5.1-9*

**I**

Gracious God,  
through a vision you sent forth Paul to preach the gospel  
and called the women to a place of prayer on the sabbath.  
Like Paul and Lydia, may our hearts respond to your word  
and be open to go where you lead us. **Amen.**

*Revised Common Lectionary Prayers (2002)*

**II**

Holy One,  
you breathe the word of love  
and the promise of new creation  
into the secret places of our lives.  
Teach us the costly way of fearless love and priceless peace;  
through Jesus Christ, who dwells in us. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

### **Ascension of the Lord ABC**

*Acts 1.1-11; Psalm 47 or Psalm 93; Ephesians 1.15-23; Luke 24.44-53*

**I**

Holy God,  
send your promised Spirit of revelation and wisdom,  
so that, in the blessed freedom of hope,  
we may witness to the grace of forgiveness  
and sing with joy to the One who makes us one. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

**II**

God unheld by word or wall:  
lift us from dullness and cynical contempt;  
make us ready for your Spirit of transforming power;  
and turn our hearts to the mending of the world,  
through Jesus Christ, the name above all names. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

### **Seventh Sunday of Easter**

*Acts 16.16-34; Psalm 97; Revelation 22.12-14, 16-17, 20-21; John 17.20-26*

**I**

Risen and ascended Lord,  
as we rejoice at your triumph,  
fill your Church on earth with compassion,  
so that all who are estranged by sin  
may find forgiveness and know your peace,  
to the glory of God and in the unity of the Spirit. **Amen.**  
*Common Worship: Additional Collects (2004) alt.*

**II**

Living God,  
mystery of love given and received:  
deepen our yearning for unity,  
so that the whole creation might share in your communion;  
through Jesus Christ, who makes known your love. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

### **The Day of Pentecost**

*Acts 2.1-21 or Genesis 11.1-9; Psalm 104.25-35, 37b; Romans 8.14-17 or Acts 2.1-21; John 14.8-17, (25-27)*

**I**

Holy Spirit, sent by the Father,  
ignite in us your holy fire:  
strengthen your children with the gift of faith,  
revive your Church with the breath of love,  
and renew the face of the earth,  
through Jesus Christ our Lord. **Amen.**  
*Common Worship: Additional Collects (2004)*

II

Living God,  
you create all that is.  
Send forth your Spirit to renew and restore us,  
so that we may proclaim your good news  
in ways and words that all will embrace and believe. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

### Trinity Sunday

*Proverbs 8.1-4, 22-31; Psalm 8; Romans 5.1-5; John 16.12-15*

I

Holy and undivided Trinity,  
you are an eternal harmony of gift and response:  
through the uncreated Word and the Spirit of truth  
embrace us and all creation in your extravagant love;  
through the Wisdom of God,  
who raises her voice to call us to life. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

II

God of heaven and earth,  
Author of creation,  
eternal Word of salvation  
and life-giving Spirit of wisdom:  
guide us into all truth,  
so that we may proclaim Christ revealed  
and rejoice in his glory.  
Praise to you, blessed, holy and undivided Trinity,  
now and for ever. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

### **The Baptism of the Lord (Proper 1)**

*Isaiah 43.1-7; Psalm 29; Acts 18.14-17; Luke 3.15-17, 21-22*

**I**

Holy One of Israel,  
you anointed Jesus at his baptism with the Holy Spirit  
and revealed him as your beloved Son.  
Keep all who are born of water and Spirit  
faithful in your service,  
so that we may rejoice to be called children of God,  
through Jesus Christ, our Saviour and Lord. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

**II**

Heavenly Father,  
at the Jordan you revealed Jesus as your Son:  
may we recognize him as our Lord  
and know ourselves to be your beloved children;  
through Jesus Christ our Saviour. **Amen.**  
*Common Worship: Additional Collects (2004)*

### **Years ABC**

God of glory,  
immerse us in your grace,  
mark us with your image,  
and raise us to live our baptismal promises,  
so that, empowered by the Holy Spirit,  
we may follow the example of Christ your beloved  
in whose name we pray. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

### **Second Sunday after Epiphany (Proper 2)**

*Isaiah 62.1-5; Psalm 36.5-10; 1 Corinthians 12.1-11; John 2.1-11*

**I**

O God of steadfast love,  
at the wedding in Cana  
your Son Jesus turned water into wine,  
delighting all who were there.  
Transform our hearts by your Spirit,  
so that we may show forth the light of your love

as one body in Christ. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

II

Lord of the wedding feast,  
take our hearts of stone  
and flood them with new wine,  
so that we may savour the daily miracles  
that reveal your Son in our midst,  
Jesus the Christ. **Amen.**

*Prayers for an Inclusive Church (2009) alt.*

### Third Sunday after Epiphany (Proper 3)

*Nehemiah 8.1-3, 5-6, 8-10; Psalm 19; I Corinthians 12.12-31a; Luke 4.14-21*

I

God of all mercy,  
your Son proclaimed good news to the poor,  
release to the captives,  
and freedom to the oppressed:  
anoint us with your Holy Spirit,  
so that all people may be free  
to praise you in Christ our Lord. **Amen.**

*Common Worship: Additional Collects (2004)*

II

God of freedom,  
make us impatient to greet the time fulfilled,  
the poor lifted up,  
the oppressed set free  
and your love made manifest  
in Jesus Christ, the Anointed Servant. **Amen.**

*Prayers for an Inclusive Church (2009)*

## **Fourth Sunday after Epiphany (Proper 4)**

*Jeremiah 1.4-10; Psalm 71.1-6; I Corinthians 13.1-13; Luke 4.21-30*

I

Provoking God,  
calling us through the face of the Other:  
free our fickle hearts  
from our need to divide and exclude  
both the foreign and the misfit;  
lead us through the storms of rage  
to a clear and new beginning;  
through Jesus Christ, whom hatred cannot touch. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

II

Loving God,  
who has formed us and known us from our mother's womb,  
may we discern your call to us,  
so that we may recognize your call to others.  
In the name of him who calls us  
from our homes to the ends of the earth. **Amen.**  
*Propers Working Group (2015)*

III

Prophetic God,  
strengthen and encourage us  
to hear those who speak your uncomfortable truths  
and who challenge our dearest prejudices,  
so that we may know and heed prophets of our age;  
through Jesus, the son of Joseph. **Amen.**  
*Propers Working Group (2015)*

## **Fifth Sunday after Epiphany (Proper 5)**

*Isaiah 6.1-8, (9-13); Psalm 138; I Corinthians 15.1-11; Luke 5.1-11*

I

Loving God,  
you have called forth disciples  
to live and speak your word.  
May we hear, respond,  
and proclaim the good news of salvation,  
which we know in our Saviour Jesus Christ. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

**II**

Lord of the deep waters,  
you call us from the safety of the shore  
to an adventure of the Spirit:  
open wide our arms to embrace the world  
you dare us to serve;  
through Jesus Christ your living Word. **Amen.**  
*Prayers for an Inclusive Church (2009)*

**Sixth Sunday after Epiphany  
or the Sunday between 8 and 14 May (Proper 6)**

*Jeremiah 17.5-10; Psalm 1; I Corinthians 15.12-20; Luke 6.17-26*

**I**

God, you root those who trust in you  
by streams of healing water.  
Release us from the bonds of disease,  
free us from the power of evil,  
and turn us from falsehood and illusion,  
so that we may find the blessing of new life in you  
through the power of Christ. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

**II**

God of blessing and woe,  
disturbing the deadly order of the world:  
give us faith tested in poverty,  
hunger for what really satisfies,  
eyes softened by tears and hearts ready to laugh  
at all that is false and pompous,  
so that we might be witnesses to the dignity of life:  
through Jesus Christ, who turns the world upside down. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

**Seventh Sunday after Epiphany  
or the Sunday between 15 and 21 May (Proper 7)**

*Genesis 45.3-11, 15; Psalm 37.1-12, 41-42; I Corinthians 15.35-38, 42-50; Luke 6.27-38*

**I**

God of mercy,  
keep before us the love you have revealed in your Son,  
who prayed even for his enemies.

In our words and actions help us to follow his example,  
so that we may transform hatred into love and selfishness into generosity;  
through Jesus Christ, our great reward. **Amen.**

*A Prayer Book for Australia (1995) alt.*

**II**

God of new birth,  
whose compassionate power transforms sin into health  
and temporal dust into eternal glory:  
grant us a gracious faith,  
so that like Joseph, when he was sold into slavery,  
we may face our trials with confidence,  
and become a blessing to friend and enemy  
for the sake of Jesus' name. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

**Eighth Sunday after Epiphany  
or the Sunday between 22 and 28 May (Proper 8)**

*Sirach 27.4-7 or Isaiah 55.10-13; Psalm 92.1-4, 11-14; I Corinthians 15.51-58; Luke 6.39-49*

**I**

God of revelation,  
you see into our hearts and know our inmost thoughts:  
give us insight, honesty and integrity,  
so that we may act without hypocrisy and remain rooted in your love;  
through Jesus Christ, the ground of our being. **Amen.**

*Prayers for an Inclusive Church (2009) alt.*

**II**

Eternal God,  
through the life, death and resurrection of Jesus, our Messiah,  
you have given life beyond the grave.

Guide us in this life,  
so that, as you continue to bless us,  
we may be a blessing for others,  
bringing near the promise of your kingdom  
by our words and actions. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

**Ninth Sunday after Epiphany  
or the Sunday between 29 May and 4 June (Proper 9)**

*After Epiphany: 1 Kings 8.22-23, 41-43; Psalm 96.1-9; Galatians 1.1-12; Luke 7.1-10*

*After Trinity: 1 Kings 18.20-21, (22-29), 30-39; Psalm 96; Galatians 1.1-12; Luke 7.1-10*

**I**

Mighty God,  
the greatness of your deeds declares your love for all people  
and shows forth the glory of your name.

Teach us to welcome both our neighbour  
and the stranger in our midst,  
so that all may know the healing touch of your Son,  
who announces the good news of salvation  
in word and deed. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

**II**

God of compassion,  
whose Son brought healing to those in need,  
help us to continue this work  
as we proclaim the gospel message,  
revealed in Jesus Christ,  
who died for us. **Amen.**

*Propers Working Group (2015)*

**Last Sunday after Epiphany**

*Exodus 34.29-35; Psalm 99; 2 Corinthians 3.12-4.2; Luke 9.28-36, (37-43)*

**I**

Shepherd of Israel and Light of all Nations,  
in the journey of the magi,  
we see how unjust powers and hatred

may diminish the advancing of your gospel.  
Transfigure us by your love,  
so that we may bring your message  
to the dark places of this world;  
through Jesus Christ, the Beloved. **Amen.**  
*Prayers for an Inclusive Church* (2009) alt.

**II**

God of transfiguration,  
transform our hearts and minds  
so that we may hear your message,  
and fill the world with your glory;  
through Jesus Christ, the chosen one. **Amen.**  
*Propers Working Group* (2015)

**Sunday between 5 and 11 June (Proper 10)**

*1 Kings 17.8-16, (17-24); Psalm 146; Galatians 1.11-24; Luke 7.11-17*

**I**

O God,  
our breath and our hope:  
visit your people  
and raise your church to new life,  
so that we may join with all generations  
in voicing our wonder and praise;  
through Jesus Christ our Redeemer,  
who with you and the Holy Spirit,  
lives and reigns, one God,  
now and for ever. **Amen.**  
*Opening Prayers* (1997) alt.

**II**

Provident God,  
whose love enfolds the helpless,  
the needy and those who mourn:  
give us strength through Jesus Christ  
to be instruments of your compassion  
to those who are desolate and wounded by life. **Amen.**  
*Revised Common Lectionary Prayers* (2002) alt.

### **Sunday between 12 and 18 June (Proper 11)**

*I Kings 21.1-10, (11-14), 15-21a; Psalm 5.1-8; Galatians 2.15-21; Luke 7.36-8.3*

#### **I**

Lord,  
you invite our touch,  
beyond decency, beyond order, beyond possession:  
may the anointing woman teach us  
to break the seal of our heart  
and pour it at your feet,  
so that the fragrance of love  
may weave through our rising prayers;  
through Jesus Christ, the Anointed One. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

#### **II**

God of compassion,  
you suffer in the grief of your people,  
and you are present to heal and forgive.  
May the sun of your justice  
rise on every night of oppression,  
and may your healing love  
renew each troubled mind;  
for you are the God of salvation and new life,  
made known to us in Jesus Christ. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

### **Sunday between 19 and 25 June (Proper 12)**

*I Kings 19.1-4, (5-7), 8-15a; Psalms 42 & 43; Galatians 3.23-29; Luke 8.26-39*

#### **I**

Lord,  
you step upon on our guarded shore  
and confront our chaos:  
may we who are divided and overwhelmed by the forces of death  
learn from you to speak our own name  
and proclaim your works of life;  
through Jesus Christ, the Son of the Most High God. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

**II**

God, our refuge and hope,  
when race, status or gender divide us,  
when despair afflicts us,  
and community lies shattered,  
comfort us with the stillness of your presence,  
so that we may confess all you have done;  
through Christ, to whom we belong  
and in whom we are one. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

**Sunday between 26 June and 2 July (Proper 13)**

*2 Kings 2.1-2, 6-14; Psalm 77.1-2, 11-20; Galatians 5.1, 13-25; Luke 9.51-62*

**I**

Sovereign God, ruler of all hearts,  
you call us to obey you,  
and you favour us with true freedom.  
Keep us faithful to the ways of your Son,  
so that, leaving behind all that hinders us,  
we may steadfastly follow your paths,  
through Jesus Christ, our Saviour and Lord. **Amen.**

*Evangelical Lutheran Worship (2006) alt.*

**II**

God,  
you set us free in Jesus Christ.  
Grant that we may live gracefully in this freedom  
without selfishness or arrogance,  
becoming servants through love  
to the freedom of the gospel  
for the sake of your reign. **Amen.**

*Revised Common Lectionary Prayers (2002)*

### **Sunday between 3 July and 9 July (Proper 14)**

2 Kings 5.1-14; Psalm 30; Galatians 6.(1-6), 7-16; Luke 10.1-11, 16-20

I

God,  
whose kingdom comes near:  
share with us the authority that sets others free  
and send us on the way of challenge and conversion;  
through Jesus, who empowers us. **Amen.**

*Prayers for an Inclusive Church (2009) alt.*

II

Healing God,  
like your prophet Elisha and the seventy disciples,  
make us agents of your transforming power  
and heralds of your reign of justice and peace,  
so that all may know the wholeness you bring  
through Jesus Christ our Lord. **Amen.**

*Propers Working Group (2015)*

### **Sunday between 10 and 16 July (Proper 15)**

Amos 7.7-17; Psalm 82; Colossians 1.1-14; Luke 10.25-37

I

Compassionate God,  
whose love demands our all:  
reveal to us our wounds  
and give us grace to know our neighbour  
who tends us with foreign hands;  
through Jesus Christ, the merciful one. **Amen.**

*Prayers for an Inclusive Church (2009) alt.*

II

Divine Judge,  
you framed the earth with love and mercy.  
Keep us faithful in prayer,  
so that we may be filled with the knowledge of your will,  
and not ignore or pass by another's need,  
but plumb the depths of love in showing mercy. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

**Sunday between 17 and 23 July (Proper 16)**  
Amos 8.1-12; Psalm 52; Colossians 1.15-28; Luke 10.38-42

I

Eternal God,  
you draw near to us in Christ  
and make yourself our guest:  
amid the cares of our daily lives,  
alert us to your presence  
and make us attentive to your voice,  
so that we may treasure your word above all else.  
We ask this through Jesus Christ, your Son. **Amen.**  
*A Prayer Book for Australia (1995) alt.*

II

Ever-faithful God,  
whose being is perfect righteousness:  
you reconcile us in your Son  
with the helpless and the needy,  
with those we would ignore or oppress,  
and with those we call our enemies,  
so that we, as your hands of love, may serve all people  
and sit at the feet of those  
who need our compassionate care. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

**Sunday between 24 and 30 July (Proper 17)**  
Hosea 1.2-10; Psalm 85; Colossians 2.6-15, (16-19); Luke 11.1-13

I

Lord of heaven and earth,  
as Jesus taught the disciples to be persistent in prayer,  
give us patience and courage never to lose hope,  
but always to bring our prayers before you;  
through Jesus Christ our Lord. **Amen.**  
*Common Worship: Additional Collects (2004) alt.*

II

Lord of gifts,  
share with us a hunger  
for the bread of your kingdom

and give to us a yearning impatience with injustice;  
through Jesus Christ, our Jubilee. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

### III

Provident God,  
with the prayer your Son taught us always on our lips,  
help us so to seek that we may truly find,  
so to ask that we may joyfully receive,  
and so to knock that the door of mercy  
may be opened for us;  
through Jesus Christ our Lord. **Amen.**  
*A Prayer Book for Australia (1995) alt.*

**Sunday between 31 July and 6 August (Proper 18)**  
*Hosea 11.1-11; Psalm 107.1-9, 43; Colossians 3.1-11; Luke 12.13-21*

### I

Living God,  
you have placed in our hands  
the wealth we call our own:  
give us wisdom,  
so that our possessions may not be a curse,  
but a means of blessing in our lives  
and the lives of others.

Grant this through Jesus Christ our Lord. **Amen.**  
*A Prayer Book for Australia (1995) alt.*

### II

Lord of abundance,  
you demand our life entire and whole:  
lead us out from prisons of greed  
to a place of riches uncontained and always new;  
through Jesus Christ, our wealth. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

## **Sunday between 7 and 13 August (Proper 19)**

*Isaiah 1.1, 10-20; Psalm 50.1-8, 23-24; Hebrews 11.1-3, 8-16; Luke 12.32-40*

I

Watchful God,  
kindle a new flame in our complacent hearts  
and take from our hands the burden of worthless things,  
so that we may be ready to receive a greater gift:  
the love of Jesus Christ, our Servant King. **Amen.**

*Prayers for an Inclusive Church (2009) alt.*

II

Father,  
by faith Abraham set out from his home  
to seek the land of your promise.  
May we, like him, look for the city  
that none but you can design and build.  
We ask this through Jesus Christ our Lord. **Amen.**

*A Prayer Book for Australia (1995) alt.*

## **Sunday between 14 and 20 August (Proper 20)**

*Isaiah 5.1-7; Psalm 80.1-2, 8-19; Hebrews 11.29-12.2; Luke 12.49-56*

I

God of restless fire and urgent river's flow:  
unsettle the false peace which hides our divisions;  
unfold our hearts to sense your presence;  
unloose your kingdom and make us one in Jesus Christ,  
the first of many brothers and sisters. **Amen.**

*Prayers for an Inclusive Church (2009)*

II

Judge eternal,  
you love justice and hate oppression.  
Give us courage to stand  
with all victims of bloodshed and greed;  
and give us fire to proclaim your burning gospel  
for the sake of Jesus, the pioneer and perfecter of our faith. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

## **Sunday between 21 and 27 August (Proper 21)**

*Jeremiah 1.4-10; Psalm 71.1-6; Hebrews 12.18-29; Luke 13.10-17*

I

God of the sabbath,  
this is the day and this is the hour  
when women long oppressed stand with dignity,  
and when your healing escapes our desire for control:  
may your joy stretch the fabric of our hearts  
and inspire us to loosen each other's bonds;  
through Jesus Christ, the shamer of the powerful  
and the raiser of the dead. **Amen.**

*Prayers for an Inclusive Church (2009) alt.*

II

Living God,  
you formed us in the womb  
and appointed us to be prophets to the nations:  
stretch out your hand to cure our infirmity and dispel our fear,  
so that we may know the freedom of serving you in Christ  
and proclaim the wonders you have done. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

## **Sunday between 28 August and 3 September (Proper 22)**

*Jeremiah 2.4-13; Psalm 81.1, 10-16; Hebrews 13.1-8, 15-16; Luke 14.1, 7-14*

I

Inviting God,  
laying open your table to those without status or power,  
and setting a place for the foreign and the unwanted:  
overturn our tables of power  
and teach us to receive bread from strange and wounded hands;  
through Jesus Christ, the one given for all. **Amen.**

*Prayers for an Inclusive Church (2009) alt.*

II

God of power and justice,  
like Jeremiah you weep over those who wander from you  
and who enter into chaos and destruction.  
By your tears and through your mercy,  
teach us your ways and write them on our hearts,  
so that we may follow faithful the path you show us. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

### **Sunday between 4 and 10 September (Proper 23)**

*Jeremiah 18.1-11; Psalm 139.1-6, 13-18; Philemon 1-21; Luke 14.25-33*

I

Jealous God,  
you call us to hate the life  
that is an echo of death and a whisper of fear:  
give us the courage to pass through shadows  
and count the cost of a love beyond measure;  
through Jesus Christ, the one who is fully alive. **Amen.**

*Prayers for an Inclusive Church (2009)*

II

Almighty God,  
you search us and know us:  
may we rely on you in strength  
and rest on you in weakness,  
now and in all our days;  
through Jesus Christ our Lord. **Amen.**

*Common Worship: Additional Collects (2004)*

### **Sunday between 11 and 17 September (Proper 24)**

*Jeremiah 4.11-12, 22-28; Psalm 14; 1 Timothy 1.12-17; Luke 15.1-10*

I

God of the dirtied hands, the wandering feet:  
you seek out the lost before they ever turn to you.  
Take us with you into the abandoned places  
to find a new community outside our fortress walls;  
through Jesus Christ, the Searching One. **Amen.**

*Prayers for an Inclusive Church (2009) alt.*

II

Merciful God,  
you seek us in the hidden places of our ignorance  
and in the forgotten corners of our despair.  
Gather us into your loving embrace,  
and pour upon us your wise and holy Spirit,  
so that we may become faithful servants  
in whom you rejoice with all the company of heaven. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

## **Sunday between 18 and 24 September (Proper 25)**

*Jeremiah 8.18-9.1; Psalm 79.1-9; 1 Timothy 2.1-7; Luke 16.1-13*

I

O God,  
you are rich in love for your people:  
show us the treasure that endures  
and, when we are tempted by greed,  
call us back into your service  
and entrust us with the wealth that never fails.

We ask this through your Son,

our Lord Jesus Christ. **Amen.**

*A Prayer Book for Australia (1995) alt.*

II

O God,  
anoint us with the healing Spirit of consolation and joy,  
so that we may rejoice in the richness of your love  
and be faithful stewards of your many gifts. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

## **Sunday between 25 September and 1 October (Proper 26)**

*Jeremiah 32.1-3a, 6-15; Psalm 91.1-6, 14-16; 1 Timothy 6.6-19; Luke 16.19-31*

I

God of Abraham, Moses and the prophets,  
your covenant binds us as sisters and brothers:  
help us to overcome the scandal of poverty  
and the chasm of indifference,  
so that we may recognize you in the wounded poor;  
through Jesus Christ, the Builder of Bridges. **Amen.**

*Prayers for an Inclusive Church (2009) alt.*

II

Holy God,  
you reach out in love through Jesus Christ to save us.  
Unchain us from our desire for wealth and power,  
so that we may release others  
from prisons of poverty, hunger and oppression. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

### **Sunday between 2 and 8 October (Proper 27)**

*Lamentations 1.1-6; Lamentations 3.19-26 or Psalm 137; 2 Timothy 1.1-14; Luke 17.5-10*

I

Lord,  
help us to know ourselves  
and call us to answer and serve;  
through Jesus Christ, the Master of the Table. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

II

God,  
you weep with those who are oppressed,  
with those who are uprooted from their homeland  
and with those who are without shelter or security.  
Grant that your faithful love may reach out through us,  
so that your healing mercy may rise like the dawn.  
We ask this through Jesus Christ, your Son. **Amen.**  
*Revised Common Lectionary Prayer (2002) alt.*

### **Sunday between 9 and 15 October (Proper 28)**

*Jeremiah 29.1, 4-7; Psalm 66.1-11; 2 Timothy 2.8-15; Luke 17.11-19*

I

O God of hosts,  
in your love your people find healing.  
Grant that the pains of our journey  
may not obscure the presence of Christ among us,  
so that we may always give thanks for your healing power  
as we travel on the way.  
We ask this through Jesus Christ our Lord. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

II

God of the known and unknown,  
open us to those we would exclude and despise;  
heal and liberate us when we are outcast,  
so that we may learn to praise your name  
with hearts that are whole;  
through Jesus Christ, the Rejected One. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

### **Sunday between 16 and 22 October (Proper 29)**

*Jeremiah 31.27-34; Psalm 119.97-104; 2 Timothy 3.14-4.5; Luke 18.1-8*

I

God of the dispossessed,  
you teach us to hunger for justice  
even when the weak are shut out  
and the powerful turn over in their beds:  
in the heat of our anger  
and the bitterness of our complaints,  
give us courage to protest,  
the persistence to pray and the heart to love;  
through Jesus Christ, the true judge. **Amen.**  
*Prayers for an Inclusive Church (2009)*

II

Holy God,  
we lift our eyes to you in hope and awe.  
Grant that we may reject all apathy of spirit,  
all impatience and anxiety,  
so that, with the persistence of the widow,  
we may lift our voice again and again  
to seek your justice. **Amen.**

*Revised Common Lectionary Prayers (2002)*

### **Sunday between 23 and 29 October (Proper 30)**

*Joel 2.23-32; Psalm 65; 2 Timothy 4.6-8. 16-18; Luke 18.9-14*

I

O God of salvation,  
we come to you in joy,  
for you have heard the prayers of the poor  
and raised up the lowly.  
Pour out your Spirit on young and old alike,  
so that our dreams and visions may bring  
justice and peace to the world. **Amen**

*Revised Common Lectionary Prayers (2002) alt.*

**II**

God beyond our knowing,  
we make you into an idol  
to serve our own needs.  
Humble our arrogance  
by the strangeness of your coming  
and the wonder of your mercy;  
through Jesus Christ, the friend of Pharisees and tax collectors. **Amen**  
*Prayers for an Inclusive Church (2009) alt.*

**Sunday between 30 October and 5 November (Proper 31)**

*Habakkuk 1.1-4; 2.1-4; Psalm 119.137-144; 2 Thessalonians 1.1-4, 11-12; Luke 19.1-10*

**I**

Lord of the lost,  
you come into our homes and call us your own:  
may our tables be graced by your presence as guest  
and our possessions freed to serve the poor;  
through Jesus Christ, the Seeker. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

**II**

O God,  
you seek out and save the lost,  
and invite us to the banquet of your eternal home.  
Visit your people with the joy of salvation,  
so that we may rejoice in the riches of your forgiveness  
and reach out in welcome to share with others  
the feast of your love; through Jesus Christ. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

### **Sunday between 6 and 12 November (Proper 32)**

*Haggai 1.15b-2.9; Psalm 145.1-5, 18-22; 2 Thessalonians 2.1-5, 13-17; Luke 20.27-38*

I

Living God,  
burning wild and unconfined:  
free us from the fear of death  
and take away the limits  
which bind our imagination  
and choke our compassion,  
so that we may feel your pleasure  
in all that brings us life;  
through Jesus Christ, risen and ascended. **Amen.**

*Prayers for an Inclusive Church (2009) alt.*

II

Almighty God,  
you hold the power of the universe within your hands.  
Transform us through Jesus Christ our Saviour  
and strengthen us in every deed and word. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

### **Sunday between 13 and 19 November (Proper 33)**

*Isaiah 65.17-25; Canticle 3 (Isaiah 12.2-6); 2 Thessalonians 3.6-13; Luke 21.5-19*

I

God, who is faithful  
when all the foundations crumble:  
in the time of crisis,  
as holy places fall and nations stumble,  
give us the conviction to bear witness to your love,  
whatever the cost;  
through Jesus Christ, your Word and Wisdom. **Amen.**

*Prayers for an Inclusive Church (2009) alt.*

II

O God,  
in Christ you give us hope  
for a new heaven and a new earth.  
Grant us wisdom to interpret the signs of our times,  
courage to stand in the time of trial,  
and faith to witness to your truth and love. **Amen.**  
*Revised Common Lectionary Prayers (2002)*

**The Last Sunday after Pentecost: The Reign of Christ (Proper 34)**  
*Jeremiah 23.1-6; Canticle 19 (Luke 1.68-79); Colossians 1.11-20; Luke 23.33-43*

I

God of unbroken weakness,  
you scorn our lust for power.  
Keep us faithful to Jesus Christ,  
crucified and victorious,  
in whose authority we dare to speak your truth,  
even in the face of injustice and death. **Amen.**  
*Propers Working Group (2016)*

II

Holy God,  
our refuge and strength,  
you have redeemed your scattered children,  
gathering them from all the corners of the earth  
through your firstborn, Jesus the Christ,  
in whom all things are held together.  
Make us a just and righteous people,  
worthy by grace to inherit  
the kingdom of light and peace,  
where he reigns with you and the Holy Spirit,  
one God, for ever and ever. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

## **COLLECTS FOR PRINCIPAL FEASTS AND FEASTS THAT TAKE PRECEDENCE OF A SUNDAY**

*The Principal Feasts observed in this Church are the following:*

- *Easter Day*
- *Ascension Day*
- *The Day of Pentecost*
- *Trinity Sunday*
- *All Saints' Day, 1 November*
- *Christmas Day, 25 December*
- *The Epiphany, 6 January*

*These feasts take precedence over any other day of observance. All Saints' Day may be observed on the Sunday following 1 November, in addition to its observance on the fixed date. With the exception of All Saints' Day, the collects for the Principal Feasts will be found above in the cycles for Years A, B and C.*

*All Sundays of the year are feasts of our Lord Jesus Christ. In addition to the days listed above, the only feasts appointed on fixed days to take precedence of a Sunday are*

- *The Naming of Jesus*
- *The Baptism of the Lord*
- *The Presentation of the Lord*
- *The Birth of John the Baptist*
- *Saint Peter and Saint Paul*
- *The Transfiguration of the Lord*
- *Saint Mary the Virgin*
- *Holy Cross Day*
- *Saint Michael and All Angels*

*Harvest Thanksgiving may be observed on a Sunday as determined by local custom.*

*The collects for the Naming of Jesus and the Baptism of the Lord will be found above in the cycles for Years A, B and C. The collects for the other feasts that take precedence of a Sunday will be found below.*

## **The Presentation of the Lord (2 February) Years ABC**

*Malachi 3:1-4; Psalm 84 or Psalm 24:7-10; Hebrews 2:14-18; Luke 2:22-40*

I

God of love,  
you gave your Son  
to be a light for revelation to the Gentiles  
and for glory to your people Israel.  
With Simeon and Anna  
and all who hail redemption's happy dawn,  
may we sing your praise and proclaim salvation  
in Jesus Christ, your Word made flesh. **Amen.**  
*Propers Working Group (2016)*

II

God of Anna and Simeon,  
whose law makes known the gift of life,  
whose love exposes our hardness of heart:  
by your Spirit, may we receive your faithful word  
and know your reconciling presence offered for all the world;  
through Jesus Christ, the Light and Glory of God. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

## **The Birth of John the Baptist (24 June)**

*Isaiah 40:1-11; Psalm 85:7-13; Acts 13:14b-26; Luke 1:57-80*

I

God our strength and our hope,  
grant us the courage of John the Baptist,  
constantly to speak the truth,  
boldly to rebuke evil,  
and patiently to suffer for the truth's sake;  
in the name of Jesus Christ our Lord. **Amen.**  
*A New Zealand Prayer Book (1989) alt.*

II

God of unexpected birth  
and desert waters:  
silence our cynicism  
and give us a new voice,  
so that with John the Baptist  
we may proclaim your overwhelming grace;  
through Jesus Christ, the One who is to come. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

**Saint Peter and Saint Paul (29 June) Years ABC**

*Ezekiel 34.11-16; Psalm 87; 2 Timothy 4.1-8; John 21.15-19*

I

O God,  
source of every good gift  
and sure foundation of our unity,  
as we celebrate your servants, Peter and Paul,  
grant your church a share  
in their zeal for preaching the gospel.  
Strengthen us in our witness  
to our Lord, Jesus Christ,  
who lives and reigns with you  
in the unity of the Holy Spirit,  
God for ever and ever. **Amen.**  
*Opening Prayers (1997) alt.*

II

Living God,  
you crowned the faith and preaching  
of your servants, Peter and Paul,  
with a share in Christ's triumphant death.  
Through the example of their lives  
rekindle our zeal for proclaiming the gospel.  
Grant this through Jesus Christ,  
our rock and our sustainer. **Amen.**  
*Opening Prayers (1997) alt.*

## **The Transfiguration of the Lord (6 August) Years ABC**

*Daniel 7:9-10, 13-14; Psalm 99; 2 Peter 1:16-19; Luke 9:28-36*

I

Holy God, mighty and immortal,  
you are beyond our knowing,  
yet we see your glory in the face of Jesus Christ.  
Transfigure us into his likeness,  
so that, as a people changed and changing,  
we may illumine the world with your compassion.  
We ask this through the same Jesus Christ, our Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

II

Lord of the mountain peak,  
whose light reveals the earth  
to be a dwelling place for love;  
Lord of the overshadowing,  
whose darkness confounds  
the lie that we can possess you:  
transform our hearts and minds,  
so that we may listen to him  
who bears the weight of glory  
in the lightness of our flesh,  
Jesus Christ, your Chosen One. **Amen.**

*Prayers for an Inclusive Church (2009) alt.*

## **Saint Mary the Virgin (15 August) Years ABC**

*Isaiah 61:7-11; Psalm 34:1-9; Galatians 4:4-7; Luke 1:46-55*

I

Almighty God,  
in choosing the virgin Mary to be the mother of your Son,  
you made known your gracious regard  
for the poor, the lowly, and the despised.  
Grant us grace to receive your word in humility,  
and so to be made one with your Son,

Jesus Christ our Saviour and Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever. **Amen.**  
*Evangelical Lutheran Worship (2006)*

**II**

Mighty One,  
whose power does not reside in fleshless lonely purity,  
whose word is enwombed at the heart of creation:  
we praise you for Mary,  
whose hospitable Yes made a place for Love;  
whose song of transformation makes thrones and rulers tremble;  
whose prayer is heard because she is one of us;  
through Jesus Christ, Mary's Child. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

**Holy Cross Day (14 September) Years ABC**

*Numbers 21.4b-9; Psalm 98.1-6; 1 Corinthians 1.18-24; John 3.13-17*

**I**

Healer of the nations,  
your beloved was lifted on the wood of the cross  
and exalted as Lord of all creation.  
Grant that all who believe in him  
may have the gift of eternal life and share in the glory  
of your promised reign of justice and peace,. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

**II**

God of compassion,  
Jesus was lifted up on the cross,  
a sign of your steadfast love  
and a pledge of your will to save.  
Grant healing of soul and life eternal  
to those who look upon the cross in faith;  
through Jesus Christ, our peace and our salvation. **Amen.**  
*Opening Prayers (1997)*

### **Saint Michael and All Angels (29 September)**

*Genesis 28.10-17; Psalm 103.19-22; Revelation 12.7-12; John 1.47-51*

I

God of Jacob,  
in whose grace heaven is moved to touch the earth:  
give us courage to name the powers  
that war against your compassion for all creation  
and to carry your message of peace  
that looses the shackles of our dreams;  
through Jesus Christ, who defeated death for ever. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

II

God who created all things,  
seen and unseen,  
make us messengers of your compassion,  
so that with Michael and the hosts of heaven  
we may end ancient conflicts  
and pave the way for justice, kindness and humility;  
through Christ, the firstborn of creation. **Amen.**  
*A New Zealand Prayer Book (1989) alt.*

### **Harvest Thanksgiving I**

*Deuteronomy 8.7-18; Psalm 65; 2 Corinthians 9.6-15*

I

Gracious One,  
you satisfy the need of every living creature.  
Fill us with gratitude for the abundance of the earth  
and for the bonds of love and care  
that unite all creation into one family.  
May our thanks be the soil  
in which dreams of justice grow and thrive;  
through Jesus Christ, the Lord of the harvest. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

**II**

Giving and forgiving God,  
you created the good earth and blessed it.  
Give us glad and generous hearts,  
so that we may rejoice and give thanks  
for the abundance of your creation,  
the depths of your mercy and your care for all;  
blessed are you, O God, Source of all being,  
eternal Word and Holy Spirit,  
for ever and ever. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

### **Harvest Thanksgiving II**

*Joel 2.21-27; Psalm 126; 1 Timothy 2.1-7; Matthew 6.25-33*

**I**

God of heaven and earth,  
we sing of your bounty and your goodness  
in the abundant harvest,  
in the changing seasons,  
and in the wonder of nature.  
With generous hearts,  
may we share what we have received  
with those who have little,  
so that none may hunger or thirst  
and all may know your wide justice;  
through Jesus Christ our Lord. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

**II**

God of evolving diversity,  
made known in seed and soil,  
and in the wonder of animal worlds:  
free our hearts from anxiety  
and open them to learn from the life  
which surrounds us;  
through Jesus Christ, the Lord of the harvest. **Amen.**

*Prayers for an Inclusive Church (2009) alt.*

### **Harvest Thanksgiving III**

*Deuteronomy 26.1-11; Psalm 100; Philippians 4.4-9; John 6.25-35*

**I**

Creator God,  
you made the goodness of the land,  
the riches of the sea,  
and the rhythm of the seasons.  
As we thank you for the harvest,  
may we cherish and respect  
this planet and its peoples;  
through Jesus Christ our Lord. **Amen.**  
*Common Worship: Additional Collects (2004)*

**II**

God, whose word is engrained  
in all we eat and drink:  
free us from the greed  
that destroys the roots of life;  
teach us to eat the living bread  
in whom all hungers are satisfied  
by the life that gives of itself and is never sapped,  
Jesus Christ, the living Word. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

### **All Saints' Day (1 November) Year A**

*Revelation 7.9-17; Psalm 34.1-10, 22; 1 John 3.1-3; Matthew 5.1-12*

**I**

God of all people,  
from every tribe and language;  
you called true witnesses  
who sang your praise,  
lived your grace and worked for peace.  
May we share their faith  
and live by their example,  
so that we might be a blessing  
to the hunger of your world;  
through Jesus Christ, whose body we are. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

**II**

God of the ages,  
your saints who lived in faithful service  
surround your throne  
and praise you night and day.  
May we, your saints on earth,  
join our voices with theirs to proclaim  
your rule of righteousness and peace,  
which comes to us through Jesus Christ  
now and for ever. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

**All Saints (I November) Year B**

*Wisdom 3.1-9; Psalm 124; Revelation 21.1-6a; John 11.32-44*

**I**

Source of all being, beginning and end,  
we praise you for those  
who have served you faithfully.  
Replenish our hope in your eternal kingdom,  
so that we may have life in all its fullness,  
unbound by the fear of death;  
through your Son, Jesus Christ. **Amen.**

*Revised Common Lectionary Prayers (2002) alt.*

**II**

Lord of heaven's reach and of earth reborn,  
you call us from starless graves  
to sing under infinite skies:  
we praise your name  
for those who have walked this way  
unheralded and unnumbered but known to you,  
their beginning, their end, their joy in life.  
Give us the same grace to be unbound  
and to take the step of faith, through Jesus Christ,  
the Alpha and the Omega. **Amen.**

*Prayers for an Inclusive Church (2009) alt.*

## All Saints (1 November) Year C

*Daniel 7:1-3, 15-18; Psalm 149; Ephesians 1:11-23; Luke 6:20-31*

### I

God of all holiness,  
in your realm of glory,  
those who are poor now will receive the kingdom  
those who are hungry now will be filled,  
and those who weep now will laugh and leap in joy.  
Strengthen us by this vision,  
so that, with the saints before us,  
we may bring near your justice and peace;  
through Jesus Christ, our Saviour and Lord. **Amen.**  
*Revised Common Lectionary Prayers (2002) alt.*

### II

Holy God,  
giver of blessing to hungry and hated,  
you overturn tables of privilege and greed.  
Teach us a new way of being  
beyond reward,  
beyond revenge,  
so that we may do to others  
as we would have them do to us;  
through Jesus Christ, who prays for all who crucify him. **Amen.**  
*Prayers for an Inclusive Church (2009) alt.*

## SEASONAL PRAYERS OVER THE GIFTS

### Advent

God of abundance,  
we bring before you the precious fruits of your creation,  
and with them our very lives.  
Teach us patience and hope  
as we care for all those in need  
until the coming of your Son,  
our Saviour and Lord. **Amen.**

*Evangelical Lutheran Worship (2006) alt.*

### Christmas

Good and loving God,  
we rejoice in the birth of Jesus,  
who came among the poor  
to bring the riches of your grace.  
As you have blessed us with your gifts,  
let them be a blessing for others.  
With the trees of the field,  
with all earth and heaven,  
we should for joy at the coming of your Son,  
Jesus Christ our Lord. **Amen.**

*Evangelical Lutheran Worship (2006) alt.*

### Lent

God our provider,  
you have not fed us with bread alone,  
but with words of grace and life.  
Bless us and these your gifts,  
which we receive from your bounty,  
through Jesus Christ our Lord. **Amen.**

*Evangelical Lutheran Worship (2006)*

## Easter

Blessed are you, O God,  
ruler of heaven and earth.  
Day by day you shower us with blessings.  
As you have raised us to new life in Christ,  
give us glad and generous hearts,  
ready to praise you and to respond to those in need,  
through Jesus Christ, our Saviour and Lord. **Amen.**  
*Evangelical Lutheran Worship (2006) alt.*

## Ordinary Time

### I

Holy God, gracious and merciful,  
you bring forth food from the earth  
and nourish your whole creation.  
Turn our hearts toward those  
who hunger in any way,  
so that all may know your care;  
and prepare us now to feast on the bread of life,  
Jesus Christ, our Saviour and Lord. **Amen.**  
*Evangelical Lutheran Worship (2006) alt.*

### II

God of all creation,  
all you have made is good,  
and your love endures forever.  
You bring forth bread from the earth  
and fruit from the vine.  
Nourish us with these gifts,  
so that we might for the world  
signs of your gracious presence in Jesus Christ,  
our Saviour and Lord. **Amen.**  
*Evangelical Lutheran Worship (2006) alt.*

### III

Blessed are you, O God, maker of all things.  
Through your goodness  
you have blessed us with these gifts:

our selves, our time and our possessions.  
Use us, and what we have gathered,  
in feeding the world with your love,  
through the one who gave himself for us,  
Jesus Christ, our Saviour and Lord. Amen.  
*Evangelical Lutheran Worship* (2006) alt.

## **General**

**I**  
God of mercy and grace,  
the eyes of all wait upon you,  
and you open your hand in blessing.  
Fill us with good things at your table,  
so that we may come to the help of all in need,  
through Jesus Christ, our redeemer and Lord. **Amen.**  
*Evangelical Lutheran Worship* (2006) alt.

**II**  
Merciful God,  
as grains of wheat scattered upon the hills  
were gathered together to become one bread,  
so let your church be gathered together  
from the ends of the earth into your kingdom,  
for yours is the glory through Jesus Christ,  
now and for ever. **Amen.**  
*Evangelical Lutheran Worship* (2006) alt.

## SEASONAL PRAYERS AFTER COMMUNION

### Advent

God for whom we wait,  
in this meal you give us a foretaste of that day  
when the hungry will be fed with good things.  
Send us forth to make known your deeds  
and to proclaim the greatness of your name,  
through Jesus Christ, our Saviour and Lord. **Amen.**  
*Evangelical Lutheran Worship* (2006) alt.

### Christmas

Radiant God,  
with our eyes we have seen your salvation,  
and in this meal we have feasted on your grace.  
May your Word take flesh in us,  
so that we may be your holy people,  
revealing your glory made known to us  
in Jesus Christ, our Saviour and Lord. **Amen.**  
*Evangelical Lutheran Worship* (2006) alt.

### Lent

Compassionate God,  
you have fed us with the bread of heaven.  
Sustain us in our Lenten pilgrimage;  
may our fasting be hunger for justice;  
our alms, a making of peace;  
and our prayer, the song of grateful hearts;  
through Jesus Christ, our Saviour and Lord. **Amen.**  
*Evangelical Lutheran Worship* (2006) alt.

## Easter

Life-giving God,  
in the mystery of Christ's resurrection  
you send light to conquer darkness,  
water to give new life,  
and the bread of life to nourish your people.  
Send us forth as witnesses to your Son's resurrection,  
so that we may show your glory to all the world,  
through Jesus Christ, our risen Lord. **Amen.**

*Evangelical Lutheran Worship (2006) alt.*

## Ordinary Time

I

We give you thanks, almighty God,  
that you have refreshed us  
through the healing power of this gift of life.  
In your mercy, strengthen us through this gift,  
in faith toward you and in fervent love toward one another;  
for the sake of Jesus Christ our Lord. **Amen.**

*Evangelical Lutheran Worship (2006)*

II

O God,  
we give you thanks  
that you have set before us this feast,  
the body and blood of your Son.  
By your Spirit strengthen us to serve all in need  
and to give ourselves away as bread for the hungry,  
through Jesus Christ our Lord. **Amen.**

*Evangelical Lutheran Worship (2006)*

### **III**

God of abundance,  
with this bread of life and cup of salvation  
you have united us with Christ,  
making us one with all your people.  
Now send us forth in the power of your Spirit,  
so that we may proclaim your redeeming love to the world  
and continue forever in the risen life of Jesus Christ, our Lord.

**Amen.**

*Evangelical Lutheran Worship (2006) alt.*

### **General**

#### **I**

Gracious God,  
in this meal you have drawn us to your heart,  
and nourished us at your table with food and drink,  
the body and blood of Christ.  
Now send us forth to be your people in the world,  
and to proclaim your truth this day and evermore,  
through Jesus Christ, our Saviour and Lord. **Amen.**  
*Evangelical Lutheran Worship (2006) alt.*

#### **II**

O God, our life, our strength, our food,  
we give you thanks for sustaining us  
with the body and blood of your Son.  
By your Holy Spirit, enliven us to be his body in the world,  
so that more and more we will give you praise  
and serve your earth and its many peoples,  
through Jesus Christ, our Saviour and Lord. **Amen.**  
*Evangelical Lutheran Worship (2006) alt.*

## An Excursus on Concluding Doxologies

The Consultation on Common Texts, of which the Anglican Church of Canada is a member, offers the following examples of traditional conclusions to guide liturgical planners who prefer or require one for the collect.<sup>1</sup>

### ***Traditional Long Conclusions***

*When the prayer is addressed to the first person of the Trinity:*

We ask this [or We pray] through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever [or now and for ever].

*When the prayer is addressed to Christ or mentions Christ at the end:*

You live and reign with the Father and the Holy Spirit, one God, for ever and ever [or now and for ever].

or

... who lives and reigns with the Father and the Holy Spirit, one God, for ever and ever [or now and for ever].

*When the prayer is addressed to the Holy Spirit or mentions the Holy Spirit at the end:*

You live and reign with the Father and the Son, one God, for ever and ever [or now and for ever].

or

... who lives and reigns with the Father and the Son, one God, for ever and ever [or now and for ever].

### ***Traditional Short Conclusions***

*When the prayer is addressed to the first person of the Trinity:*

We ask this [or Grant this or We pray] through Christ our Lord [or Saviour].

*When the prayer is addressed to Christ or mentions Christ at the end:*

We ask this [or grant this or we pray] through Christ our Lord [or Saviour].

or

... who is Lord for ever and ever [or now and for ever].

or

... who lives and reigns for ever and ever [or now and for ever].

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<sup>1</sup> Consultation on Common Texts, Revised Common Lectionary Prayers (2002), 24-25.

*When the prayer is address to the Spirit:*

We ask this [or Grant this or We pray] through the same Holy Spirit, for ever and ever [or now and for ever].

or

. . . who is Lord forever and ever [or now and for ever].

## FWM Report to General Synod

### Appendix 6b Gathering Rites for Lent and Easter

These texts take their current shape as a result of input by a Liturgy Working Group that held one meeting in the 2016-2019 triennium. Their origins are in the catechumenal resource *Becoming the Story We Tell (BST)*, a project commissioned by the Primate addressing baptismal formation of worshipping communities. BST responds to some of the recommendations by a Task Force initiated by the House of Bishops tackling questions concerning Christian Initiation, Eucharistic participation, and hospitality.

FWM continues to act on the conviction that a robust approach to Christian Initiation is foundational to effective discipleship formation and missional action. As a result, we keep before ourselves the question of how to foster a culture shift reflecting a more substantive baptismal ecclesiology in the life of congregations.

As part of this larger concern, FWM initiated a test of gathering rites for Lent and Easter during the paschal seasons of 2018. The gathering rites for Lent are simply revisions of the opening penitential rite provided in the BAS. There are two options. In one, a different question arising from the baptismal covenant is recalled each week, followed by the choice of two prayers of confession. In the other option, the recollection of all the questions belonging to the baptismal covenant, each followed by a congregational response, serves as the act of confession. The Easter gathering is based on a rite included in *Evangelical Lutheran Worship*. Two of the three were part of the original posting of the 'Becoming the Story We Tell' resource. Congregations associated with the 2017 Liturgy Working Group members, those involved with *Liturgy Canada*, and other settings receiving appropriate permission of the Ordinary used these rites and provided feedback.

The texts were approved by CoGS in November 2018 for Trial Use and Evaluation and posted – with the attendant evaluation tools – on [www.anglican.ca](http://www.anglican.ca), and sent to bishops with a note encouraging their promotion of use and evaluation. The texts remain as originally posted. In a sense, as part of the package of *Becoming the Story We Tell*, they have been published, with the potential for use, since 2014, and so have been in circulation in our church for over four years. They have been picked up and used – as part of the whole catechumenal package of *Becoming the Story We Tell*, by several Episcopal Dioceses or congregations in the United States, and have been tested in numerous workshops led by Liturgy Canada and by the Associated Parishes for Liturgy and Mission.

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#### **'Gathering of the Community': Seasonal Option for Lent (Option 1)**

*The Book of Alternative Services (and Evangelical Lutheran Worship) provide different forms for the beginning of the Holy Eucharist (BAS, pages 185, 216; see also ELW, peoples' book, pages 94 to 102). The forms provided in "Becoming the Story We Tell" are suggested specifically for the seasons of Lent and Easter.*

*By using this penitential form of Gathering during Lent, followed in the Easter Season with a form of Gathering based on thanksgiving for baptism, the customary order of Confession and Absolution may be*

*seasonally replicated: a season of penitence, followed by a season of rejoicing in the peace and absolution of the risen Christ.*

*In this option, a different question arising from the baptismal covenant is recalled each week, followed by the choice of two prayers of confession. In Option 2, the recollection of all the questions belonging to the baptismal covenant, each followed by a congregational response, serve as the act of confession.*

*The customary Confession and Absolution is not used after the Prayers of the People if this form of the Gathering is used.*

### ***Gathering of the Community***

*All stand. The presider greets the community.*

*Presider:* The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.

*People:* **And also with you.**

*Presider:* Bless the Lord who forgives all our sins.

*People:* **His mercy endures for ever.**

*Presider:* Almighty God,

*All:* **to you all hearts are open, all desires known,  
and from you no secrets are hidden. Cleanse the thoughts of our hearts  
by the inspiration of your Holy Spirit, that we may perfectly love you,  
and worthily magnify your holy name, through Jesus Christ our Lord. Amen.**

### ***Confession and Absolution***

*Presider:* Dear Friends in Christ,  
as we prepare for the Paschal Feast,  
continuing in the apostles' teaching and fellowship,  
in the breaking of bread, and in the prayers,  
let us make ready our hearts  
to renew the covenant of our baptism.

Let us kneel before our Creator and Redeemer.

*All Kneel.*

*The presider continues,*  
Let us ask God to bring to light  
the things now hidden in darkness,  
and to disclose to us the secret purposes of our hearts.  
And most especially,  
let us remember the covenant of our baptism

and test our hearts and conscience  
to know how faithfully...

*Lent 1:*

...we have persevered in resisting evil, and whenever we fell into sin,  
have repented and returned to the Lord.

*Lent 2:*

...we have proclaimed by word and example  
the good news of God in Christ.

*Lent 3:*

...we have sought and served Christ in all persons,  
loving our neighbours as ourselves.

*Lent 4:*

...we have striven for justice and peace among all people,  
respecting the dignity of every human being.

*Lent 5:*

...we have striven to safeguard the integrity of God's creation,  
respecting, sustaining and renewing the life of the earth.

*Silence is kept.*

*Presider:* Most merciful God,

**All:** we confess that we have sinned against you

in thought, word, and deed,

by what we have done,

and by what we have left undone.

**We have not loved you with our whole heart;**

**we have not loved our neighbours as ourselves.**

**We are truly sorry and we humbly repent.**

**For the sake of your Son Jesus Christ,**

**have mercy on us and forgive us,**

**that we may delight in your will, and walk in your ways,**

**to the glory of your name. Amen.**

*Or*

*Presider:* Holy and immortal God,

**All:** you formed us from the dust in your image,

and redeemed us from sin and death

by the cross of our Saviour.

**Through the washing of baptism**

**you raised us up with him**

**to share in the new covenant with all your holy people.**

**But we have squandered the inheritance of your saints,  
and have wandered far in a land that is waste.  
Therefore we turn to you in penitence and humility.**

**In your great mercy, forgive us and restore us,  
that we may rejoice in your presence,  
and walk in your ways  
to the glory of your name. Amen.**

*Presider:* Almighty God have mercy upon you,  
pardon and deliver you from all your sins,  
confirm and strengthen you in all goodness,  
and keep you in eternal life;  
through Jesus Christ our Lord.

*People:* **Amen.**

*Then may follow an act of praise: Kyrie Eleison or the Trisagion, or a hymn or other canticle.*

***The Collect of the Day***

*Presider:* Let us pray.

*The community may pray silently.*

*The presider then sings or says the collect, after which the people respond, Amen.*

### **'Gathering of the Community': Seasonal Option for Lent (Option 2)**

*The Book of Alternative Services (and Evangelical Lutheran Worship) provide different forms for the beginning of the Holy Eucharist (BAS, pages 185, 216; see also ELW, peoples' book, pages 94 to 102). The forms provided in "Becoming the Story We Tell" are suggested specifically for the seasons of Lent and Easter.*

*By using this penitential form of Gathering during Lent, followed in the Easter Season with a form of Gathering based on thanksgiving for baptism, the customary order of Confession and Absolution may be seasonally replicated: a season of penitence, followed by a season of rejoicing in the peace and absolution of the risen Christ.*

*In this option, the recollection of all the questions belonging to the baptismal covenant, each followed by a congregational response, serve as the act of confession. In Option 1, a different question arising from the baptismal covenant is recalled each week, followed by the choice of two prayers of confession. The customary Confession and Absolution is not used after the Prayers of the People if this form of the Gathering is used.*

#### ***Gathering of the Community***

*All stand. The presider greets the community.*

*Presider:* The grace of our Lord Jesus Christ,  
and the love of God,  
and the fellowship of the Holy Spirit, be with you all.

*People:* **And also with you.**

*Presider:* Bless the Lord who forgives all our sins.

*People:* **His mercy endures for ever.**

*Presider:* Almighty God,  
**All:** to you all hearts are open,  
all desires known,  
and from you no secrets are hidden.  
Cleanse the thoughts of our hearts  
by the inspiration of your Holy Spirit,  
that we may perfectly love you,  
and worthily magnify your holy name,  
through Jesus Christ our Lord. Amen.

#### ***Confession and Absolution***

*Presider:* Dear Friends in Christ,  
as we prepare for the Paschal Feast,  
let us make ready our hearts  
to renew the covenant of our baptism.  
Let us kneel before our Creator and Redeemer.

*All Kneel.*

*The presider continues,*

Let us ask God to bring to light  
the things now hidden in darkness,  
and to disclose to us the secret purposes of our hearts.

How faithfully have we continued  
in the apostles' teaching and fellowship,  
in the breaking of bread, and in the prayers?

**All: Lord, have mercy, and complete your work in us.**

*Presider:* How faithfully have we persevered in resisting evil,  
and whenever we fell into sin,  
repented and returned to the Lord?

**All: Lord, have mercy, and complete your work in us.**

*Presider:* How faithfully have we proclaimed  
by word and example  
the good news of God in Christ?

**All: Lord, have mercy, and complete your work in us.**

*Presider:* How faithfully have we sought and served Christ in all persons,  
loving our neighbours as ourselves?

**All: Lord, have mercy, and complete your work in us.**

*Presider:* How faithfully have we striven  
for justice and peace among all people,  
respecting the dignity of every human being?

**All: Lord, have mercy, and complete your work in us.**

*Presider:* How faithfully have we striven to safeguard  
the integrity of God's creation,  
respecting, sustaining and renewing the life of the earth?

**All: Lord, have mercy, and complete your work in us.**

*Presider:* Almighty God have mercy upon you,  
pardon and deliver you from all your sins,  
confirm and strengthen you in all goodness,  
and keep you in eternal life;  
through Jesus Christ our Lord.

*People:* Amen.

*Then may follow an act of praise: Kyrie Eleison or the Trisagion, or a hymn or other canticle.*

### ***The Collect of the Day***

*Presider:* Let us pray.

*The community may pray silently.*

*The presider then sings or says the collect, after which the people respond, Amen.*

### **Gathering Rite for the Easter Season**

*This gathering rite is based on Evangelical Lutheran Worship, people's book, page 97. It is provided for use on Sundays, except when the Renewal of Baptismal Vows (BAS, page 330 - 332) is used.*

*This form of Gathering — a Thanksgiving for Baptism followed by the sharing of the Peace — is suggested for the Easter season, just as a Penitential Order was suggested for the Lenten season. In this way, the customary order of Confession-and-Absolution may be seasonally replicated: a season of penitence, followed by a season of rejoicing in the peace and absolution of the risen Christ. The Confession-and-Absolution are not used after the Prayers of the People if this form of the Gathering is used, and the Greeting of Peace may be used (as shown here) before the Collect of the Day, or after the Prayers of the People, but not in both places during the same liturgy.*

#### ***Gathering of the Community***

##### ***Greeting***

*All stand. The presider greets the community.*

*Presider: Alleluia! Christ is risen.*

*People: The Lord is risen indeed. Alleluia!*

*Presider: May his grace and peace be with you.*

*People: May he fill our hearts with joy!*

#### ***Thanksgiving for Baptism***

*Standing at the font, the presider continues,*

Joined to Christ in the waters of baptism,  
we are clothed with God's mercy and forgiveness.  
Let us give thanks for the gift of baptism.

*or*

Joined to Christ in the waters of baptism,  
we are raised to new life in the Spirit.  
Let us give thanks for the gift of baptism.

*or*

Joined to Christ in the waters of baptism,  
we are set free from the dominion of evil and death.  
Let us give thanks for the gift of baptism.

*or*

Joined to Christ in the waters of baptism,  
we are born from above as members of a new creation.  
Let us give thanks for the gift of baptism.

*Water may be poured into the font while the presider gives thanks, saying,*

We thank you, Almighty God, for the gift of water.  
Over water the Holy Spirit moved in the beginning of creation.  
Through water you led the children of Israel  
out of their bondage in Egypt into the land of promise.

In water your Son Jesus received the baptism of John  
and was anointed by the Holy Spirit as the Messiah, the Christ,  
to lead us, through his death and resurrection,  
from the bondage of sin into everlasting life.

We thank you, Father, for the water of baptism.  
In it we are buried with Christ in his death.  
By it we share in his resurrection.  
Through it we are reborn by the Holy Spirit.

Therefore in joyful obedience to your Son,  
we celebrate our fellowship in him in faith.  
We pray that all who have passed through the water of baptism  
may continue for ever in the risen life of Jesus Christ our Saviour.

To him, to you, and to the Holy Spirit,  
be all honour and glory, now and for ever. **Amen.**

*Presider:* The peace of the Lord be always with you. *People:* **And also with you.**

*Then follows an act of praise: Glory to God, or a hymn or other canticle. As a reminder of the gift of baptism, the assembly may be sprinkled with water during the singing.*

#### ***The Collect of the Day***

*Presider:* Let us pray.

*The community may pray silently.  
The presider then sings or says the collect, after which the people respond,  
Amen.*

## FWM Report to General Synod

### Appendix 6c Thanksgivings over the Waters

The *Thanksgivings over the Water* were approved by the Council of General Synod in June of 2017 for Trial Use and Evaluation, following an internal trial use phase amongst members of the Liturgy Working Group. These two sets of seasonal prayers are offered to encourage a more robust baptismal ecclesiology, recognizing the desirability of offering occasions for the Renewal of Baptismal Vows for whole congregations at various points within the liturgical year, as well as to encourage a liturgical-seasonal-harmony in prayers offered at baptisms in these seasons.

The language draws on biblical themes to provide a rich tapestry of blessing celebration. The two particular occasions chosen – Baptism of the Lord and All Saints’ – encourage these occasions to be used for the celebrations of baptism as well as renewal of baptismal vows, in addition to the Easter Vigil. An additional text relating to Pentecost is being prepared for consideration.

#### Thanksgiving Over the Water (Baptism of the Lord)

*A suitable alternate acclamation may be sung or said instead of “Glory to you for ever and ever.”*

The Lord be with you.

(or May God be with you.)

**And also with you.**

Let us give thanks to the Lord our God.

(or Let us give thanks to God our Creator.)

**It is right to give our thanks and praise.**

(or It is right to offer thanks and praise.)

Blessed are you, O God, Alpha and Omega,  
the beginning and the end.

You are the One who makes all things new.

To the thirsty you give water from the spring of the water of life.

You make the wasteland glad,

the desert rejoice and blossom,

turning parched ground into a refreshing pool

and arid terrain into an overflowing fountain.

By the gift of water you nourish and renew all living things.

**Glory to you for ever and ever.**

In the beginning, when darkness covered the face of the deep,  
you breathed your Spirit over the waters,  
calling forth life in abundance.

In the time of Noah, when the flood of judgment engulfed the earth,  
you rescued and made a covenant with your creation.

**Glory to you for ever and ever.**

At the Red Sea,

you drove back the waters by the strong wind of your Spirit,  
opening up a path to liberation.  
You released the children of Israel from the shackles of slavery  
to dance and sing on the shore of freedom and promise.  
**Glory to you for ever and ever.**

In the fullness of time, Jesus was baptized in the River Jordan,  
repenting for the sin of the world  
and restoring to water its healing work in all creation.  
**Glory to you for ever and ever.**

In the Jordan,  
you revealed Jesus as the one in whom your soul delights.  
You anointed him to open the eyes that are blind,  
to rescue the prisoners from the dungeon,  
to set free those who sit in darkness,  
and to bring forth justice to the nations.  
**Glory to you for ever and ever.**

Suffering the baptism of death and resurrection,  
Jesus set us free from the bondage of sin and death,  
and gave birth to the New Creation.  
The crucified and risen Christ stands among us,  
baptizing with the Holy Spirit and with fire,  
enlivening us to proclaim the gospel to all nations,  
serve you as a royal priesthood,  
and act as faithful stewards of all that you have made.  
**Glory to you for ever and ever.**

Breathe your Spirit, O God, upon this water  
that your servants who are washed and anointed  
may share with your Christ in his death and resurrection.  
Let there be no distinction among those  
whom one font, one Spirit, one faith make one people.  
Together, may we stand as a sign and foretaste of your Kingdom,  
a covenant to the people, a light to the nations.  
We give you praise and honour and worship  
through your Child, Jesus the Christ,  
in the unity of the Holy Spirit, now and for ever.  
**Glory to you for ever and ever. Amen.**

\*\*\*

### **Thanksgiving Over the Water (All Saints' Day/Sunday)**

*A suitable alternate acclamation may be sung or said instead of "Glory to you for ever and ever."*

The Lord be with you.  
(or *May God be with you.*)  
**And also with you.**

Let us give thanks to the Lord our God.  
(or *Let us give thanks to God our Creator.*)  
**It is right to give our thanks and praise.**  
(or *It is right to offer thanks and praise.*)

We give you thanks, source and sustainer of life, for the gift of water.  
This is the water your Spirit stirred at the dawn of creation,  
separating the soil from the sea,  
and calling forth a humanity fashioned to bear your image.  
**Glory to you, for ever and ever.**

This is the water through which you delivered twelve tribes  
enslaved to the powers of empire and oppression.  
You made a covenant with them in the wilderness beyond the Red Sea,  
and led them through the Jordan into a land of promise,  
uniting them as one people,  
chosen to display your liberating power for all held in captivity.  
**Glory to you, for ever and ever.**

This is the water sprinkled upon a people in exile,  
gifting them with a new heart and a new spirit,  
gathering them together from north and south, east and west,  
a fulfillment of your promise  
to restore those who weep in despair to the joy and dignity of hope.  
**Glory to you, for ever and ever.**

This is the water in which Jesus, Redeemer of the world,  
was baptized and named as your beloved child.  
This is the water that takes its course  
from the wounded side of Christ crucified,  
the living water that bursts tomb-sealing rock, giving rise to the new creation,  
and birthing from every tongue and nation  
a people consecrated to you.  
**Glory to you, for ever and ever.**

This is the water of life that springs forth in that city  
where you dwell with a multitude beyond number,  
united in the One whom they worship to the end of time and for ever.  
**Glory to you, for ever and ever.**

Gathered around this font,  
and surrounded by such a great cloud of witnesses,  
we ask you to stir the waters once again  
by the movement of your Holy Spirit.

From these waters,  
raise up a people hungry for justice and peace,  
one with Christ, one with each other,  
and one in ministry to all the world,  
a sign of your promise for all creation,  
until Christ comes in final victory  
and we feast at the promised and eternal banquet.

We pray in communion with all the saints on earth and heaven,  
with the martyrs and the faithful of all ages,  
and in the name of the Lamb who was slain,  
but now reigns with you and the Holy Spirit,  
above all rule and authority, power and dominion, for ever and ever.  
**Glory to you, for ever and ever. Amen.**

**PRAY WITHOUT CEASING**  
**Morning and Evening Prayer for the Seasons of the Church Year**

Prepared by  
The Rev'd Dr Richard Geoffrey Leggett  
  
on behalf of  
The Liturgy Task Force

May 2016

**A RATIONALE FOR THE OFFICES**

In the years since the publication of *The Book of Alternative Services* many Anglicans have found a renewed interest in regular and structured daily prayer as a means of ‘praying without ceasing’. This renewed interest, however, was not served well by how Morning and Evening Prayer were laid out in *The Book of Alternative Services*. A full and satisfying use of the Offices required worshippers to turn numerous times to different pages and then back again. This editorial design meant that many of the riches of the Offices in *The Book of Alternative Services* were not well-used or even well-known.

Other factors have also influenced Daily Prayer in these first decades of the twenty-first century. First, although *The Book of Alternative Services* made some strides in more complementary language for God and more inclusive language for people, many contemporary worshippers desired that more progress be made towards language that is ‘faithful and fair’. In this set of offices a balance has been sought between traditional and more inclusive language for God

Second, in 1992 the Society of Saint Francis published *Celebrating Common Prayer*, a daily prayer book that introduced a new way of structuring the Daily Offices around the liturgical year. This innovative approach, along with a wider selection of canticles and prayers, influenced many Anglicans throughout the world. In 2005 the Church of England published *Common Worship: Daily Prayer* which provides worshippers with daily prayer for every day of the week in ordinary time and daily prayer for the seasons of the liturgical year. This resource has influenced the work of the Liturgy Task Force in preparing this resource for trial use in the Anglican Church of Canada.

While the structure of Morning and Evening Prayer in *The Book of Alternative Services* is the foundation of the offices that follow, *Common Worship: Daily Prayer* has provided both texts and approaches to the offices for each season. Each office is designed so that those who use it for prayer need only move page by page through the office.

May our work enable the people of God pray without ceasing in all times and in all places.

*The Liturgy Task Force  
May 2016*

## Notes on the Rites

### *The Gathering of the Community*

- ❖ Morning and Evening Prayer may begin with either a set of introductory responses based on the seasonal material from *The Book of Alternative Services* or a set based on *Common Worship: Daily Prayer*.

### *The Proclamation of the Word*

- ❖ The Offices have been designed to be used with the Daily Office Lectionary or the Weekday Eucharistic Lectionary of *The Book of Alternative Services*. If the Weekday Eucharistic Lectionary is chosen, then the first reading and psalm from Year 1 are used in the morning and the psalm and gospel from Year 2 in the evening. Another resource that may be explored is the *Revised Common Lectionary Daily Readings*.
- ❖ Both *The Book of Alternative Services* and *Common Worship: Daily Prayer* have been mined to provide the responsories for the offices.
- ❖ In each office a choice of three canticles is provided. In Morning Prayer one may choose 'The Song of Zechariah', the traditional morning canticle, or one of two canticles taken from the Hebrew or Deuterocanonical Scriptures. In Evening Prayer one may choose 'The Song of Mary', the traditional evening canticle, or one of two New Testament canticles.
- ❖ The two affirmations of faith from *The Book of Alternative Services* have been included in the offices. The text of The Apostles' Creed is taken from *Evangelical Lutheran Worship*.

### *The Prayers of the Community*

- ❖ Each office has a litany and a suggested set of intercessions. These suggested intercessions are taken from *Common Worship: Daily Prayer*.
- ❖ The concluding collects are all taken from *Revised Common Lectionary Prayers*, but the collect of the day is always an alternative.
- ❖ The introduction to the Lord's Prayer combines that of *Common Worship: Daily Prayer* with that of *The Book of Alternative Services*.

### *The Sending Forth of the Community*

- ❖ The concluding sentence are taken from *Common Worship: Daily Prayer*.

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## A Penitential Office

The presider may read one of the following sentences of scripture as appropriate to the time of day.

### *Advent, Christmas and Epiphany in the Morning*

- ❖ Stand up and raise your heads, because your redemption is drawing near. *Luke 21.28*
- ❖ Prepare the way of the Lord, make his paths straight. All flesh shall see the salvation of God. *Luke 3.4, 6*
- ❖ The spirit of the Lord God is upon me, because the Lord has anointed me to bring good news to the oppressed. *Isaiah 61.1*
- ❖ A virgin shall conceive and bear a son, and they shall name him Emmanuel. *Matthew 1.23*

### *Advent, Christmas and Epiphany in the Evening*

- ❖ Here I am, the servant of the Lord; let it be with me according to your word. *Luke 1.38*
- ❖ Sleeper awake! Rise from the dead, and Christ will shine on you. *Ephesians 5.14b*
- ❖ But you, beloved, are not in darkness, for that day to surprise you like a thief; for you all children of light and children of the day; we are not of the night or of darkness. *1 Thessalonians 5.4-5*

### *Lent in the Morning*

- ❖ If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, God, who is faithful and just will forgive us our sins and cleanse us from all unrighteousness. *1 John 1.8-9*
- ❖ To the Lord our God belong mercy and forgiveness, for we have rebelled against him, and have not obeyed the voice of the Lord our God by following his laws, which he set before us by his servants the prophets. *Daniel 9.9-10*
- ❖ If any want to become my followers, let them deny themselves and take up their cross and follow me. *Mark 8.34*

### *Lent in the Evening*

- ❖ Rend your hearts and not your clothing. Return to the Lord, your God, who is gracious and merciful, slow to anger, and abounding in steadfast love, and relents from punishing. *Joel 2.13*
- ❖ I will get up and go to my father, and I will say to him, “Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.” *Luke 15.18-19b*

### *Passiontide in the Morning*

- ❖ Even though I walk through the darkest valley, I fear no evil; for you are with me;
- ❖ your rod and your staff --- they comfort me. *Psalm 23.4*
- ❖ Hear my prayer, O Lord; let my cry come to you. Do not hide your face from me
- ❖ in the day of my distress. Incline your ear to me; answer me speedily in the day when I call. *Psalm 102.1-2*

- ❖ If you continue in my word, you are truly my disciples; and you will know the truth, and the truth will make you free. *John 8.31-32*

#### *Passiontide in the Evening*

- ❖ Remember me, O Lord, when you show favour to your people; help me when you deliver them; that I may see the prosperity of your chosen ones, that I may rejoice in the gladness of your nation, that I may glory in your heritage. *Psalm 105.4-5*
- ❖ Very truly, I tell you, whoever keeps my word will never see death. *John 8.51*
- ❖ Sing to the Lord; praise the Lord! For he has delivered the life of the needy from the hands of evildoers. *Jeremiah 20.13*

#### *Easter in the Morning*

- ❖ Even though I walk through the darkest valley, I fear no evil; for you are with me;
- ❖ your rod and your staff --- they comfort me. *Psalm 23.4*
- ❖ Hear my prayer, O Lord; let my cry come to you. Do not hide your face from me
- ❖ in the day of my distress. Incline your ear to me; answer me speedily in the day when I call. *Psalm 102.1-2*
- ❖ If you continue in my word, you are truly my disciples; and you will know the truth, and the truth will make you free. *John 8.31-32*

#### *Easter in the Evening*

- ❖ Remember me, O Lord, when you show favour to your people; help me when you deliver them; that I may see the prosperity of your chosen ones, that I may rejoice in the gladness of your nation, that I may glory in your heritage. *Psalm 105.4-5*
- ❖ Very truly, I tell you, whoever keeps my word will never see death. *John 8.51*
- ❖ Sing to the Lord; praise the Lord! For he has delivered the life of the needy from the hands of evildoers. *Jeremiah 20.13*

#### *Pentecost in the Morning*

- ❖ And remember, I am with you always, to the end of the age. *Matthew 28.20b*
- ❖ I will not leave you orphaned; I am coming to you. *John 14.18*
- ❖ Happy are those who do not follow the advice of the wicked. *Psalm 1.1a*

#### *Pentecost in the Evening*

- ❖ The Lord loves those who hate evil and guards the lives of the faithful. *Psalm 97.10*
- ❖ Light dawns for the righteous, and joy for the upright in heart. *Psalm 97.11*
- ❖ When you hide your face, all who look to you are dismayed; when you take away their breath, they die and return to their dust. *Psalm 104.29*

#### *All Saints in the Morning*

- ❖ Be glad in the Lord and rejoice, O righteous, and shout for joy, all you upright in heart. *Psalm 32.11*
- ❖ You desire truth in the inward being; therefore teach me wisdom in my secret heart. *Psalm 51.6*
- ❖ Restore to me the joy of your salvation, and sustain in me a willing spirit. *Psalm 51.12*

*All Saints in the Evening*

- ❖ My days are like an evening shadow; I wither away like grass. *Psalm 102.11*
- ❖ God will hear the prayer of the destitute, and will not despise their prayer. *Psalm 102.17*
- ❖ Teach me to do your will, for you are my God. Let your good spirit lead me on a level path. *Psalm 143.10*

*The presider then says,*

Let us confess our sins  
against God and our neighbour.

*Silence is kept. Then either of the following is said.*

God of all mercy,  
**we confess that we have sinned against you,  
opposing your will in our lives.**  
**We have denied your goodness in each other,  
in ourselves and in the world you have created.**  
**We repent of the evil that enslaves us,  
the evil we have done  
and the evil done on our behalf.**  
**Forgive, restore and strengthen us  
through our Saviour Jesus Christ,  
so that we may abide in your love  
and serve only your will. Amen.**<sup>1</sup>

*Or*

Most merciful God,  
**we confess that we have sinned against you  
in thought, word and deed,  
by what we have done  
and by what we have left undone.**  
**We have not loved you with our whole heart;  
we have not loved our neighbours as ourselves.**

---

<sup>1</sup> *Enriching Our Worship 1* (1998), 19 alt.

**We are truly sorry and we humbly repent.  
For the sake of your Son Jesus Christ,  
have mercy on us and forgive us,  
that we may delight in your will,  
and walk in your ways,  
to the glory of your name. Amen.**<sup>2</sup>

*The presider says,*

May the God of love and power  
forgive you/us and free you/us from our sins,  
heal and strengthen you/us by the Holy Spirit  
and raise you/us to new life in Jesus Christ. **Amen.**<sup>3</sup>

*Or*

Almighty God have mercy upon you/us,  
pardon and deliver you/us from all your/our sins,  
confirm and strengthen you/us in all goodness,  
and keep you/us in eternal life;  
through Jesus Christ our Lord. **Amen.**<sup>4</sup>

*A deacon or lay person using the preceding form substitutes us for you and our for your.*

*When this Penitential Office is used, Morning Prayer or Evening Prayer continues with the Introductory Responses.*

---

<sup>2</sup> *The Book of Alternative Services* (1985), 46.

<sup>3</sup> *Common Worship* (2000), 135 alt.

<sup>4</sup> *The Book of Alternative Services* (1985), 46.

**Advent Morning Prayer**  
From the Reign of Christ to Christmas Eve

GATHERING OF THE COMMUNITY

**Introductory Responses**

Restore us, O Creator of the stars of night;  
**show us the light of your countenance,**  
**and we shall be saved.**  
Will you not give us life again,  
**so that your people may rejoice in you?**  
Show us your mercy, O God,  
**and grant us your salvation.**  
Blessed is the Christ who comes in your name!  
**Peace in heaven and glory in the highest.**<sup>5</sup>

*Or*

O Lord, open our lips  
**and our mouth shall proclaim your praise.**  
Reveal among us the light of your presence  
**so that we may behold your power and glory.**<sup>6</sup>

Blessed are you, Sovereign God of all,  
to you be praise and glory for ever.  
In your tender compassion  
the dawn from on high is breaking upon us  
to dispel the lingering shadows of night.  
As we look for your coming among us this day,  
open our eyes to behold your presence  
and strengthen our hands to do your will,  
so that the world may rejoice and give you praise.<sup>7</sup>

Blessed be God, Father, Son and Holy Spirit.  
**Blessed be God for ever.**<sup>8</sup>

*or*

Blessed be God: Source of all being, eternal Word and Holy Spirit.  
**Blessed be God for ever.**<sup>9</sup>

*or*

---

<sup>5</sup> *The Book of Alternative Services* (1985), 96 alt.

<sup>6</sup> *Common Worship: Daily Prayer* (2005), 198 alt.

<sup>7</sup> *Common Worship: Daily Prayer* (2005), 198 alt.

<sup>8</sup> *Common Worship: Daily Prayer* (2005), 291.

<sup>9</sup> *Celebrating Common Prayer* (1992), frontispiece alt.

Blessed be the holy and undivided Trinity, one God.  
**Blessed be God for ever.**<sup>10</sup>

#### THE PROCLAMATION OF THE WORD

##### The Psalm

*A Psalm from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is said or sung.*

*At the end of the Psalm one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>11</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>12</sup>

*Morning Prayer continues with the Reading.*

##### The Reading

*A Reading from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is read. After a period of silent reflection one of the following is said.*

The word of the Lord.

**Thanks be to God.**

*or*

Hear what the Spirit is saying to the church.

**Thanks be to God.**

*or*

Holy Word, Holy Wisdom.

**Thanks be to God.**

*Morning Prayer continues with the Responsory or the Canticle or both. If two Readings are read, then the Responsory follows the first Reading and the Canticle the second.*

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<sup>10</sup> Enriching Our Worship I (1998), 20 alt.

<sup>11</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>12</sup> Enriching Our Worship I (1998), 20 alt.

## The Responsory

*The Responsory is said or sung.*

Now it is time to awake out of sleep,  
**for the night is far spent and the day is at hand.**  
Now is our salvation nearer than when we first believed,  
**for the night is far spent.**  
Let us therefore cast off the works of darkness  
and put on the armour of light,  
**for the day is at hand.**  
Put on the Lord Jesus Christ  
and make no provision for the flesh,  
**for the night is far spent and the day is at hand.**<sup>13</sup>

*Morning Prayer continues with [the Second Reading or] the Canticle or an Affirmation of Faith.*

## The Canticle

*'The Song of Zechariah', 'A Song of the Wilderness' or 'A Song of Baruch' may be said or sung.*

*The Song of Zechariah (Luke 1.68-79)*  
Blessed are you, Lord, the God of Israel, \*  
    you have come to your people and set them free.  
You have raised up for us a mighty Saviour, \*  
    born of the house of your servant David.  
Through your holy prophets, \*  
    you promised of old to save us from our enemies,  
from the hands of all who hate us, \*  
    to show mercy to our forebears,  
    and to remember your holy covenant.  
This was the oath you swore to our father Abraham: \*  
    to set us free from the hands of our enemies,  
free to worship you without fear, \*  
    holy and righteous before you, all the days of our life.  
And you, child, shall be called the prophet of the Most High, \*  
    for you will go before the Lord to prepare the way,  
to give God's people knowledge of salvation \*  
    by the forgiveness of their sins.  
In the tender compassion of our God \*  
    the dawn from on high shall break upon us,  
to shine on those who dwell in darkness and the shadow of death, \*  
    and to guide our feet into the way of peace.<sup>14</sup>

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<sup>13</sup> Common Worship: Daily Prayer (2005), 201.

<sup>14</sup> Evangelical Lutheran Worship (2006), 303.

*Or*

*A Song of the Wilderness (Isaiah 35.1, 2b-4a, 4c-6, 10)*

The wilderness and the dry land shall rejoice, \*  
    the desert shall blossom and burst into song.  
They shall see the glory of the Lord, \*  
    the majesty of our God.  
Strengthen the weary hands, \*  
    and make firm the feeble knees.  
Say to the anxious, ‘Be strong, fear not,  
your God is coming with judgement, \*  
    coming with judgement to save you.’  
Then shall the eyes of the blind be opened, \*  
    and the ears of the deaf unstopped;  
then shall the lame leap like a hart, \*  
    and the tongue of the mute sing for joy.  
For waters shall break forth in the wilderness, \*  
    and streams in the desert;  
the ransomed of the Lord shall return with singing, \*  
    with everlasting joy upon their heads.  
Joy and gladness shall be theirs, \*  
    and sorrow and sighing shall flee away.<sup>15</sup>

*Or*

*A Song of Baruch (Baruch 5.5, 6c, 7-9)*

Arise, O Jerusalem, stand upon the height: \*  
    look to the east and see your children,  
gathered from the west and the east \*  
    at the word of the Holy One.  
They rejoice that God has remembered them \*  
    and has brought them back to you.  
For God has ordered that every high mountain \*  
    and the everlasting hills be made low,  
and the valleys filled up to make level ground \*  
    so that they may walk safely in the glory of God.  
The woods and every fragrant tree \*  
    have shaded them at God’s command.  
For God will lead this people with joy  
in the light of the divine glory \*  
    with the mercy and righteousness that comes from God.<sup>16</sup>

*At the end of the Canticle one of the following may be said or sung.*

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<sup>15</sup> Common Worship: Daily Prayer (2005), 200 alt.

<sup>16</sup> Common Worship: Daily Prayer (2005), 601 alt.

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>17</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>18</sup>

*Morning Prayer continues with an Affirmation of Faith or the Litany.*

### Affirmation of Faith

*One of the following Affirmations of Faith may be said or sung.*

*The Apostles' Creed*

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come again to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.**<sup>19</sup>

*Or*

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<sup>17</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>18</sup> Enriching Our Worship I (1998), 20 alt.

<sup>19</sup> Evangelical Lutheran Worship (2006), 105.

*Hear, O Israel*

**Hear, O Israel,  
the Lord our God, the Lord is one.  
Love the Lord your God  
with all your heart,  
with all your soul,  
with all your mind,  
and with all your strength.**

**This is the first and the great commandment.**

**The second is like it:  
Love your neighbour as yourself.**

**There is no commandment greater than these.**<sup>20</sup>

*Morning Prayer continues with the Litany.*

#### THE PRAYERS OF THE COMMUNITY

##### The Litany

*The Litany is said or sung.*

In joyful expectation let us pray to God, our Saviour and Redeemer.

O Wisdom from the mouth of the Most High,  
you reign over all things to the ends of the earth:  
come and teach us how to live.

**Lord Jesus, come soon.**

O Head of the house of Israel,  
you appeared in the fire of the burning bush  
and you gave the law on Sinai:  
come with outstretched arm and ransom us.

**Lord Jesus, come soon.**

O Branch of Jesse standing as a sign among the nations,  
all rulers will keep silence before you  
and all peoples will summon you to their aid:  
come, set us free and delay no more.

**Lord Jesus, come soon.**

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<sup>20</sup> *The Book of Alternative Services* (1985), 53.

O Key of David and sceptre of the house of Israel,  
you open and none can shut;  
you shut and none can open:  
come and free the captives from prison.  
**Lord Jesus, come soon.**

O Morning Star, bright Sun of righteousness:  
come and enlighten all who dwell in darkness  
and the shadow of death.

**Lord Jesus, come soon.**

O Emmanuel, hope of the nations:  
come and save us, O Anointed One.  
**Lord Jesus, come soon.**<sup>21</sup>

*Additional intercessions, petitions and thanksgivings may be offered in silence or aloud. Among these concerns it is appropriate to remember*

- *the church, that we may be ready for the coming of Christ;*
- *the leaders of the church;*
- *the nations, that they may seek peace and reconciliation;*
- *those who are working for justice in the world and*
- *the broken, that they may find God's healing.*<sup>22</sup>

*After a period of silence either the Collect of the Day or one of the following collects may be said or sung.*

#### *Week of the Reign of Christ*

Most High God, majestic and almighty, our beginning and our end: rule in our hearts and guide us to be faithful in our daily actions, worshipping the one who comes as Saviour and Sovereign, and who lies and reigns with you in the unity of the Holy Spirit, one God. **Amen.**<sup>23</sup>

#### *Advent I*

God of justice and peace, from the heavens you rain down mercy and kindness, so that all on earth may stand in awe and wonder before your marvellous deeds. Raise our heads in expectation, so that we may yearn for the coming of your Christ and stand without blame before him, who lives and reigns with you and the Holy Spirit for ever and ever. **Amen.**<sup>24</sup>

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<sup>21</sup> *The Book of Alternative Services* (1985), 119-120 alt.

<sup>22</sup> *Common Worship: Daily Prayer* (2005), 364 alt.

<sup>23</sup> *Revised Common Lectionary Prayers* (2002), 218 alt.

<sup>24</sup> *Revised Common Lectionary Prayers* (2002), 28 alt.

**Advent 2**

God of timeless grace, you fill us with joyful expectation. Make us ready for the message that prepares the way, so that with uprightness of heart and holy joy we may eagerly await the coming your Christ, who reigns with you and the Holy Spirit, now and for ever. **Amen.**<sup>25</sup>

**Advent 3**

Merciful God, your word, spoken by the prophets, restores your people's life and hope. Fill our hearts with the joy of your saving grace, so that we may hold fast to your great goodness and in our lives proclaim your justice in all the world, through your Christ who comes among us. **Amen.**<sup>26</sup>

**Advent 4**

O God of Elizabeth and Mary, you visited your servants with news of the world's redemption in the coming of the Saviour. Make our hearts leap with joy and fill our mouths with songs of praise, so that we may announce glad tidings of peace and welcome the Christ in our midst. **Amen.**<sup>27</sup>

*Morning Prayer continues with the Lord's Prayer.*

**The Lord's Prayer**

Awaiting his coming in glory  
and gathering our prayers and praises into one,  
let us pray as our Saviour taught us,<sup>28</sup>  
**Our Father in heaven,**  
**hallowed be your name,**  
**your kingdom come,**  
**your will be done,**  
**on earth as in heaven.**  
**Give us today our daily bread.**  
**Forgive us our sins**  
**as we forgive those who sin against us.**  
**Save us from the time of trial,**  
**and deliver us from evil.**  
**For the kingdom, the power,**  
**and the glory are yours,**  
**now and for ever. Amen.**

*Morning Prayer continues with the Dismissal.*

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<sup>25</sup> Revised Common Lectionary Prayers (2002), 30 alt.

<sup>26</sup> Revised Common Lectionary Prayers (2002), 33 alt.

<sup>27</sup> Revised Common Lectionary Prayers (2002), 34 alt.

<sup>28</sup> Common Worship: Daily Prayer (2005), 204 alt.

## THE SENDING FORTH OF THE COMMUNITY

### The Dismissal

Let us bless the Lord.  
**Thanks be to God.**

*Morning Prayer may conclude with the following Sentence.*

May Christ, when he comes, find us watching and waiting. **Amen.**<sup>29</sup>

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<sup>29</sup> Common Worship: Daily Prayer (2005), 204 alt.

**Advent Evening Prayer**  
From the Reign of Christ to Christmas Eve

GATHERING OF THE COMMUNITY

**Introductory Responses**

Light and peace in Jesus Christ our hope.

**Thanks be to God.**

*or*

Jesus Christ is the light of the world.

**A light no darkness can extinguish.**<sup>30</sup>

**Thanksgiving**

Let us give thanks to God our Creator.

**It is right to offer thanks and praise.**<sup>31</sup>

*or*

Let us give thanks to the Lord our God.

**It is right to give our thanks and praise.**

Blessed are you, Sovereign God,  
creator of light and darkness,  
to you be glory and praise for ever.  
As evening falls, you renew your promise  
to reveal among us the light of your presence.  
May your word be a lantern to our feet  
and a light upon our path  
so that we may behold your coming among us.  
Strengthen us in our stumbling weakness  
and free our tongues to sing your praise.<sup>32</sup>

Blessed be God, Father, Son and Holy Spirit.

**Blessed be God for ever.**<sup>33</sup>

*or*

Blessed be God: Source of all being, eternal Word and Holy Spirit.

**Blessed be God for ever.**<sup>34</sup>

*or*

Blessed be the holy and undivided Trinity, one God.

**Blessed be God for ever.**<sup>35</sup>

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<sup>30</sup> *The Book of Alternative Services* (1985), 61.

<sup>31</sup> *Eucharistic Prayers, Services of the Word, and Night Prayer: Supplementary to The Book of Alternative Services* (2001), 15.

<sup>32</sup> *Common Worship: Daily Prayer* (2005), 205 alt.

<sup>33</sup> *Common Worship: Daily Prayer* (2005), 291.

<sup>34</sup> *Celebrating Common Prayer* (1992), frontispiece alt.

<sup>35</sup> *Enriching Our Worship 1* (1998), 20 alt.

## THE PROCLAMATION OF THE WORD

### The Psalm

A Psalm from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is said or sung.

At the end of the Psalm one of the following may be said or sung.

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>36</sup>

or

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

or

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>37</sup>

*Evening Prayer continues with the Reading.*

### The Reading

A Reading from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is read. After a period of silent reflection one of the following is said.

The word of the Lord.

**Thanks be to God.**

or

Hear what the Spirit is saying to the church.

**Thanks be to God.**

or

Holy Word, Holy Wisdom.

**Thanks be to God.**

*Evening Prayer continues with the Responsory or the Canticle or both. If two Readings are read, then the Responsory follows the first Reading and the Canticle the second.*

### The Responsory

*The Responsory is said or sung.*

My soul is waiting for you, Light of my salvation:  
in your word is my hope.

<sup>36</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>37</sup> Enriching Our Worship I (1998), 20 alt.

**My soul is waiting for you, Light of my salvation:  
in your word is my hope.**

There is forgiveness with you,  
so that you shall be held in awe.

**My soul is waiting for you, Light of my salvation:  
in your word is my hope.**

Reveal among us the light of your presence,  
so that we may behold your power and glory.

**My soul is waiting for you, Light of my salvation:  
in your word is my hope.**<sup>38</sup>

*Evening Prayer continues with [the Second Reading or] the Canticle or an Affirmation of Faith.*

### The Canticle

*'The Song of Mary', 'A Song of the Spirit' or 'A Song of the Lamb' may be said or sung.*

***The Song of Mary (Luke 1.46-55)***

My soul proclaims the greatness of the Lord,  
my spirit rejoices in God my Saviour, \*

    for you, Lord, have looked with favour  
    on your lowly servant.

From this day all generations will call me blessed: \*

    you, the Almighty, have done great things for me  
    and holy is your name.

You have mercy on those who fear you, \*  
    from generation to generation.

You have shown strength with your arm \*  
    and scattered the proud in their conceit,  
casting down the mighty from their thrones \*  
    and lifting up the lowly.

You have filled the hungry with good things \*  
    and sent the rich away empty.

You have come to the aid of your servant Israel, \*  
    to remember the promise of mercy,  
the promise made to our ancestors, \*  
    to Abraham and his children for ever.<sup>39</sup>

*Or*

***A Song of the Spirit (Revelation 22.12-14, 16, 17)***

'Behold, I am coming soon', says the Lord  
'and bringing my reward with me, \*  
    to give everyone according to their deeds.

<sup>38</sup> Common Worship: Daily Prayer (2005), 198, 201, 209 alt.

<sup>39</sup> Evangelical Lutheran Worship (2006), 315 alt.

I am the Alpha and the Omega, the first and the last, \*  
the beginning and the end.'

Blessed are those who do God's commandments,  
that they may have the right to the tree of life, \*  
and may enter into the city through the gates.

'I, Jesus, have sent my angel to you, \*  
with this testimony for all the churches.

I am the root and the offspring of David, \*  
I am the bright morning star.'

'Come!' say the Spirit and the Bride; \*  
'Come!' let each hearer reply.

Come forward, you who are thirsty, \*  
let those who desire take the water of life as a gift.<sup>40</sup>

Or

*A Song of the Lamb (Revelation 19.1b, 2a, 5b, 6b, 7, 9b)*

Salvation and glory and power belong to our God, \*  
whose judgements are true and just.

Praise our God, all you servants of the Lord, \*  
all who fear God, both small and great.

The Lord our God, the Almighty, reigns: \*  
let us rejoice and exult and give God the glory.

For the marriage of the Lamb has come \*  
and his bride has made herself ready.

Blessed are those who are invited \*  
to the wedding banquet of the Lamb.

*At the end of the Canticle one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>41</sup>

or

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

or

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>42</sup>

*Evening Prayer continues with an Affirmation of Faith or the Litany.*

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<sup>40</sup> Common Worship: Daily Prayer (2005), 208 alt.

<sup>41</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>42</sup> Enriching Our Worship 1 (1998), 20 alt.

## Affirmation of Faith

*One of the following Affirmations of Faith may be said or sung.*

### *The Apostles' Creed*

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.**

**On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come again to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.<sup>43</sup>**

*Or*

### *Hear, O Israel*

**Hear, O Israel,  
the Lord our God, the Lord is one.  
Love the Lord your God  
with all your heart,  
with all your soul,  
with all your mind,  
and with all your strength.**

**This is the first and the great commandment.**

**The second is like it:**

**Love your neighbour as yourself.**

**There is no commandment greater than these.<sup>44</sup>**

*Evening Prayer continues with the Litany.*

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<sup>43</sup> Evangelical Lutheran Worship (2006), 105.

<sup>44</sup> The Book of Alternative Services (1985), 53.

## THE PRAYERS OF THE COMMUNITY

### The Litany

*The Litany is said or sung.*

Watchful at all times, let us pray to God for strength to stand with confidence.

God, our Maker and Redeemer, fill the earth with justice and compassion.

**God of Mary and Joseph, hear and have mercy.**

Establish righteousness in the nations.

**God of Mary and Joseph, hear and have mercy.**

Bind up the broken-hearted, restore the sick and raise up all who have fallen.

**God of Mary and Joseph, hear and have mercy.**

Shine the light of Christ on all who live in darkness and the shadow of death.

**God of Mary and Joseph, hear and have mercy.**

Empower us, with all the saints in light, to be your witnesses in the world.

**God of Mary and Joseph, hear and have mercy.**<sup>45</sup>

*Additional intercessions, petitions and thanksgivings may be offered in silence or aloud. Among these concerns it is appropriate to remember*

- *the church, that we may be ready for the coming of Christ;*
- *the leaders of the church;*
- *the nations, that they may seek peace and reconciliation;*
- *those who are working for justice in the world and*
- *the broken, that they may find God's healing.*<sup>46</sup>

*After a period of silence either the Collect of the Day or one of the following collects may be said or sung.*

#### *Week of the Reign of Christ*

Most High God, majestic and almighty, our beginning and our end: rule in our hearts and guide us to be faithful in our daily actions, worshipping the one who comes as Saviour and Sovereign, and who lies and reigns with you in the unity of the Holy Spirit, one God. **Amen.**<sup>47</sup>

<sup>45</sup> Common Worship: Daily Prayer (2005), 377 alt.

<sup>46</sup> Common Worship: Daily Prayer (2005), 364 alt.

<sup>47</sup> Revised Common Lectionary Prayers (2002), 218 alt.

**Advent 1**

God of justice and peace, from the heavens you rain down mercy and kindness, so that all on earth may stand in awe and wonder before your marvellous deeds. Raise our heads in expectation, so that we may yearn for the coming of your Christ and stand without blame before him, who lives and reigns with you and the Holy Spirit for ever and ever. **Amen.**<sup>48</sup>

**Advent 2**

God of timeless grace, you fill us with joyful expectation. Make us ready for the message that prepares the way, so that with uprightness of heart and holy joy we may eagerly await the coming of your Christ, who reigns with you and the Holy Spirit, now and for ever. **Amen.**<sup>49</sup>

**Advent 3**

Merciful God, your word, spoken by the prophets, restores your people's life and hope. Fill our hearts with the joy of your saving grace, so that we may hold fast to your great goodness and in our lives proclaim your justice in all the world, through your Christ who comes among us. **Amen.**<sup>50</sup>

**Advent 4**

O God of Elizabeth and Mary, you visited your servants with news of the world's redemption in the coming of the Saviour. Make our hearts leap with joy and fill our mouths with songs of praise, so that we may announce glad tidings of peace and welcome the Christ in our midst. **Amen.**<sup>51</sup>

*Evening Prayer continues with the Lord's Prayer.*

**The Lord's Prayer**

Awaiting his coming in glory  
and gathering our prayers and praises into one,  
let us pray as our Saviour taught us,<sup>52</sup>

**Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.**

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<sup>48</sup> Revised Common Lectionary Prayers (2002), 28 alt.

<sup>49</sup> Revised Common Lectionary Prayers (2002), 30 alt.

<sup>50</sup> Revised Common Lectionary Prayers (2002), 33 alt.

<sup>51</sup> Revised Common Lectionary Prayers (2002), 34 alt.

<sup>52</sup> Common Worship: Daily Prayer (2005), 204 alt.

**Forgive us our sins  
as we forgive those who sin against us.  
Save us from the time of trial,  
and deliver us from evil.  
For the kingdom, the power,  
and the glory are yours,  
now and for ever. Amen.**

*Evening Prayer continues with the Dismissal.*

#### THE SENDING FORTH OF THE COMMUNITY

##### The Dismissal

Let us bless the Lord.  
**Thanks be to God.**

*Evening Prayer may conclude with the following Sentence.*

May Christ, when he comes, find us watching and waiting. **Amen.**<sup>53</sup>

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<sup>53</sup> Common Worship: Daily Prayer (2005), 204 alt.

**Christmas Morning Prayer**  
From Christmas Eve to Epiphany

**GATHERING OF THE COMMUNITY**

**Introductory Responses**

Blessed are you, O Christ, incarnate Word,  
you were before time began  
and came into the world to save us.

Blessed are you, Sun of righteousness;  
you shine with the love of God  
and illumine the whole universe.

Blessed are you, Child of Mary;  
born in a manger, you shared our humanity.  
**Let heaven and earth shout their praise.**

With all the voices of heaven,  
we celebrate your coming, O Emmanuel.  
**Let heaven and earth shout their praise.**

With all the creatures on earth  
we sing and dance at your birth, O Shoot of Jesse.  
**Let heaven and earth shout their praise.**<sup>54</sup>

*Or*

O Lord, open our lips  
**and our mouth shall proclaim your praise.**  
You laid the foundation of the earth  
**and the heavens are the work of your hands.**<sup>55</sup>

Blessed are you, Sovereign God,  
creator of heaven and earth,  
to you be praise and glory for ever.  
As your living Word, eternal in heaven,  
assumed the frailty of our mortal flesh,  
so may the light of your love be born in us  
to fill our hearts with joy as we sing:<sup>56</sup>

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<sup>54</sup> *The Book of Alternative Services* (1985), 96-97 alt.

<sup>55</sup> *Common Worship: Daily Prayer* (2005), 214.

<sup>56</sup> *Common Worship: Daily Prayer* (2005), 214 alt.

Blessed be God, Father, Son and Holy Spirit.

**Blessed be God for ever.**<sup>57</sup>

*or*

Blessed be God: Source of all being, eternal Word and Holy Spirit.

**Blessed be God for ever.**<sup>58</sup>

*or*

Blessed be the holy and undivided Trinity, one God.

**Blessed be God for ever.**<sup>59</sup>

### THE PROCLAMATION OF THE WORD

#### The Psalm

*A Psalm from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is said or sung.*

*At the end of the Psalm one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:

**as it was in the beginning, is now and will be for ever. Amen.**<sup>60</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:

**as it was in the beginning, is now and will be for ever. Amen.**

*or*

Glory to the holy and undivided Trinity, one God:

**as it was in the beginning, is now and will be for ever. Amen.**<sup>61</sup>

*Morning Prayer continues with the Reading.*

#### The Reading

*A Reading from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is read. After a period of silent reflection one of the following is said.*

The word of the Lord.

**Thanks be to God.**

*or*

Hear what the Spirit is saying to the church.

**Thanks be to God.**

*or*

<sup>57</sup> *Common Worship: Daily Prayer* (2005), 291.

<sup>58</sup> *Celebrating Common Prayer* (1992), frontispiece alt.

<sup>59</sup> *Enriching Our Worship 1* (1998), 20 alt.

<sup>60</sup> *Celebrating Common Prayer* (1992), frontispiece.

<sup>61</sup> *Enriching Our Worship 1* (1998), 20 alt.

Holy Word, Holy Wisdom.  
**Thanks be to God.**

*Morning Prayer continues with the Responsory or the Canticle or both. If two Readings are read, then the Responsory follows the first Reading and the Canticle the second.*

### The Responsory

*The Responsory is said or sung.*

The Word of life which was from the beginning

**we proclaim to you.**

The darkness is passing away

and the true light is already shining;

**the Word of life which was from the beginning.**

That which we heard, which we saw with our eyes,

and touched with our hands,

**we proclaim to you.**

For our fellowship is with God

and with God's beloved, Jesus the Christ.

**the Word of life which was from the beginning**

**we proclaim to you.**<sup>62</sup>

*Morning Prayer continues with [the Second Reading or] the Canticle or an Affirmation of Faith.*

### The Canticle

*'The Song of Zechariah', 'A Song of Hannah' or 'A Song of God's Chosen One' may be said or sung.*

*The Song of Zechariah (Luke 1.68-79)*

Blessed are you, Lord, the God of Israel,\*

    you have come to your people and set them free.

You have raised up for us a mighty Saviour,\*

    born of the house of your servant David.

Through your holy prophets,\*

    you promised of old to save us from our enemies,  
from the hands of all who hate us,\*

    to show mercy to our forebears,  
    and to remember your holy covenant.

This was the oath you swore to our father Abraham:\*

    to set us free from the hands of our enemies,  
free to worship you without fear,\*

    holy and righteous before you, all the days of our life.

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<sup>62</sup> Common Worship: Daily Prayer (2005), 217 alt.

And you, child, shall be called the prophet of the Most High, \*  
for you will go before the Lord to prepare the way,  
to give God's people knowledge of salvation \*  
by the forgiveness of their sins.  
In the tender compassion of our God \*  
the dawn from on high shall break upon us,  
to shine on those who dwell in darkness and the shadow of death, \*  
and to guide our feet into the way of peace.<sup>63</sup>

*Or*

*A Song of Hannah (1 Samuel 2.1, 2, 3b-5, 7, 8)*

My heart exults in the Lord; \*  
my strength is exalted in my God.  
My mouth derides my enemies, \*  
because I rejoice in your salvation.  
There is no Holy One like you, O Lord, \*  
nor any Rock like you, our God.  
For you are a God of knowledge \*  
and by you are actions are weighted.  
The bows of the mighty are broken, \*  
but the feeble gird on strength.  
Those who were full now hire themselves out for bread, \*  
but those who were hungry are well fed.  
The barren woman has borne sevenfold, \*  
but she who has many children is forlorn.  
Both the poor and the rich are of your making; \*  
you bring low and you also exalt.  
You raise up the poor from the dust, \*  
and lift the needy from the ash heap.  
You make them sit with the rulers \*  
and inherit a place of honour.  
For the pillars of the earth are yours \*  
and on them you have set the world.<sup>64</sup>

*Or*

*A Song of God's Chosen One (Isaiah 11.1, 2, 3b-4a, 6, 9)*

There shall come forth a shoot from the stock of Jesse, \*  
and a branch shall grow out of his roots.  
And the Spirit of the Lord shall rest upon him, \*  
the spirit of wisdom and understanding,  
the spirit of counsel and might, \*  
the spirit of knowledge and the fear of the Lord.

<sup>63</sup> Evangelical Lutheran Worship (2006), 303.

<sup>64</sup> Common Worship: Daily Prayer (2005), 572.

He shall not judge by what his eyes see, \*  
or decide by what his ears hear,  
but with righteousness he shall judge the poor, \*  
and decide with equity for the meek of the earth.  
The wolf shall dwell with the lamb, \*  
and the leopard shall lie down with the kid,  
the calf, the lion and the fatling together, \*  
with a little child to lead them.  
They shall not hurt or destroy in all my holy mountain, \*  
for the earth shall be full of the knowledge of the Lord  
as the waters cover the sea. <sup>65</sup>

*At the end of the Canticle one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.** <sup>66</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.** <sup>67</sup>

*Morning Prayer continues with an Affirmation of Faith or the Litany.*

#### Affirmation of Faith

*One of the following Affirmations of Faith may be said or sung.*

##### *The Apostles' Creed*

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come again to judge the living and the dead.**

<sup>65</sup> Common Worship: Daily Prayer (2005), 577 alt.

<sup>66</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>67</sup> Enriching Our Worship I (1998), 20 alt.

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.** <sup>68</sup>

*Or*

**Hear, O Israel  
Hear, O Israel,  
the Lord our God, the Lord is one.  
Love the Lord your God  
with all your heart,  
with all your soul,  
with all your mind,  
and with all your strength.**

**This is the first and the great commandment.  
The second is like it:  
Love your neighbour as yourself.**

**There is no commandment greater than these.** <sup>69</sup>

*Morning Prayer continues with the Litany.*

#### THE PRAYERS OF THE COMMUNITY

##### The Litany

*The Litany is said or sung.*

Let us pray to the Creator of the universe.

Holy One, by the good news of our salvation  
brought to Mary by the angel:  
**Hear us and grant us peace.**

By the mystery of the Word made flesh:  
**Hear us and grant us peace.**

By the birth in time of the timeless Son of God:  
**Hear us and grant us peace.**

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<sup>68</sup> Evangelical Lutheran Worship (2006), 105.

<sup>69</sup> The Book of Alternative Services (1985), 53.

By the manifestation of your Beloved to the shepherds:  
**Hear us and grant us peace.**

By the obedience of the Maker of the world to Mary and Joseph:  
**Hear us and grant us peace.**<sup>70</sup>

*Additional intercessions, petitions and thanksgivings may be offered in silence or aloud. Among these concerns it is appropriate to remember*

- *the church, especially in places of conflict;*
- *the Holy Land, for peace with justice and reconciliation;*
- *refugees and asylum seekers;*
- *homeless people and*
- *families with young children.*<sup>71</sup>

*After a period of silence either the Collect of the Day or one of the following collects may be said or sung.*

#### *Christmas Eve*

God of glory, your splendour shines from a manger in Bethlehem, where the Light of the world is humbly born into the darkness of human night. Open our eyes to Christ's presence in the shadows of our world, so that we, like him, may become beacons of your justice and defenders of all for whom there is no room. **Amen.**<sup>72</sup>

#### *Christmas (until the First Sunday after Christmas)*

God of all ages, in the birth of Christ your boundless love for your people shattered the power of darkness. Be born in us with that same love and light, so that our song may blend with all the choirs of heaven and earth to the glory of your holy name. **Amen.**<sup>73</sup>

#### *Week of the First Sunday after Christmas*

God of glory, you have given us a new name and robed us in salvation. May we like Anna find our home in your presence, and like Simeon recognize Jesus as the Christ, so that, in joy and thanksgiving at becoming your children, we may join with all creation to sing your praise. **Amen.**<sup>74</sup>

#### *Week of the Second Sunday after Christmas*

Gracious God, you have redeemed us through Jesus Christ, the first-born of all creation, whose birth we celebrate as the child of Bethlehem. Bless us with every spiritual blessing, so that we may live as your adopted children and witness to your glory with unending praise and thanksgiving. **Amen.**<sup>75</sup>

<sup>70</sup> *The Book of Alternative Services* (1985), 120-121 alt.

<sup>71</sup> *Common Worship: Daily Prayer* (2005), 364 alt.

<sup>72</sup> *Revised Common Lectionary Prayers* (2002), 38 alt.

<sup>73</sup> *Revised Common Lectionary Prayers* (2002), 39 alt.

<sup>74</sup> *Revised Common Lectionary Prayers* (2002), 42 alt.

<sup>75</sup> *Revised Common Lectionary Prayers* (2002), 46 alt.

*Morning Prayer continues with the Lord's Prayer.*

### The Lord's Prayer

Rejoicing in the presence of God here among us  
and gathering our prayers and praises into one,  
let us pray as our Saviour taught us,<sup>76</sup>

**Our Father in heaven,**  
**hallowed be your name,**  
**your kingdom come,**  
**your will be done,**  
**on earth as in heaven.**

**Give us today our daily bread.**

**Forgive us our sins**  
**as we forgive those who sin against us.**

**Save us from the time of trial,**  
**and deliver us from evil.**

**For the kingdom, the power,**  
**and the glory are yours,**  
**now and for ever. Amen.**

*Morning Prayer continues with the Dismissal.*

### THE SENDING FORTH OF THE COMMUNITY

#### The Dismissal

Let us bless the Lord.

**Thanks be to God.**

*Morning Prayer may conclude with the following Sentence.*

May God, who has called us out of darkness into the marvellous light of Christ,  
bless us and fill us with peace. **Amen.**<sup>77</sup>

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<sup>76</sup> Common Worship: Daily Prayer (2005), 219 alt.

<sup>77</sup> Common Worship: Daily Prayer (2005), 219 alt.

**Christmas Evening Prayer**  
From Christmas Eve to Epiphany

**GATHERING OF THE COMMUNITY**

**Introductory Responses**

Light and peace in Jesus Christ our hope.

**Thanks be to God.**

*or*

Jesus Christ is the light of the world.

**A light no darkness can extinguish.**<sup>78</sup>

**Thanksgiving**

Let us give thanks to God our Creator.

**It is right to offer thanks and praise.**<sup>79</sup>

*or*

Let us give thanks to the Lord our God.

**It is right to give our thanks and praise.**

Blessed are you, Sovereign God,  
our light and our salvation,  
to you be glory and praise for ever.  
To dispel the darkness of our night  
you sent forth your Son, the firstborn of all creation,  
to be the Christ, the light of the world.  
Rejoicing in the mystery of the Word made flesh,  
we acclaim him Emmanuel, as all creation sings to you:<sup>80</sup>

Blessed be God, Father, Son and Holy Spirit.

**Blessed be God for ever.**<sup>81</sup>

*or*

Blessed be God: Source of all being, eternal Word and Holy Spirit.

**Blessed be God for ever.**<sup>82</sup>

*or*

Blessed be the holy and undivided Trinity, one God.

**Blessed be God for ever.**<sup>83</sup>

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<sup>78</sup> *The Book of Alternative Services* (1985), 61.

<sup>79</sup> *Eucharistic Prayers, Services of the Word, and Night Prayer: Supplementary to The Book of Alternative Services* (2001), 15.

<sup>80</sup> *Common Worship: Daily Prayer* (2005), 220.

<sup>81</sup> *Common Worship: Daily Prayer* (2005), 291.

<sup>82</sup> *Celebrating Common Prayer* (1992), frontispiece alt.

<sup>83</sup> *Enriching Our Worship 1* (1998), 20 alt.

## THE PROCLAMATION OF THE WORD

### The Psalm

A Psalm from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is said or sung.

At the end of the Psalm one of the following may be said or sung.

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>84</sup>

or

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

or

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>85</sup>

*Evening Prayer continues with the Reading.*

### The Reading

A Reading from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is read. After a period of silent reflection one of the following is said.

The word of the Lord.

**Thanks be to God.**

or

Hear what the Spirit is saying to the church.

**Thanks be to God.**

or

Holy Word, Holy Wisdom.

**Thanks be to God.**

*Evening Prayer continues with the Responsory or the Canticle or both. If two Readings are read, then the Responsory follows the first Reading and the Canticle the second.*

### The Responsory

*The Responsory is said or sung.*

Your salvation, O God, is near to those who fear you:  
your glory shall dwell in our land.

<sup>84</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>85</sup> Enriching Our Worship I (1998), 20 alt.

**Your salvation, O God, is near to those who fear you:  
your glory shall dwell in our land.**

I will listen to what you, Lord God, are saying,  
for you are speaking peace to your faithful people  
and to those who turn their hearts to you.

**Your glory shall dwell in our land.**

Mercy and truth have met together;  
righteousness and peace have kissed each other.

**Your salvation, O God, is near to those who fear you:  
your glory shall dwell in our land.**

Truth shall spring us from the earth,  
and righteousness shall look down from heaven.

**Your glory shall dwell in our land.**

Righteousness shall go before you,  
and peace shall be a pathway for you feet.

**Your glory shall dwell in our land.<sup>86</sup>**

*Evening Prayer continues with [the Second Reading or] the Canticle or an Affirmation of Faith.*

### The Canticle

*'The Song of Mary', 'A Song of God's Love' or 'A Song of the Holy City' may be said or sung.*

*The Song of Mary (Luke 1.46-55)*

My soul proclaims the greatness of the Lord,  
my spirit rejoices in God my Saviour, \*  
    for you, Lord, have looked with favour  
    on your lowly servant.

From this day all generations will call me blessed: \*  
    you, the Almighty, have done great things for me  
    and holy is your name.

You have mercy on those who fear you, \*  
    from generation to generation.

You have shown strength with your arm \*  
    and scattered the proud in their conceit,  
casting down the mighty from their thrones \*  
    and lifting up the lowly.

You have filled the hungry with good things \*  
    and sent the rich away empty.

You have come to the aid of your servant Israel, \*  
    to remember the promise of mercy,  
the promise made to our ancestors, \*  
    to Abraham and his children for ever.<sup>87</sup>

<sup>86</sup> The Book of Alternative Services (1985), 105-106 alt.

<sup>87</sup> Evangelical Lutheran Worship (2006), 315 alt.

Or

**A Song of God's Love (1 John 4.7-11, 12b)**

Beloved, let us love one another, for love is of God; \*  
everyone who loves is born of God and knows God.  
Whoever does not love does not know God, \*  
for God is love.  
In this the love of God was revealed among us, \*  
that God sent the Son into the world,  
so that we might live through him.  
In this is love, not that we loved God but that God loved us, \*  
and sent the Son to be the expiation for our sins.  
Beloved, since God loved us so much, \*  
we ought also to love one another.  
For if we love one another, God abides in us, \*  
and God's love will be perfected in us.<sup>88</sup>

Or

**A Song of the Holy City (Revelation 21.1-5a)**

I saw a new heaven and a new earth; \*  
for the first heaven and the first earth had passed away,  
and the sea was no more.  
And I saw the holy city, the new Jerusalem,  
coming down out of heaven from God, \*  
prepared as a bride adorned for her husband.  
And I heard a loud voice from the throne saying, \*  
“See, the home of God is among mortals.  
God will dwell with them; they will be holy peoples, \*  
and God, God's very self, will be with them;  
wiping every tear from their eyes and \*  
Death will be no more;  
mourning and crying and pain will be no more, \*  
for the first things have passed away.”  
And the One who was seated on the throne said, \*  
“See, I am making all things new.”<sup>89</sup>

*At the end of the Canticle one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>90</sup>

or

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<sup>88</sup> Common Worship: Daily Prayer (2005), 626 alt.

<sup>89</sup> Revelation 21.1-5a (New Revised Standard Version), alt.

<sup>90</sup> Celebrating Common Prayer (1992), frontispiece.

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>91</sup>

*Evening Prayer continues with an Affirmation of Faith or the Litany.*

### Affirmation of Faith

*One of the following Affirmations of Faith may be said or sung.*

*The Apostles' Creed*

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come again to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.**<sup>92</sup>

*Or*

*Hear, O Israel*

**Hear, O Israel,  
the Lord our God, the Lord is one.  
Love the Lord your God  
with all your heart,  
with all your soul,  
with all your mind,  
and with all your strength.**

<sup>91</sup> Enriching Our Worship I (1998), 20 alt.

<sup>92</sup> Evangelical Lutheran Worship (2006), 105.

**This is the first and the great commandment.  
The second is like it:  
Love your neighbour as yourself.**

**There is no commandment greater than these.** <sup>93</sup>

*Evening Prayer continues with the Litany.*

#### THE PRAYERS OF THE COMMUNITY

##### The Litany

*The Litany is said or sung.*

Let us pray to the Maker of the universe.

God of wisdom, you order all things:  
help the church to reveal the mystery of your love  
and fill it with the Spirit of truth.

**Holy One, make all things new.**

Ruler of the universe, the government is on your shoulders:  
guide the leaders of the nations  
and bring in your reign of justice and righteousness.

**Holy One, make all things new.**

Source of all being, you call us to live together in unity:  
protect by your mercy all your children,  
bless our families and renew our communities.

**Holy One, make all things new.**

Giver of peace, you bring reconciliation in the child of Bethlehem:  
by your healing power give to all who suffer  
your gift of wholeness and peace.

**Holy One, make all things new.** <sup>94</sup>

*Additional intercessions, petitions and thanksgivings may be offered in silence or aloud. Among these concerns it is appropriate to remember*

- *the church, especially in places of conflict;*
- *the Holy Land, for peace with justice and reconciliation;*
- *refugees and asylum seekers;*

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<sup>93</sup> *The Book of Alternative Services* (1985), 53.

<sup>94</sup> *Common Worship: Daily Prayer* (2005), 378 alt.

- *homeless people and*
- *families with young children.*<sup>95</sup>

*After a period of silence either the Collect of the Day or one of the following collects may be said or sung.*

*Christmas Eve*

God of glory, your splendour shines from a manger in Bethlehem, where the Light of the world is humbly born into the darkness of human night. Open our eyes to Christ's presence in the shadows of our world, so that we, like him, may become beacons of your justice and defenders of all for whom there is no room. **Amen.**<sup>96</sup>

*Christmas (until the First Sunday after Christmas)*

God of all ages, in the birth of Christ your boundless love for your people shattered the power of darkness. Be born in us with that same love and light, so that our song may blend with all the choirs of heaven and earth to the glory of your holy name. **Amen.**<sup>97</sup>

*Week of the First Sunday after Christmas*

God of glory, you have given us a new name and robed us in salvation. May we like Anna find our home in your presence, and like Simeon recognize Jesus as the Christ, so that, in joy and thanksgiving at becoming your children, we may join with all creation to sing your praise. **Amen.**<sup>98</sup>

*Week of the Second Sunday after Christmas*

Gracious God, you have redeemed us through Jesus Christ, the first-born of all creation, whose birth we celebrate as the child of Bethlehem. Bless us with every spiritual blessing, so that we may live as your adopted children and witness to your glory with unending praise and thanksgiving. **Amen.**<sup>99</sup>

*Evening Prayer continues with the Lord's Prayer.*

**The Lord's Prayer**

Rejoicing in the presence of God here among us  
and gathering our prayers and praises into one,  
let us pray as our Saviour taught us,<sup>100</sup>

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<sup>95</sup> Common Worship: Daily Prayer (2005), 364 alt.

<sup>96</sup> Revised Common Lectionary Prayers (2002), 38 alt.

<sup>97</sup> Revised Common Lectionary Prayers (2002), 39 alt.

<sup>98</sup> Revised Common Lectionary Prayers (2002), 42 alt.

<sup>99</sup> Revised Common Lectionary Prayers (2002), 46 alt.

<sup>100</sup> Common Worship: Daily Prayer (2005), 219 alt.

**Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Save us from the time of trial,  
and deliver us from evil.  
For the kingdom, the power,  
and the glory are yours,  
now and for ever. Amen.**

*Evening Prayer continues with the Dismissal.*

#### THE SENDING FORTH OF THE COMMUNITY

##### The Dismissal

Let us bless the Lord.  
**Thanks be to God.**

*Evening Prayer may conclude with the following Sentence.*

May God, who has called us out of darkness into the marvellous light of Christ,  
bless us and fill us with peace. **Amen.**<sup>101</sup>

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<sup>101</sup> Common Worship: Daily Prayer (2005), 219 alt.

**Morning Prayer for Epiphany**  
From Epiphany through Presentation

**GATHERING OF THE COMMUNITY**

**Introductory Responses**

Blessed are you, David's heir, born to rule,  
**you received gifts from the magi.**  
Blessed are you, Son of Man, baptized by John,  
**you saved us from ourselves.**  
Blessed are you, Servant Lord,  
teaching and preaching, healing and comforting,  
**you proclaimed God's gracious reign.**  
With all the voices of heaven and earth,  
we celebrate your epiphany.  
**Let heaven and earth shout their praise.**<sup>102</sup>

*Or*

O Lord, open our lips  
**and our mouth shall proclaim your praise.**  
Your light springs up for the righteous  
**and all the peoples have seen your glory.**<sup>103</sup>

Blessed are you, Sovereign God,  
ruler of the nations,  
to you be praise and glory for ever.  
From the rising of the sun to its setting  
your name is proclaimed in all the world.  
As the Sun of Righteousness dawns in our hearts,  
anoint our lips with the seal of your Spirit  
so that we may witness to your gospel  
and sing your praise in all the earth.<sup>104</sup>

Blessed be God, Father, Son and Holy Spirit.  
**Blessed be God for ever.**<sup>105</sup>

*or*

Blessed be God: Source of all being, eternal Word and Holy Spirit.  
**Blessed be God for ever.**<sup>106</sup>

*or*

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<sup>102</sup> *The Book of Alternative Services* (1985), 97 alt.

<sup>103</sup> *Common Worship: Daily Prayer* (2005), 226.

<sup>104</sup> *Common Worship: Daily Prayer* (2005), 226 alt.

<sup>105</sup> *Common Worship: Daily Prayer* (2005), 291.

<sup>106</sup> *Celebrating Common Prayer* (1992), frontispiece alt.

Blessed be the holy and undivided Trinity, one God.  
**Blessed be God for ever.**<sup>107</sup>

### THE PROCLAMATION OF THE WORD

#### The Psalm

*A Psalm from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is said or sung.*

*At the end of the Psalm one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>108</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>109</sup>

*Morning Prayer continues with the Reading.*

#### The Reading

*A Reading from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is read. After a period of silent reflection one of the following is said.*

The word of the Lord.

**Thanks be to God.**

*or*

Hear what the Spirit is saying to the church.

**Thanks be to God.**

*or*

Holy Word, Holy Wisdom.

**Thanks be to God.**

*Morning Prayer continues with the Responsory or the Canticle or both. If two Readings are read, then the Responsory follows the first Reading and the Canticle the second.*

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<sup>107</sup> Enriching Our Worship I (1998), 20 alt.

<sup>108</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>109</sup> Enriching Our Worship I (1998), 20 alt.

## The Responsory

*The Responsory is said or sung.*

O worship the Lord in the beauty of holiness;  
**let the whole earth tremble before God.**  
Tell it out among the nations that the Lord is sovereign.  
**O worship the Lord in the beauty of holiness.**  
Tell out the salvation of God from day to day.  
**Let the whole earth tremble before God.**  
Declare the glory of the Holy One among the nations  
and the wonders of God among the peoples.  
**O worship the Lord in the beauty of holiness;**  
**let the whole earth tremble before God.**<sup>110</sup>

*Morning Prayer continues with [the Second Reading or] the Canticle or an Affirmation of Faith.*

## The Canticle

*'The Song of Zechariah', 'A Song of the New Jerusalem' or 'A Song of the Covenant' may be said or sung.*

*The Song of Zechariah (Luke 1.68-79)*

Blessed are you, Lord, the God of Israel, \*  
    you have come to your people and set them free.  
You have raised up for us a mighty Saviour, \*  
    born of the house of your servant David.  
Through your holy prophets, \*  
    you promised of old to save us from our enemies,  
from the hands of all who hate us, \*  
    to show mercy to our forebears,  
    and to remember your holy covenant.  
This was the oath you swore to our father Abraham: \*  
    to set us free from the hands of our enemies,  
free to worship you without fear,  
    holy and righteous before you, all the days of our life.  
And you, child, shall be called the prophet of the Most High, \*  
    for you will go before the Lord to prepare the way,  
to give God's people knowledge of salvation \*  
    by the forgiveness of their sins.  
In the tender compassion of our God \*  
    the dawn from on high shall break upon us,  
to shine on those who dwell in darkness and the shadow of death, \*  
    and to guide our feet into the way of peace.<sup>111</sup>

<sup>110</sup> Common Worship: Daily Prayer (2005), 229 alt.

<sup>111</sup> Evangelical Lutheran Worship (2006), 303.

Or

*A Song of the New Jerusalem (Isaiah 60.1-3, 11a, 18, 19, 14b)*

Arise, shine out, for your light has come, \*  
the glory of the Lord is rising upon you.  
Though night still covers the earth, \*  
and darkness the peoples;  
above you the Holy One arises, \*  
and above you God's glory appears.  
The nations will come to your light, \*  
and rulers to your dawning brightness.  
Your gates will lie open continually, \*  
shut neither by day nor by night.  
The sound of violence shall be heard no longer in your land, \*  
or ruin and devastation within your borders.  
You will call your walls, Salvation, \*  
and your gates, Praise.  
Nor will the sun give you daylight, \*  
nor moonlight shine upon you;  
but the Lord will be your everlasting light, \*  
your God will be your splendour.  
For you shall be called the city of God, \*  
the dwelling of the Holy One of Israel.<sup>112</sup>

Or

*A Song of the Covenant (Isaiah 42.5-8a)*

Thus says God, who created the heavens, \*  
who fashioned the earth and all that dwells in it;  
who gives breath to the people upon it \*  
and spirit to those who walk in it,  
'I am the Lord and I have called you in righteousness, \*  
I have taken you by the hand and kept you;  
I have given you as a covenant to the people, \*  
a light to the nations, to open the eyes that are blind,  
to bring out the captives from the dungeon, \*  
from the prison, those who sit in darkness.  
I am the Lord, that is my name; \*  
my glory I give to no other.'<sup>113</sup>

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<sup>112</sup> Common Worship: Daily Prayer (2005), 228 alt.

<sup>113</sup> Common Worship: Daily Prayer (2005), 582.

*At the end of the Canticle one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>114</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>115</sup>

*Morning Prayer continues with an Affirmation of Faith or the Litany.*

### Affirmation of Faith

*One of the following Affirmations of Faith may be said or sung.*

*The Apostles' Creed*

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.**

**On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come again to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.**<sup>116</sup>

*Or*

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<sup>114</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>115</sup> Enriching Our Worship I (1998), 20 alt.

<sup>116</sup> Evangelical Lutheran Worship (2006), 105.

*Hear, O Israel*

**Hear, O Israel,  
the Lord our God, the Lord is one.  
Love the Lord your God  
with all your heart,  
with all your soul,  
with all your mind,  
and with all your strength.**

**This is the first and the great commandment.**

**The second is like it:  
Love your neighbour as yourself.**

**There is no commandment greater than these.<sup>117</sup>**

*Morning Prayer continues with the Litany.*

#### THE PRAYERS OF THE COMMUNITY

##### The Litany

*The Litany is said or sung.*

Everlasting Light of creation, may your people in all world  
worship in spirit and in truth.

**Holy One, shine upon us and hear us.**

May the church discover that unity which is your will.

**Holy One, shine upon us and hear us.**

May the nations of the earth seek after the ways that make for peace.

**Holy One, shine upon us and hear us.**

May the whole creation be set free  
to enjoy the glorious liberty of your children.

**Holy One, shine upon us and hear us.**

May all who with Christ have entered the shadow of death  
rest in peace and rise in glory.

**Holy One, shine upon us and hear us.<sup>118</sup>**

*Additional intercessions, petitions and thanksgivings may be offered in silence or aloud. Among these concerns it is appropriate to remember*

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<sup>117</sup> The Book of Alternative Services (1985), 53.

<sup>118</sup> The Book of Alternative Services (1985), 120-121 alt.

- *the unity of the church;*
- *the peace of the world;*
- *the healing of the sick;*
- *the revelation of Christ to those from whom his glory is hidden and*
- *all who travel.*<sup>119</sup>

*After a period of silence either the Collect of the Day or one of the following collects may be said or sung.*

*Week of Epiphany*

O God of light and peace, whose glory, shining in the child of Bethlehem, still draws the nations to yourself: dispel the darkness that shrouds our path, so that we may come to kneel before Christ in true worship, offer him our hearts and souls, and return from his presence to live as he has taught. **Amen.**<sup>120</sup>

*Week of the Baptism of Christ*

God, your voice moves over the waters. Immerse us in your grace, mark us with your image and raise us to live our baptismal vows empowered by the Holy Spirit and the example of Christ our Lord, in whose name we pray. **Amen.**<sup>121</sup>

*Between the Baptism of Christ and Presentation*

Perfect Light of revelation, as you shone in the life of Jesus, whose epiphany we celebrate, so shine in us and through us, that we may become beacons of truth and compassion, enlightening all creation with deeds of justice and mercy. **Amen.**<sup>122</sup>

*or*

O God, you spoke your word and revealed your good news in Jesus the Christ. Fill all creation with that word again, so that by proclaiming your joyful promises to all nations and singing of your glorious hope to all peoples, we may become one living body, your incarnate presence on the earth. **Amen.**<sup>123</sup>

*Presentation*

God of steadfast love, you sent your Son to be the light of the world, saving people everywhere from sin and death. As Anna gave thanks for the freedom he would bring and Simeon saw in him the dawn of redemption, complete your purpose once made known in him. Make us vessels of his light, so that all the world may glory in the splendour of your peace. **Amen.**<sup>124</sup>

*Morning Prayer continues with the Lord's Prayer.*

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<sup>119</sup> Common Worship: Daily Prayer (2005), 364 alt.

<sup>120</sup> Revised Common Lectionary Prayers (2002), 52.

<sup>121</sup> Revised Common Lectionary Prayers (2002), 55.

<sup>122</sup> Revised Common Lectionary Prayers (2002), 50.

<sup>123</sup> Revised Common Lectionary Prayers (2002), 50.

<sup>124</sup> Revised Common Lectionary Prayers (2002), 222.

### The Lord's Prayer

Believing in the promises of God  
and gathering our prayers and praises into one,  
let us pray as our Saviour taught us,<sup>125</sup>

**Our Father in heaven,**  
**hallowed be your name,**  
**your kingdom come,**  
**your will be done,**  
**on earth as in heaven.**  
**Give us today our daily bread.**  
**Forgive us our sins**  
**as we forgive those who sin against us.**  
**Save us from the time of trial,**  
**and deliver us from evil.**  
**For the kingdom, the power,**  
**and the glory are yours,**  
**now and for ever. Amen.**

*Morning Prayer continues with the Dismissal.*

### THE SENDING FORTH OF THE COMMUNITY

#### The Dismissal

Let us bless the Lord.  
**Thanks be to God.**

*Morning Prayer may conclude with the following Sentence.*

May Christ, who sends us to the nations, give us the power of the Spirit. **Amen.**<sup>126</sup>

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<sup>125</sup> Common Worship: Daily Prayer (2005), 230 alt.

<sup>126</sup> Common Worship: Daily Prayer (2005), 219 alt.

**Evening Prayer for Epiphany**  
From Epiphany through Presentation

**GATHERING OF THE COMMUNITY**

**Introductory Responses**

Light and peace in Jesus Christ our hope.

**Thanks be to God.**

*or*

Jesus Christ is the light of the world.

**A light no darkness can extinguish.**<sup>127</sup>

**Thanksgiving**

Let us give thanks to God our Creator.

**It is right to offer thanks and praise.**<sup>128</sup>

*or*

Let us give thanks to the Lord our God.

**It is right to give our thanks and praise.**

Blessed are you, Sovereign God,  
our light and our salvation,  
to you be glory and praise for ever.  
You gave your Christ as a light to the nations,  
and through the anointing of the Spirit  
you established us as a royal priesthood.  
As you call us into your marvellous light,  
may our lives bear witness to your truth  
and our lips never cease to proclaim your praise.<sup>129</sup>

Blessed be God, Father, Son and Holy Spirit.

**Blessed be God for ever.**<sup>130</sup>

*or*

Blessed be God: Source of all being, eternal Word and Holy Spirit.

**Blessed be God for ever.**<sup>131</sup>

*or*

Blessed be the holy and undivided Trinity, one God.

**Blessed be God for ever.**<sup>132</sup>

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<sup>127</sup> *The Book of Alternative Services* (1985), 61.

<sup>128</sup> *Eucharistic Prayers, Services of the Word, and Night Prayer: Supplementary to The Book of Alternative Services* (2001), 15.

<sup>129</sup> *Common Worship: Daily Prayer* (2005), 232.

<sup>130</sup> *Common Worship: Daily Prayer* (2005), 291.

<sup>131</sup> *Celebrating Common Prayer* (1992), frontispiece alt.

<sup>132</sup> *Enriching Our Worship I* (1998), 20 alt.

## THE PROCLAMATION OF THE WORD

### The Psalm

A Psalm from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is said or sung.

At the end of the Psalm one of the following may be said or sung.

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>133</sup>

or

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

or

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>134</sup>

*Evening Prayer continues with the Reading.*

### The Reading

A Reading from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is read. After a period of silent reflection one of the following is said.

The word of the Lord.

**Thanks be to God.**

or

Hear what the Spirit is saying to the church.

**Thanks be to God.**

or

Holy Word, Holy Wisdom.

**Thanks be to God.**

*Evening Prayer continues with the Responsory or the Canticle or both. If two Readings are read, then the Responsory follows the first Reading and the Canticle the second.*

### The Responsory

*The Responsory is said or sung.*

Arise, shine, for your light has come;  
the glory of the Lord is rising upon you.

<sup>133</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>134</sup> Enriching Our Worship I (1998), 20 alt.

**Arise, shine, for your light has come;  
the glory of the Lord is rising upon you.**  
God's salvation has been openly shown to all people.  
**Arise, shine, for your light has come;**

Glory to God, Source of all being, eternal Word and Holy Spirit:

**Arise, shine, for your light has come;**

**the glory of the Lord is rising upon you.**

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:

**Arise, shine, for your light has come;**

**the glory of the Lord is rising upon you.**

*or*

Glory to the holy and undivided Trinity, one God:

**Arise, shine, for your light has come;**

**the glory of the Lord is rising upon you.** <sup>135</sup>

*Evening Prayer continues with [the Second Reading or] the Canticle or an Affirmation of Faith.*

### The Canticle

'The Song of Mary', 'A Song of Praise' or 'A Song of Christ's Appearing' may be said or sung.

#### *The Song of Mary (Luke 1.46-55)*

My soul proclaims the greatness of the Lord,  
my spirit rejoices in God my Saviour,\*

    for you, Lord, have looked with favour  
    on your lowly servant.

From this day all generations will call me blessed: \*

    you, the Almighty, have done great things for me  
    and holy is your name.

You have mercy on those who fear you,\*  
    from generation to generation.

You have shown strength with your arm \*  
    and scattered the proud in their conceit,  
casting down the mighty from their thrones \*  
    and lifting up the lowly.

You have filled the hungry with good things \*  
    and sent the rich away empty.

You have come to the aid of your servant Israel, \*  
    to remember the promise of mercy,  
the promise made to our ancestors,\*  
    to Abraham and his children for ever. <sup>136</sup>

<sup>135</sup> Common Worship: Daily Prayer (2005), 235 alt.

<sup>136</sup> Evangelical Lutheran Worship (2006), 315 alt.

Or

**A Song of Praise (Revelation 4.11; 5.9b, 10)**

You are worthy, our Lord and God, \*  
to receive glory and honour and power.  
For you have created all things, \*  
and by your will they have their being.  
You are worthy, O Lamb, for you were slain, \*  
and by your blood you ransomed for God  
saints from every tribe and language and nation.  
You have made them to a royal priesthood serving our God, \*  
and they will reign with you on earth.<sup>137</sup>

Or

**A Song of Christ's Appearing (1 Timothy 3.16; 6.15, 16)**

Christ Jesus was revealed in the flesh \*  
and vindicated in the spirit.  
He was seen by angels \*  
and proclaimed among the nations.  
Believed in throughout the world, \*  
he was taken up in glory.  
This will be made manifest at the proper time \*  
by the blessed and only Sovereign,  
who alone has immortality, \*  
and dwells in unapproachable light.<sup>138</sup>

*At the end of the Canticle one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>139</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>140</sup>

*Evening Prayer continues with an Affirmation of Faith or the Litany.*

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<sup>137</sup> Common Worship: Daily Prayer (2005), 234 alt.

<sup>138</sup> Common Worship: Daily Prayer (2005), 621 alt.

<sup>139</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>140</sup> Enriching Our Worship I (1998), 20 alt.

## Affirmation of Faith

*One of the following Affirmations of Faith may be said or sung.*

### *The Apostles' Creed*

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.**

**On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come again to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.<sup>141</sup>**

*Or*

### *Hear, O Israel*

**Hear, O Israel,  
the Lord our God, the Lord is one.  
Love the Lord your God  
with all your heart,  
with all your soul,  
with all your mind,  
and with all your strength.**

**This is the first and the great commandment.**

**The second is like it:**

**Love your neighbour as yourself.**

**There is no commandment greater than these.<sup>142</sup>**

*Evening Prayer continues with the Litany.*

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<sup>141</sup> Evangelical Lutheran Worship (2006), 105.

<sup>142</sup> The Book of Alternative Services (1985), 53.

## THE PRAYERS OF THE COMMUNITY

### The Litany

*The Litany is said or sung.*

Redeemer of the nations, guide all who seek you with a pure heart.  
**Host of the wedding feast, hear our prayer.**

Usher in your promised reign of justice and peace.  
**Host of the wedding feast, hear our prayer.**

Encompass us with your light as with a cloak,  
and conquer the darkness of our night.  
**Host of the wedding feast, hear our prayer.**

Feed the hunger of your people in desert places with your eternal bread.  
**Host of the wedding feast, hear our prayer.**

Change our vessels of water into the gladdening wine of new life.  
**Host of the wedding feast, hear our prayer.**

Welcome sinners to your banquet table.  
**Host of the wedding feast, hear our prayer.**<sup>143</sup>

*Additional intercessions, petitions and thanksgivings may be offered in silence or aloud. Among these concerns it is appropriate to remember*

- *the unity of the church;*
- *the peace of the world;*
- *the healing of the sick;*
- *the revelation of Christ to those from whom his glory is hidden and*
- *all who travel.*<sup>144</sup>

*After a period of silence either the Collect of the Day or one of the following collects may be said or sung.*

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<sup>143</sup> Common Worship: Daily Prayer (2005), 390 alt.

<sup>144</sup> Common Worship: Daily Prayer (2005), 364 alt.

*Week of Epiphany*

O God of light and peace, whose glory, shining in the child of Bethlehem, still draws the nations to yourself: dispel the darkness that shrouds our path, so that we may come to kneel before Christ in true worship, offer him our hearts and souls, and return from his presence to live as he has taught. **Amen.**<sup>145</sup>

*Week of the Baptism of Christ*

God, your voice moves over the waters. Immerse us in your grace, mark us with your image and raise us to live our baptismal vows empowered by the Holy Spirit and the example of Christ our Lord, in whose name we pray. **Amen.**<sup>146</sup>

*Between the Baptism of Christ and Presentation*

Perfect Light of revelation, as you shone in the life of Jesus, whose epiphany we celebrate, so shine in us and through us, that we may become beacons of truth and compassion, enlightening all creation with deeds of justice and mercy. **Amen.**<sup>147</sup>

*or*

O God, you spoke your word and revealed your good news in Jesus the Christ. Fill all creation with that word again, so that by proclaiming your joyful promises to all nations and singing of your glorious hope to all peoples, we may become one living body, your incarnate presence on the earth. **Amen.**<sup>148</sup>

*Presentation*

God of steadfast love, you sent your Son to be the light of the world, saving people everywhere from sin and death. As Anna gave thanks for the freedom he would bring and Simeon saw in him the dawn of redemption, complete your purpose once made known in him. Make us vessels of his light, so that all the world may glory in the splendour of your peace. **Amen.**<sup>149</sup>

*Evening Prayer continues with the Lord's Prayer.*

**The Lord's Prayer**

Believing in the promises of God  
and gathering our prayers and praises into one,  
let us pray as our Saviour taught us,<sup>150</sup>  
**Our Father in heaven,**  
**hallowed be your name,**  
**your kingdom come,**  
**your will be done,**  
**on earth as in heaven.**

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<sup>145</sup> Revised Common Lectionary Prayers (2002), 52.

<sup>146</sup> Revised Common Lectionary Prayers (2002), 55.

<sup>147</sup> Revised Common Lectionary Prayers (2002), 50.

<sup>148</sup> Revised Common Lectionary Prayers (2002), 50.

<sup>149</sup> Revised Common Lectionary Prayers (2002), 222.

<sup>150</sup> Common Worship: Daily Prayer (2005), 230 alt.

**Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Save us from the time of trial,  
and deliver us from evil.  
For the kingdom, the power,  
and the glory are yours,  
now and for ever. Amen.**

*Evening Prayer continues with the Dismissal.*

**THE SENDING FORTH OF THE COMMUNITY**

**The Dismissal**

Let us bless the Lord.  
**Thanks be to God.**

*Evening Prayer may conclude with the following Sentence.*

May Christ, who sends us to the nations, give us the power of the Spirit. **Amen.**<sup>151</sup>

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<sup>151</sup> Common Worship: Daily Prayer (2005), 219 alt.

**Morning Prayer for Lent**  
From Ash Wednesday until the Sunday before Palm/Passion Sunday

**THE GATHERING OF THE COMMUNITY**

**Introductory Responses**

We cast our burdens upon you, O Lord,  
**and you will sustain us.**  
Create in us clean hearts, O God,  
**and renew a right spirit within us.**  
Cast us not away from your presence  
**and take not your Holy Spirit from us.**  
Give us the joy of your saving help again  
**and sustain us by your bountiful Spirit.**  
Blessed are you, O Holy One,  
**the God of our salvation who bears our burdens.**<sup>152</sup>

*Or*

O Lord, open our lips  
**and our mouth shall proclaim your praise.**  
Hear our voice, O Lord, according to your faithful love,  
**according to your judgement give us life.**<sup>153</sup>

Blessed are you, God of compassion and mercy,  
to you be praise and glory for ever.  
In the darkness of our sin,  
your light breaks forth like the dawn  
and your healing springs up for deliverance.  
As we rejoice in the gift of your saving help,  
sustain us with your bountiful Spirit  
and open our lips to sing your praise.<sup>154</sup>

Blessed be God, Father, Son and Holy Spirit.  
**Blessed be God for ever.**<sup>155</sup>

*or*

Blessed be God: Source of all being, eternal Word and Holy Spirit.  
**Blessed be God for ever.**<sup>156</sup>

*or*

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<sup>152</sup> *The Book of Alternative Services* (1985), 97 alt.

<sup>153</sup> *Common Worship: Daily Prayer* (2005), 238.

<sup>154</sup> *Common Worship: Daily Prayer* (2005), 238.

<sup>155</sup> *Common Worship: Daily Prayer* (2005), 291.

<sup>156</sup> *Celebrating Common Prayer* (1992), frontispiece alt.

Blessed be the holy and undivided Trinity, one God.  
**Blessed be God for ever.**<sup>157</sup>

#### THE PROCLAMATION OF THE WORD

##### The Psalm

*A Psalm from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is said or sung.*

*At the end of the Psalm one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>158</sup>

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>159</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*Morning Prayer continues with the Reading.*

##### The Reading

*A Reading from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is read. After a period of silent reflection one of the following is said.*

The word of the Lord.

**Thanks be to God.**

*or*

Hear what the Spirit is saying to the church.

**Thanks be to God.**

*or*

Holy Word, Holy Wisdom.

**Thanks be to God.**

*Morning Prayer continues with the Responsory or the Canticle or both. If two Readings are read, then the Responsory follows the first Reading and the Canticle the second.*

<sup>157</sup> Enriching Our Worship I (1998), 20 alt.

<sup>158</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>159</sup> Enriching Our Worship I (1998), 20.

## The Responsory

*The Responsory is said or sung.*

Incline your ear to me;  
make haste to answer when I call.

**Incline your ear to me;**

**make haste to answer when I call.**

Lord, hear my prayer  
and let my cry come before you.

**Make haste to answer when I call.**

Hide not your face from me  
in the day of my trouble.

**Make haste to answer when I call.**

You endure for ever  
and your name from age to age.

**Make haste to answer when I call.**

You will arise and have compassion on Zion,  
for it is time to have pity upon her.

**Make haste to answer when I call.**<sup>160</sup>

*Morning Prayer continues with [the Second Reading or] the Canticle or an Affirmation of Faith.*

## The Canticle

*'The Song of Zechariah', 'The Song of Manasseh' or 'A Song of Humility' may be said or sung.*

*The Song of Zechariah (Luke 1.68-79)*

Blessed are you, Lord, the God of Israel,\*

you have come to your people and set them free.

You have raised up for us a mighty Saviour,\*

born of the house of your servant David.

Through your holy prophets,\*

you promised of old to save us from our enemies,  
from the hands of all who hate us,\*

to show mercy to our forebears,

and to remember your holy covenant.

This was the oath you swore to our father Abraham:\*

to set us free from the hands of our enemies,

free to worship you without fear,\*

holy and righteous before you, all the days of our life.

And you, child, shall be called the prophet of the Most High,\*

for you will go before the Lord to prepare the way,

<sup>160</sup> The Book of Alternative Services (1985), 106-107 alt.

to give God's people knowledge of salvation \*  
by the forgiveness of their sins.  
In the tender compassion of our God \*  
the dawn from on high shall break upon us,  
to shine on those who dwell in darkness and the shadow of death, \*  
and to guide our feet into the way of peace.<sup>161</sup>

*Or*

*The Song of Manasseh (Manasseh 1a, 2, 4, 6, 7ab, 9ac, 11, 12, 14b, 15b)*  
Lord almighty and God of our ancestors, \*  
you who made heaven and earth in all their glory:  
All things tremble with awe at your presence, \*  
before your great and mighty power.  
Immeasurable and unsearchable is your promised mercy, \*  
for you are God, Most High.  
You are full of compassion. long-suffering and very merciful, \*  
and you relent at human suffering.  
O God, according to your great goodness,  
you have promised forgiveness for repentance \*  
to those who have sinned against you.  
The sins I have committed against you \*  
are more in number than the sands of the sea.  
I am not worthy to look up to the height of heaven, \*  
because of the multitude of my iniquities.  
And now I bend the knee of my heart before you, \*  
imploring your kindness upon me.  
I have sinned, O God, I have sinned, \*  
and I acknowledge my transgressions.  
Unworthy as I am, you will save me, \*  
according to your great mercy.  
For all the host of heaven sings your praise, \*  
and your glory is for ever and ever.<sup>162</sup>

*Or*

*A Song of Humility (Hosea 6.1-6)*  
Come let us return to the Lord \*  
who has torn us and will heal us.  
God has stricken us \*  
and will bind up our wounds.  
After two days, God will revive us, \*  
and on the third day will raise us up,  
so that we may live in the presence of the Lord.

<sup>161</sup> Evangelical Lutheran Worship (2006), 303.

<sup>162</sup> Common Worship: Daily Prayer (2005), 240.

Let us strive to know the Lord, \*  
    whose appearing is as sure as the sunrise.  
God will come to us like the showers, \*  
    like the spring rains that water the earth.  
'O Ephraim, how shall I deal with you? \*  
    How shall I deal with you, O Judah?  
'Your love for me is like the morning mist, \*  
    like the dew that goes early away.  
Therefore, I have hewn them by the prophets, \*  
    and my judgement goes forth as the light.  
For loyalty is my desire and not sacrifice, \*  
    and the knowledge of God rather than burnt offerings.'<sup>163</sup>

*At the end of the Canticle one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>164</sup>

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>165</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*Morning Prayer continues with an Affirmation of Faith or the Litany.*

#### Affirmation of Faith

*One of the following Affirmations of Faith may be said or sung.*

##### *The Apostles' Creed*

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.**

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<sup>163</sup> Common Worship: Daily Prayer (2005), 592 alt.

<sup>164</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>165</sup> Enriching Our Worship I (1998), 20.

**On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come again to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.** <sup>166</sup>

*Or*

*Hear, O Israel*

**Hear, O Israel,  
the Lord our God, the Lord is one.  
Love the Lord your God  
with all your heart,  
with all your soul,  
with all your mind,  
and with all your strength.**

**This is the first and the great commandment.**

**The second is like it:  
Love your neighbour as yourself.**

**There is no commandment greater than these. B** <sup>167</sup>

*Morning Prayer continues with the Litany.*

#### THE PRAYERS OF THE COMMUNITY

##### **The Litany**

*The Litany is said or sung.*

Let us offer our intercessions, petitions and thanksgivings, saying,  
'God of our ancestors, hear our prayer.'

For the one holy catholic and apostolic Church  
throughout the world,  
**God of our ancestors, hear our prayer.**

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<sup>166</sup> Evangelical Lutheran Worship (2006), 105.

<sup>167</sup> The Book of Alternative Services (1985), 53.

For the mission of the Church,  
that in faithful witness it may preach the gospel  
to the ends of the earth,  
**God of our ancestors, hear our prayer.**

For those preparing for baptism  
and for their teachers and sponsors,  
**God of our ancestors, hear our prayer.**

For peace in the world,  
that a spirit of respect and reconciliation  
may grow among nations and peoples,  
**God of our ancestors, hear our prayer.**

For the poor, the persecuted, the sick and all who suffer;  
for refugees, prisoners and all in danger;  
that they may be relieved and protected,  
**God of our ancestors, hear our prayer.**

For all whom we have injured or offended,  
**God of our ancestors, hear our prayer.**

For grace to amend our lives and to further your reign,  
**God of our ancestors, hear our prayer.**<sup>168</sup>

*Additional intercessions, petitions and thanksgivings may be offered in silence or aloud. Among these concerns it is appropriate to remember*

- *those preparing for baptism and confirmation;*
- *those serving through leadership in church and state;*
- *those looking for forgiveness;*
- *those misled by the false gods of this present age and*
- *all who are hungry.*<sup>169</sup>

*After a period of silence either the Collect of the Day or one of the following collects may be said or sung.*

***From Ash Wednesday until the Second Sunday in Lent***

God of wilderness and water, your Son was baptized and tempted as we are. Guide us through this season, so that we may not avoid struggle, but open ourselves to blessing, through the cleansing depths of repentance and the heaven-rending words of the Spirit.  
**Amen.**<sup>170</sup>

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<sup>168</sup> The Book of Alternative Services (1985), 121-122 alt.

<sup>169</sup> Common Worship: Daily Prayer (2005), 240.

<sup>170</sup> Revised Common Lectionary Prayers (2002), 76 alt.

***The Week of the Second Sunday in Lent***

Artist of souls, you sculpted a people for yourself out of the rocks of wilderness and fasting. Help us as we take up your invitation to prayer and simplicity, so that the discipline of these forty days may sharpen our hunger for the feast of your holy friendship and whet our thirst for the living water you offer through Jesus Christ. **Amen.**<sup>171</sup>

***The Week of the Third Sunday in Lent***

God of the covenant, in the glory of the cross your Son embraced the power of death and broke its hold over your people. In this time of repentance, draw all people to yourself, so that we who confess Jesus as Lord may put aside the deeds of death and accept the life of your kingdom. **Amen.**<sup>172</sup>

***The Week of the Fourth Sunday in Lent***

God of the living, through baptism we pass from the shadow of death to the light of the resurrection. Remain with us and give us hope so that, rejoicing in the gift of the Spirit who gives life to our mortal flesh, we may be clothed with the garment of immortality, through Jesus Christ our Lord. **Amen.**<sup>173</sup>

*Morning Prayer continues with the Lord's Prayer.*

**The Lord's Prayer**

Trusting in the compassion of God  
and gathering our prayers and praises into one,  
let us pray as our Saviour taught us,<sup>174</sup>

**Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done,  
on earth as in heaven.**

**Give us today our daily bread.**

**Forgive us our sins  
as we forgive those who sin against us.**

**Save us from the time of trial,  
and deliver us from evil.**

**For the kingdom, the power,  
and the glory are yours,  
now and for ever. Amen.**

*Morning Prayer continues with the Dismissal.*

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<sup>171</sup> Revised Common Lectionary Prayers (2002), 76 alt.

<sup>172</sup> Revised Common Lectionary Prayers (2002), 76 alt.

<sup>173</sup> Revised Common Lectionary Prayers (2002), 76 alt.

<sup>174</sup> Common Worship: Daily Prayer (2005), 243 alt.

### THE SENDING FORTH OF THE COMMUNITY

#### The Dismissal

Let us bless the Lord.  
**Thanks be to God.**

*Morning Prayer may conclude with the following Sentence.*

May God our Redeemer show us compassion and love. **Amen.**<sup>175</sup>

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<sup>175</sup> Common Worship: Daily Prayer (2005), 243.

**Evening Prayer for Lent**  
From Ash Wednesday until the Sunday before Palm/Passion Sunday

GATHERING OF THE COMMUNITY

**Introductory Responses**

Light and peace in Jesus Christ our hope.

**Thanks be to God.**

*or*

Jesus Christ is the light of the world.

**A light no darkness can extinguish.**<sup>176</sup>

**Thanksgiving**

Let us give thanks to God our Creator.

**It is right to offer thanks and praise.**<sup>177</sup>

*or*

Let us give thanks to the Lord our God.

**It is right to give our thanks and praise.**

Blessed are you, God of our salvation,  
to you be glory and praise for ever.

In the darkness of our sin you have shone in our hearts  
to give the light of the knowledge of your glory  
in the face of Jesus Christ.

Open our eyes to acknowledge your presence,  
so that we may grow into your likeness from glory to glory.<sup>178</sup>

Blessed be God, Father, Son and Holy Spirit.

**Blessed be God for ever.**<sup>179</sup>

*or*

Blessed be God: Source of all being, eternal Word and Holy Spirit.

**Blessed be God for ever.**<sup>180</sup>

*or*

Blessed be the holy and undivided Trinity, one God.

**Blessed be God for ever.**<sup>181</sup>

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<sup>176</sup> *The Book of Alternative Services* (1985), 61 alt.

<sup>177</sup> *Eucharistic Prayers, Services of the Word, and Night Prayer: Supplementary to The Book of Alternative Services* (2001), 15.

<sup>178</sup> *Common Worship: Daily Prayer* (2005), 244.

<sup>179</sup> *Common Worship: Daily Prayer* (2005), 291.

<sup>180</sup> *Celebrating Common Prayer* (1992), frontispiece alt.

<sup>181</sup> *Enriching Our Worship I* (1998), 20 alt.

## THE PROCLAMATION OF THE WORD

### The Psalm

*A Psalm from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is said or sung.*

*At the end of the Psalm one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>182</sup>

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>183</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*Evening Prayer continues with the Reading.*

### The Reading

*A Reading from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is read. After a period of silent reflection one of the following is said.*

The word of the Lord.

**Thanks be to God.**

*or*

Hear what the Spirit is saying to the church.

**Thanks be to God.**

*or*

Holy Word, Holy Wisdom.

**Thanks be to God.**

*Evening Prayer continues with the Responsory or the Canticle or both. If two Readings are read, then the Responsory follows the first Reading and the Canticle the second.*

### The Responsory

*The Responsory is said or sung.*

Incline your ear to me;  
make haste to answer when I call.

<sup>182</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>183</sup> Enriching Our Worship I (1998), 20.

**Incline your ear to me;**  
**make haste to answer when I call.**  
Lord, hear my prayer  
and let my cry come before you.  
**Make haste to answer when I call.**  
Hide not your face from me  
in the day of my trouble.  
**Make haste to answer when I call.**  
You endure for ever  
and your name from age to age.  
**Make haste to answer when I call.**  
You will arise and have compassion on Zion,  
for it is time to have pity upon her.  
**Make haste to answer when I call.**<sup>184</sup>

*Evening Prayer continues with [the Second Reading or] the Canticle or an Affirmation of Faith.*

### The Canticle

*'The Song of Mary', 'A Song of Christ the Servant' or 'A Song of Repentance' may be said or sung.*

#### *The Song of Mary (Luke 1.46-55)*

My soul proclaims the greatness of the Lord,  
my spirit rejoices in God my Saviour, \*  
    for you, Lord, have looked with favour  
    on your lowly servant.  
From this day all generations will call me blessed: \*  
    you, the Almighty, have done great things for me  
    and holy is your name.  
You have mercy on those who fear you, \*  
    from generation to generation.  
You have shown strength with your arm \*  
    and scattered the proud in their conceit,  
casting down the mighty from their thrones \*  
    and lifting up the lowly.  
You have filled the hungry with good things \*  
    and sent the rich away empty.  
You have come to the aid of your servant Israel, \*  
    to remember the promise of mercy,  
the promise made to our ancestors, \*  
    to Abraham and his children for ever.<sup>185</sup>

### Or

<sup>184</sup> The Book of Alternative Services (1985), 106-107 alt.

<sup>185</sup> Evangelical Lutheran Worship (2006), 315 alt.

**A Song of Christ the Servant (I Peter 2.21b-25)**

Christ suffered for you, leaving you an example, \*  
that you should follow in his steps.  
He committed no sin, no guile was found on his lips, \*  
when he was reviled, he did not revile in turn.  
When he suffered, he did not threaten, \*  
but he trusted himself to God who judges justly.  
Christ himself bore our sins in his body on the tree, \*  
so that we might die to sin and live to righteousness.  
By his wounds, you have been healed, \*  
for you were straying like sheep,  
but have now returned \*  
to the shepherd and guardian of your souls.<sup>186</sup>

*Or*

**A Song of Repentance (I John 1.5-9)**

This is the message we have heard from Christ  
and proclaim to you: \*  
that God is light,  
in whom there is no darkness at all.  
If we say that we have fellowship with God  
while we walk in darkness, \*  
we lie and do not do what is true.  
But if we walk in the light  
as God is in the light, \*  
we have fellowship with one another.  
And the blood of Jesus, the Son of God, \*  
cleanses us from all our sins.  
If we say that we have no sin, \*  
we deceive ourselves  
and the truth is not in us.  
If we confess our sins, \*  
the One who is faith and just will forgive us  
and cleanse us from all unrighteousness.<sup>187</sup>

*At the end of the Canticle one of the following may be said or sung.*

**Glory to God, Source of all being, eternal Word and Holy Spirit:  
as it was in the beginning, is now and will be for ever. Amen.**<sup>188</sup>

*or*

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<sup>186</sup> Common Worship: Daily Prayer (2005), 246 alt.

<sup>187</sup> Common Worship: Daily Prayer (2005), 625.

<sup>188</sup> Celebrating Common Prayer (1992), frontispiece.

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>189</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*Evening Prayer continues with an Affirmation of Faith or the Litany.*

### Affirmation of Faith

*One of the following Affirmations of Faith may be said or sung.*

*The Apostles' Creed*

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come again to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.**<sup>190</sup>

*Or*

*Hear, O Israel*

**Hear, O Israel,  
the Lord our God, the Lord is one.  
Love the Lord your God  
with all your heart,  
with all your soul,  
with all your mind,  
and with all your strength.**

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<sup>189</sup> Enriching Our Worship I (1998), 20.

<sup>190</sup> Evangelical Lutheran Worship (2006), 105.

**This is the first and the great commandment.  
The second is like it:  
Love your neighbour as yourself.**

**There is no commandment greater than these.**<sup>191</sup>

*Evening Prayer continues with the Litany.*

#### THE PRAYERS OF THE COMMUNITY

##### The Litany

*The Litany is said or sung.*

Let us pray, saying, ‘Shepherd of souls, tend your flock.’

May your holy people triumph over evil and grow in grace.  
**Shepherd of souls, tend your flock.**

May candidates for baptism and confirmation live by every word  
that proceeds from your mouth.  
**Shepherd of souls, tend your flock.**

May you guide the leaders of the nations  
in the ways of mercy and truth.  
**Shepherd of souls, tend your flock.**

May the needy not be forgotten  
nor the hope of the poor be taken away.  
**Shepherd of souls, tend your flock.**

May the sick in body, mind and spirit  
know your power to heal.  
**Shepherd of souls, tend your flock.**

May the poor in spirit inherit the kingdom of heaven  
and see you face to face.  
**Shepherd of souls, tend your flock.**<sup>192</sup>

*Additional intercessions, petitions and thanksgivings may be offered in silence or aloud. Among these concerns it is appropriate to remember*

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<sup>191</sup> *The Book of Alternative Services* (1985), 53.

<sup>192</sup> *Common Worship: Daily Prayer* (2005), 380 alt.

- *those preparing for baptism and confirmation;*
- *those serving through leadership in church and state;*
- *those looking for forgiveness;*
- *those misled by the false gods of this present age and*
- *all who are hungry.*<sup>193</sup>

*After a period of silence either the Collect of the Day or one of the following collects may be said or sung.*

*From Ash Wednesday until the Second Sunday in Lent*

God of wilderness and water, your Son was baptized and tempted as we are. Guide us through this season, so that we may not avoid struggle, but open ourselves to blessing, through the cleansing depths of repentance and the heaven-rending words of the Spirit. **Amen.**<sup>194</sup>

*The Week of the Second Sunday in Lent*

Artist of souls, you sculpted a people for yourself out of the rocks of wilderness and fasting. Help us as we take up your invitation to prayer and simplicity, so that the discipline of these forty days may sharpen our hunger for the feast of your holy friendship and whet our thirst for the living water you offer through Jesus Christ. **Amen.**<sup>195</sup>

*The Week of the Third Sunday in Lent*

God of the covenant, in the glory of the cross your Son embraced the power of death and broke its hold over your people. In this time of repentance, draw all people to yourself, so that we who confess Jesus as Lord may put aside the deeds of death and accept the life of your kingdom. **Amen.**<sup>196</sup>

*The Week of the Fourth Sunday in Lent*

God of the living, through baptism we pass from the shadow of death to the light of the resurrection. Remain with us and give us hope so that, rejoicing in the gift of the Spirit who gives life to our mortal flesh, we may be clothed with the garment of immortality, through Jesus Christ our Lord. **Amen.**<sup>197</sup>

*Evening Prayer continues with the Lord's Prayer.*

**The Lord's Prayer**

Trusting in the compassion of God  
and gathering our prayers and praises into one,  
let us pray as our Saviour taught us,<sup>198</sup>

<sup>193</sup> Common Worship: Daily Prayer (2005), 240.

<sup>194</sup> Revised Common Lectionary Prayers (2002), 76 alt.

<sup>195</sup> Revised Common Lectionary Prayers (2002), 76 alt.

<sup>196</sup> Revised Common Lectionary Prayers (2002), 76 alt.

<sup>197</sup> Revised Common Lectionary Prayers (2002), 76 alt.

<sup>198</sup> Common Worship: Daily Prayer (2005), 243 alt.

**Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Save us from the time of trial,  
and deliver us from evil.  
For the kingdom, the power,  
and the glory are yours,  
now and for ever. Amen.**

*Evening Prayer continues with the Dismissal.*

#### THE SENDING FORTH OF THE COMMUNITY

##### The Dismissal

Let us bless the Lord.  
**Thanks be to God.**

*Evening Prayer may conclude with the following Sentence.*

May God our Redeemer show us compassion and love. **Amen.**<sup>199</sup>

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<sup>199</sup> Common Worship: Daily Prayer (2005), 243.

**Morning Prayer for Passiontide**  
From the Fifth Sunday in Lent until Easter Vigil

THE GATHERING OF THE COMMUNITY

Introductory Responses

Christ became obedient unto death for us,  
**even death upon a cross.**  
He was pierced for our sins,  
**bruised for no fault but ours**  
His punishment has won our peace,  
**and by his wounds we are healed.**  
Worthy is the Lamb that was slain  
**to receive power and riches and wisdom,**  
**strength, honour, glory and praise. Amen.**<sup>200</sup>

*or*

O Lord, open our lips  
**and our mouth shall proclaim your praise.**  
Let your ways be known upon earth,  
**your saving help among the nations.**<sup>201</sup>

Blessed are you, God of our salvation,  
to you be praise and glory for ever.  
Full of sorrows and acquainted with grief,  
Christ was lifted up  
so that he might draw the whole world to himself.  
May we walk this day in the way of the cross  
and always be ready to share its weight,  
declaring your love for all the world.<sup>202</sup>

Blessed be God, Father, Son and Holy Spirit.  
**Blessed be God for ever.**<sup>203</sup>

*or*

Blessed be God: Source of all being, eternal Word and Holy Spirit.  
**Blessed be God for ever.**<sup>204</sup>

*or*

Blessed be the holy and undivided Trinity, one God.  
**Blessed be God for ever.**<sup>205</sup>

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<sup>200</sup> *The Book of Alternative Services* (1985), 98.

<sup>201</sup> *Common Worship: Daily Prayer* (2005), 250.

<sup>202</sup> *Common Worship: Daily Prayer* (2005), 250.

<sup>203</sup> *Common Worship: Daily Prayer* (2005), 291.

<sup>204</sup> *Celebrating Common Prayer* (1992), frontispiece alt.

<sup>205</sup> *Enriching Our Worship I* (1998), 20 alt.

## THE PROCLAMATION OF THE WORD

### The Psalm

*A Psalm from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is said or sung.*

*At the end of the Psalm one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>206</sup>

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>207</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*Morning Prayer continues with the Reading.*

### The Reading

*A Reading from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is read. After a period of silent reflection one of the following is said.*

The word of the Lord.

**Thanks be to God.**

*or*

Hear what the Spirit is saying to the church.

**Thanks be to God.**

*or*

Holy Word, Holy Wisdom.

**Thanks be to God.**

*Morning Prayer continues with the Responsory or the Canticle or both. If two Readings are read, then the Responsory follows the first Reading and the Canticle the second.*

### The Responsory

*The Responsory is said or sung.*

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<sup>206</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>207</sup> Enriching Our Worship I (1998), 20.

We adore you, O Christ, and we bless you;  
**by your holy cross, you have redeemed the world.**  
God chose what is weak in the world to shame the strong.  
**We adore you, O Christ, and we bless you.**  
We preach Christ crucified,  
the power of God and the wisdom of God.  
**By your holy cross, you have redeemed the world.**  
God forbid that we should glory,  
save in the cross of our Lord Jesus Christ.  
**We adore you, O Christ, and we bless you;**  
**by your holy cross, you have redeemed the world.**<sup>208</sup>

*Morning Prayer continues with [the Second Reading or] the Canticle or an Affirmation of Faith.*

### The Canticle

*'The Song of Zechariah', 'A Song of Jonah' or 'The Prayer of Habakkuk' may be said or sung.*

*The Song of Zechariah (Luke 1.68-79)*  
Blessed are you, Lord, the God of Israel, \*  
    you have come to your people and set them free.  
You have raised up for us a mighty Saviour, \*  
    born of the house of your servant David.  
Through your holy prophets, \*  
    you promised of old to save us from our enemies,  
from the hands of all who hate us, \*  
    to show mercy to our forebears,  
    and to remember your holy covenant.  
This was the oath you swore to our father Abraham: \*  
    to set us free from the hands of our enemies,  
free to worship you without fear, \*  
    holy and righteous before you, all the days of our life.  
And you, child, shall be called the prophet of the Most High, \*  
    for you will go before the Lord to prepare the way,  
to give God's people knowledge of salvation \*  
    by the forgiveness of their sins.  
In the tender compassion of our God \*  
    the dawn from on high shall break upon us,  
to shine on those who dwell in darkness and the shadow of death, \*  
    and to guide our feet into the way of peace.<sup>209</sup>

*Or*

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<sup>208</sup> Common Worship: Daily Prayer (2005), 252 alt.

<sup>209</sup> Evangelical Lutheran Worship (2006), 303.

*A Song of Jonah (Jonah 2.2-7, 9)*

I called to you, O God, out of my distress \*  
and you answered me;  
out of the belly of Sheol I cried, \*  
and you heard my voice.  
You cast me into the deep, \*  
into the heart of the seas,  
and the flood surrounded me, \*  
all your waves and billows passed over me.  
Then I said, I am driven away from your sight: \*  
how shall I ever look again upon your holy temple?  
The waters closed in over me, \*  
the deep was round about me;  
weeds were wrapped around my head \*  
at the roots of the mountains.  
I went down to the land whose bars closed on me for ever, \*  
yet you brought up my life from the depths, O God.  
As my life was ebbing away, I remembered you, O God, \*  
and my prayer came to you, into your holy temple  
With the voice of thanksgiving, I will sacrifice to you; \*  
what I have vowed I will pay:  
deliverance belongs to the Lord! <sup>210</sup>

*Or*

*The Prayer of Habakkuk (Habakkuk 3.2, 13a, 15-16, 17-19)*

O Lord, I have heard of your renown, \*  
and I stand in awe, O Lord, of your work.  
In the midst of the years renew it;  
in the midst of the years make it known; \*  
in wrath remember mercy.  
You came forth to save your people, \*  
to save your anointed.  
You trampled the sea with your horses, \*  
churning the mighty waters.  
I hear, and my belly trembles, \*  
my lips quiver at the sound.  
Though the fig tree does not blossom,  
nor fruit appear on the vines, \*  
the produce of the olive fail,  
and the fields yield no food,  
though the flock be cut off from the fold \*  
and there be no herd in the stalls,

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<sup>210</sup> Common Worship: Daily Prayer (2005), 593.

yet will I rejoice in the Lord,\*  
I will exult in the God of my salvation.  
God, the Lord, is my strength,\*  
who makes my feet like hinds' feet,  
and who makes me tread upon the high places.<sup>211</sup>

*At the end of the Canticle one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>212</sup>

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>213</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*Morning Prayer continues with an Affirmation of Faith or the Litany.*

### Affirmation of Faith

*One of the following Affirmations of Faith may be said or sung.*

#### *The Apostles' Creed*

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come again to judge the living and the dead.**

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<sup>211</sup> Common Worship: Daily Prayer (2005), 594 alt.

<sup>212</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>213</sup> Enriching Our Worship I (1998), 20.

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.** <sup>214</sup>

*Or*

*Hear, O Israel  
Hear, O Israel,  
the Lord our God, the Lord is one.  
Love the Lord your God  
with all your heart,  
with all your soul,  
with all your mind,  
and with all your strength.*

**This is the first and the great commandment.**

**The second is like it:**

**Love your neighbour as yourself.**

**There is no commandment greater than these.** <sup>215</sup>

*Morning Prayer continues with the Litany.*

#### THE PRAYERS OF THE COMMUNITY

##### The Litany

*The Litany is said or sung.*

With faith and love and in union with Christ,  
let us offer our prayers before the throne of grace, saying,  
'God of the deep, hear our prayer.'

Have mercy on your people,  
for whom your Son laid down his life.  
**God of the deep, hear our prayer.**

Bring healing and wholeness to people and nations,  
and have pity on those torn apart by division.  
**God of the deep, hear our prayer.**

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<sup>214</sup> Evangelical Lutheran Worship (2006), 105.

<sup>215</sup> The Book of Alternative Services (1985), 53.

Strengthen all who are persecuted for your name's sake,  
and deliver them from evil.

**God of the deep, hear our prayer.**

Look in mercy upon all who suffer,  
and hear those who cry out in pain and desolation.

**God of the deep, hear our prayer.**

Bring comfort to the dying,  
and gladden their hearts with the vision of your glory.

**God of the deep, hear our prayer.**

Give rest to the departed  
and bring them, with your saints, to glory everlasting.

**God of the deep, hear our prayer.**<sup>216</sup>

*Additional intercessions, petitions and thanksgivings may be offered in silence or aloud. Among these concerns it is appropriate to remember*

- *the persecuted Church;*
- *the oppressed peoples of the world;*
- *all who are lonely;*
- *all who are near to death and*
- *all who are facing loss.*<sup>217</sup>

*After a period of silence either the Collect of the Day or one of the following collects may be said or sung.*

#### *The Week of Lent 5*

God of suffering and glory, in Jesus Christ you reveal the way of life through the path of obedience. Inscribe your law in our hearts, so that in life we may not stray from you but may be your people. **Amen.**<sup>218</sup>

#### *Palm/Passion Sunday to Good Friday*

Sovereign God, you have established your rule over the human heart, not by force but by the servant example of Jesus Christ. Move us by your Spirit to join the joyful procession of those who confess Christ Jesus with their tongues and praise him with their lives. **Amen.**<sup>219</sup>

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<sup>216</sup> Common Worship: Daily Prayer (2005), 381 alt.

<sup>217</sup> Common Worship: Daily Prayer (2005), 364.

<sup>218</sup> Revised Common Lectionary Prayers (2002), 87 alt.

<sup>219</sup> Revised Common Lectionary Prayers (2002), 91.

*Good Friday to Easter Vigil*

Compassionate God, your love finds full expression in the gift of Jesus Christ your Son, who willingly met betrayal and death to set us free from sin. Give us courage to live obediently in these days until we greet the glory of our risen Saviour. **Amen.**<sup>220</sup>

*Morning Prayer continues with the Lord's Prayer.*

**The Lord's Prayer**

Standing at the foot of the cross  
and gathering our prayers and praises into one,  
let us pray as our Saviour taught us,<sup>221</sup>

**Our Father in heaven,**  
**hallowed be your name,**  
**your kingdom come,**  
**your will be done,**  
**on earth as in heaven.**

**Give us today our daily bread.**

**Forgive us our sins**  
**as we forgive those who sin against us.**

**Save us from the time of trial,**  
**and deliver us from evil.**

**For the kingdom, the power,**  
**and the glory are yours,**  
**now and for ever. Amen.**

*Morning Prayer continues with the Dismissal.*

**THE SENDING FORTH OF THE COMMUNITY**

**The Dismissal**

Let us bless the Lord.

**Thanks be to God.**

*Morning Prayer may conclude with the following Sentence.*

May Christ, who bore our sins on the cross, set us free to serve with him in joy.  
**Amen.**<sup>222</sup>

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<sup>220</sup> Revised Common Lectionary Prayers (2002), 89 alt.

<sup>221</sup> Common Worship: Daily Prayer (2005), 256 alt.

<sup>222</sup> Common Worship: Daily Prayer (2005), 256 alt.

**Evening Prayer for Passiontide**  
From the Fifth Sunday in Lent until Easter Vigil

**GATHERING OF THE COMMUNITY**

**Introductory Responses**

Light and peace in Jesus Christ our hope.

**Thanks be to God.**

*or*

Jesus Christ is the light of the world.

**A light no darkness can extinguish.**<sup>223</sup>

**Thanksgiving**

Let us give thanks to God our Creator.

**It is right to offer thanks and praise.**<sup>224</sup>

*or*

Let us give thanks to the Lord our God.

**It is right to give our thanks and praise.**

Blessed are you, God of our salvation,  
to you be glory and praise for ever.  
As we behold your Son, enthroned on the cross,  
stir up in us the fire of your love,  
so that we may be cleansed from all our sins  
and walk with you in newness of life,  
singing the praises of him who died  
for us and for our salvation.<sup>225</sup>

Blessed be God, Father, Son and Holy Spirit.

**Blessed be God for ever.**<sup>226</sup>

*or*

Blessed be God: Source of all being, eternal Word and Holy Spirit.

**Blessed be God for ever.**<sup>227</sup>

*or*

Blessed be the holy and undivided Trinity, one God.

**Blessed be God for ever.**<sup>228</sup>

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<sup>223</sup> *The Book of Alternative Services* (1985), 61 alt.

<sup>224</sup> *Eucharistic Prayers, Services of the Word, and Night Prayer: Supplementary to The Book of Alternative Services* (2001), 15.

<sup>225</sup> *Common Worship: Daily Prayer* (2005), 257 alt.

<sup>226</sup> *Common Worship: Daily Prayer* (2005), 291.

<sup>227</sup> *Celebrating Common Prayer* (1992), frontispiece alt.

<sup>228</sup> *Enriching Our Worship I* (1998), 20 alt.

## THE PROCLAMATION OF THE WORD

### The Psalm

A Psalm from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is said or sung.

At the end of the Psalm one of the following may be said or sung.

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>229</sup>

or

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>230</sup>

or

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*Evening Prayer continues with the Reading.*

### The Reading

A Reading from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is read. After a period of silent reflection one of the following is said.

The word of the Lord.

**Thanks be to God.**

or

Hear what the Spirit is saying to the church.

**Thanks be to God.**

or

Holy Word, Holy Wisdom.

**Thanks be to God.**

*Evening Prayer continues with the Responsory or the Canticle or both. If two Readings are read, then the Responsory follows the first Reading and the Canticle the second.*

### The Responsory

*The Responsory is said or sung.*

We adore you, O Christ, and we bless you;  
**by your holy cross, you have redeemed the world.**

<sup>229</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>230</sup> Enriching Our Worship I (1998), 20.

God chose what is weak in the world to shame the strong.  
**We adore you, O Christ, and we bless you**  
We preach Christ crucified,  
the power of God and the wisdom of God.  
**By your holy cross, you have redeemed the world.**  
God forbid that I should glory,  
save in the cross of our Lord Jesus Christ.  
**We adore you, O Christ, and we bless you;**  
**by your holy cross, you have redeemed the world.**<sup>231</sup>

*Evening Prayer continues with [the Second Reading or] the Canticle or an Affirmation of Faith.*

### The Canticle

*'The Song of Mary', 'The Song of Christ's Glory' or 'A Song of Christ the Servant' may be said or sung.*

#### *The Song of Mary (Luke 1.46-55)*

My soul proclaims the greatness of the Lord,  
my spirit rejoices in God my Saviour, \*  
    for you, Lord, have looked with favour  
    on your lowly servant.  
From this day all generations will call me blessed: \*  
    you, the Almighty, have done great things for me  
    and holy is your name.  
You have mercy on those who fear you, \*  
    from generation to generation.  
You have shown strength with your arm \*  
    and scattered the proud in their conceit,  
casting down the mighty from their thrones \*  
    and lifting up the lowly.  
You have filled the hungry with good things \*  
    and sent the rich away empty.  
You have come to the aid of your servant Israel, \*  
    to remember the promise of mercy,  
the promise made to our ancestors, \*  
    to Abraham and his children for ever.<sup>232</sup>

*Or*

#### *The Song of Christ's Glory (Philippians 2.5-11)*

Christ Jesus was in the form of God, \*  
    but he did not cling to equality with God.

<sup>231</sup> Common Worship: Daily Prayer (2005), 252.

<sup>232</sup> Evangelical Lutheran Worship (2006), 315 alt.

He emptied himself, taking the form of a servant \*  
and was born in human likeness.  
Being found in human form he humbled himself \*  
and became obedient unto death,  
even death on a cross.  
Therefore God has highly exalted him \*  
and bestowed on him the name above every name,  
that at the name of Jesus every knee should bow, \*  
in heaven and on earth and under the earth;  
and every tongue confess that Jesus Christ is Lord \*  
to the glory of God the Father.<sup>233</sup>

*Or*

*A Song of Christ the Servant (1 Peter 2.21b-25)*  
Christ suffered for you, leaving you an example, \*  
that you should follow in his steps.  
He committed no sin, no guile was found on his lips, \*  
when he was reviled, he did not revile in turn.  
When he suffered, he did not threaten, \*  
but he trusted himself to God who judges justly.  
Christ himself bore our sins in his body on the tree, \*  
so that we might die to sin and live to righteousness.  
By his wounds, you have been healed, \*  
for you were straying like sheep,  
but now have returned \*  
to the shepherd and guardian of your souls.<sup>234</sup>

*At the end of the Canticle one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>235</sup>

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>236</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*Evening Prayer continues with an Affirmation of Faith or the Litany.*

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<sup>233</sup> Common Worship: Daily Prayer (2005), 259.

<sup>234</sup> Common Worship: Daily Prayer (2005), 624 alt.

<sup>235</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>236</sup> Enriching Our Worship I (1998), 20.

## Affirmation of Faith

*One of the following Affirmations of Faith may be said or sung.*

### *The Apostles' Creed*

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.**

**On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come again to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.** <sup>237</sup>

*Or*

### *Hear, O Israel*

**Hear, O Israel,  
the Lord our God, the Lord is one.  
Love the Lord your God  
with all your heart,  
with all your soul,  
with all your mind,  
and with all your strength.**

**This is the first and the great commandment.**

**The second is like it:**

**Love your neighbour as yourself.**

**There is no commandment greater than these.** <sup>238</sup>

*Evening Prayer continues with the Litany.*

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<sup>237</sup> Evangelical Lutheran Worship (2006), 105.

<sup>238</sup> The Book of Alternative Services (1985), 53.

## THE PRAYERS OF THE COMMUNITY

### The Litany

*The Litany is said or sung.*

Let us offer our praises and prayers  
to the one who intercedes for us, saying,  
“Lamb of God, we praise you.”

Lord Jesus, you embraced the cross  
so that we might learn to give our lives for the sake of love:  
**Lamb of God, we praise you.**

Innocent captive,  
you submitted to the judgement of sinners:  
**Lamb of God, we praise you.**

In the hour of death you heard the penitent thief  
and opened to him the door of paradise:  
**Lamb of God, we praise you.**

Most merciful Saviour,  
you have known the pain of abandonment:  
**Lamb of God, we praise you.**

Lord, you love all whom God has made  
and gave up your own self for them:  
**Lamb of God, we praise you.**

Through your self-offering  
you have brought the crown of life to all people:  
**Lamb of God, we praise you.**<sup>239</sup>

*Additional intercessions, petitions and thanksgivings may be offered in silence or aloud. Among these concerns it is appropriate to remember*

- *the persecuted Church;*
- *the oppressed peoples of the world;*
- *all who are lonely;*
- *all who are near to death and*
- *all who are facing loss.*<sup>240</sup>

<sup>239</sup> Common Worship: Daily Prayer (2005), 392 alt.

<sup>240</sup> Common Worship: Daily Prayer (2005), 364.

*After a period of silence either the Collect of the Day or one of the following collects may be said or sung.*

**The Week of Lent 5**

God of suffering and glory, in Jesus Christ you reveal the way of life through the path of obedience. Inscribe your law in our hearts, so that in life we may not stray from you but may be your people. **Amen.**<sup>241</sup>

**Palm/Passion Sunday to Good Friday**

Sovereign God, you have established your rule over the human heart, not by force but by the servant example of Jesus Christ. Move us by your Spirit to join the joyful procession of those who confess Christ Jesus with their tongues and praise him with their lives. **Amen.**<sup>242</sup>

**Good Friday to Easter Vigil**

Compassionate God, your love finds full expression in the gift of Jesus Christ your Son, who willingly met betrayal and death to set us free from sin. Give us courage to live obediently in these days until we greet the glory of our risen Saviour. **Amen.**<sup>243</sup>

*Evening Prayer continues with the Lord's Prayer.*

**The Lord's Prayer**

Standing at the foot of the cross  
and gathering our prayers and praises into one,  
let us pray as our Saviour taught us,<sup>244</sup>

**Our Father in heaven,**  
**hallowed be your name,**  
**your kingdom come,**  
**your will be done,**  
**on earth as in heaven.**  
**Give us today our daily bread.**

**Forgive us our sins**  
**as we forgive those who sin against us.**  
**Save us from the time of trial,**  
**and deliver us from evil.**  
**For the kingdom, the power,**  
**and the glory are yours,**  
**now and for ever. Amen.**

*Evening Prayer continues with the Dismissal.*

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<sup>241</sup> Revised Common Lectionary Prayers (2002), 87 alt.

<sup>242</sup> Revised Common Lectionary Prayers (2002), 91.

<sup>243</sup> Revised Common Lectionary Prayers (2002), 89 alt.

<sup>244</sup> Common Worship: Daily Prayer (2005), 256 alt.

## THE SENDING FORTH OF THE COMMUNITY

### The Dismissal

Let us bless the Lord.  
**Thanks be to God.**

*Evening Prayer may conclude with the following Sentence.*

May Christ, who bore our sins on the cross, set us free to serve with him in joy.  
**Amen.**<sup>245</sup>

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<sup>245</sup> Common Worship: Daily Prayer (2005), 256 alt.

**Morning Prayer for Easter**  
From Easter to Ascension

**THE GATHERING OF THE COMMUNITY**

**Introductory Responses**

Alleluia! Christ is risen.

**The Lord is risen indeed. Alleluia!**

Let us praise our God

**who has given us life and hope**

**by raising Jesus from the dead.**

Let us rejoice, then, even in our distress.

**We shall be counted worthy when Christ appears.**

O God, you have claimed us as your own  
**and called us from our darkness into the light of your day.**

Alleluia! Christ is risen.

**The Lord is risen indeed. Alleluia!**<sup>246</sup>

*Or*

O Lord, open our lips

**and our mouth shall proclaim your praise.**

In your resurrection, O Christ,

**let heaven and earth rejoice. Alleluia.**

Blessed are you, God of our salvation,  
to you be praise and glory for ever.

As once you ransomed your people from Egypt  
and led them to freedom in the promised land,  
so now you have delivered us from the dominion of darkness  
and brought us into the loving reign of the risen Christ.

May we, the first fruits of your new creation,  
rejoice in this new day you have made  
and praise you for your mighty acts.<sup>247</sup>

Blessed be God: Father, Son and Holy Spirit.

**Blessed be God for ever.**<sup>248</sup>

*or*

Blessed be God: Source of all being, eternal Word and Holy Spirit.

**Blessed be God for ever.**<sup>249</sup>

*or*

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<sup>246</sup> *The Book of Alternative Services* (1985), 98 alt.

<sup>247</sup> *Common Worship: Daily Prayer* (2005), 263.

<sup>248</sup> *Common Worship: Daily Prayer* (2005), 278.

<sup>249</sup> *Celebrating Common Prayer* (1992), frontispiece alt.

Blessed be the holy and undivided Trinity, one God.  
**Blessed be God forever.**<sup>250</sup>

### THE PROCLAMATION OF THE WORD

#### The Psalm

*A Psalm from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is said or sung.*

*At the end of the Psalm one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>251</sup>

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>252</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*Morning Prayer continues with the Reading.*

#### The Reading

*A Reading from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is read. After a period of silent reflection one of the following is said.*

The word of the Lord.

**Thanks be to God.**

*or*

Hear what the Spirit is saying to the church.

**Thanks be to God.**

*or*

Holy Word, Holy Wisdom.

**Thanks be to God.**

*Morning Prayer continues with the Responsory or the Canticle or both. If two Readings are read, then the Responsory follows the first Reading and the Canticle the second.*

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<sup>250</sup> Enriching Our Worship I (1998), 20 alt.

<sup>251</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>252</sup> Enriching Our Worship I (1998), 20.

## The Responsory

*The Responsory is said or sung.*

Death is swallowed up in victory.

**Where, O death, is your sting?**

Christ is risen from the dead,  
the first fruits of those who have fallen asleep.

**Death is swallowed up in victory.**

The trumpet will sound  
and the dead shall be raised.

**Where, O death, is your sting?**

We shall not all sleep,  
but we shall be changed.

**Death is swallowed up in victory.**

**Where, O death, is your sting?**<sup>253</sup>

*Morning Prayer continues with [the Second Reading or] the Canticle or an Affirmation of Faith.*

## The Canticle

*'The Song of Zechariah', 'The Song of Moses and Miriam' or 'A Song of the New Creation' may be said or sung.*

*The Song of Zechariah (Luke 1.68-79)*

Blessed are you, Lord, the God of Israel,\*

    you have come to your people and set them free.

You have raised up for us a mighty Saviour,\*

    born of the house of your servant David.

Through your holy prophets,\*

    you promised of old to save us from our enemies,  
from the hands of all who hate us,\*

    to show mercy to our forebears,

    and to remember your holy covenant.

This was the oath you swore to our father Abraham:\*

    to set us free from the hands of our enemies,

free to worship you without fear,\*

    holy and righteous before you, all the days of our life.

And you, child, shall be called the prophet of the Most High,\*

    for you will go before the Lord to prepare the way,

to give God's people knowledge of salvation\*

    by the forgiveness of their sins.

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<sup>253</sup> Common Worship: Daily Prayer (2005), 266.

In the tender compassion of our God \*  
the dawn from on high shall break upon us,  
to shine on those who dwell in darkness and the shadow of death, \*  
and to guide our feet into the way of peace.<sup>254</sup>

Or

*The Song of Moses and Miriam (Exodus 15.1b-3, 6, 10, 13, 17)*

I will sing to the Lord, for you have triumphed gloriously, \*  
the horse and rider you have thrown into the sea.  
The Lord is my strength and my song \*  
and has become my salvation.  
This is my God whom I will praise, \*  
the God of my ancestors whom I will exalt.  
The Lord is a warrior, \*  
the Lord is the divine name.  
Your mighty hand, O Lord, is glorious in power; \*  
your mighty hand, O Lord, shatters the enemy.  
At the blast of your nostrils, the sea covered them; \*  
they sank as lead in the mighty waters.  
In your unfailing love, O Lord, \*  
you lead the people whom you have redeemed.  
And by your invincible strength \*  
you will guide them to your holy dwelling.  
You will bring them in and plant them, O Lord, \*  
in the sanctuary which your hands have established.<sup>255</sup>

Or

*A Song of the New Creation (Isaiah 43.15, 16, 18, 19, 20c, 21)*

'I am the Lord, your Holy One, \*  
the Creator of Israel, your Sovereign.'  
Thus says the Lord, who makes a way in the sea, \*  
a path in the mighty waters,  
'Remember not the former things, \*  
nor consider the things of old.  
Behold, I am doing a new thing; \*  
now it springs forth, do you not perceive it?  
I will make a way in the wilderness  
and rivers in the desert, \*  
to give drink to my chosen people,  
the people whom I formed for myself, \*  
that they might declare my praise.'

<sup>254</sup> Evangelical Lutheran Worship (2006), 303.

<sup>255</sup> Common Worship: Daily Prayer (2005), 265 alt.

<sup>256</sup> Common Worship: Daily Prayer (2005), 583 alt.

*At the end of the Canticle one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.** <sup>257</sup>

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.** <sup>258</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*Morning Prayer continues with an Affirmation of Faith or the Litany.*

#### Affirmation of Faith

*One of the following Affirmations of Faith may be said or sung.*

*The Apostles' Creed*

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come again to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.** <sup>259</sup>

*Or*

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<sup>257</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>258</sup> Enriching Our Worship I (1998), 20.

<sup>259</sup> Evangelical Lutheran Worship (2006), 105.

*Hear, O Israel*

**Hear, O Israel,  
the Lord our God, the Lord is one.  
Love the Lord your God  
with all your heart,  
with all your soul,  
with all your mind,  
and with all your strength.**

**This is the first and the great commandment.**

**The second is like it:  
Love your neighbour as yourself.**

**There is no commandment greater than these.**<sup>260</sup>

*Morning Prayer continues with the Litany.*

#### THE PRAYERS OF THE COMMUNITY

##### The Litany

*The Litany is said or sung.*

Let us offer our intercessions, petitions and thanksgivings, saying,  
'Redeemer of Israel, hear our prayer.'

May we live as those who believe in the triumph of the cross.  
**Redeemer of Israel, hear our prayer.**

May all people receive the good news of Christ's victory.  
**Redeemer of Israel, hear our prayer.**

May those born to new life in the waters of baptism  
know the power of Christ's resurrection.  
**Redeemer of Israel, hear our prayer.**

May those who suffer pain and anguish  
find healing and peace in the compassion of Christ.  
**Redeemer of Israel, hear our prayer.**

May we be united in Christ's undying love  
with all who have passed through the gates of death.  
**Redeemer of Israel, hear our prayer.**<sup>261</sup>

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<sup>260</sup> *The Book of Alternative Services* (1985), 53.

<sup>261</sup> *Common Worship: Daily Prayer* (2005), 382 alt.

*Additional intercessions, petitions and thanksgivings may be offered in silence or aloud. Among these concerns it is appropriate to remember*

- *the people of God that they might proclaim the risen Lord;*
- *God's creation that the peoples of the earth may meet their responsibility to care;*
- *those in despair and darkness that they may find the hope and light of Christ;*
- *those in fear of death that they may find faith through the resurrection and*
- *prisoners and captives.*<sup>262</sup>

*After a period of silence either the Collect of the Day or one of the following collects may be said or sung.*

#### *Week of Easter*

Living God, long ago, faithful women proclaimed the good news of Jesus' resurrection and the world was changed forever. Teach us to keep faith with them, so that our witness may be as bold, our love as deep and our faith as true. **Amen.**<sup>263</sup>

#### *Week of Easter 2*

O God, you raised up Jesus Christ as your faithful witness and the first-born of the dead. By your Holy Spirit, help us to witness to him so that those who have not yet seen may come to believe in him who is, and was, and is to come. **Amen.**<sup>264</sup>

#### *Week of Easter 3*

Holy and righteous God, you raised Christ from the dead and glorified him at your right hand. Let the words of scripture, fulfilled in Jesus your Son, burn within our hearts and open our minds to recognize him in the breaking of bread. **Amen.**<sup>265</sup>

#### *Week of Easter 4*

Holy Shepherd, you know your sheep by name and lead us to safety through the valleys of death. Guide us by your voice, so that we may walk in certainty and security to the joyous feast prepared in your house, where we celebrate with you for ever. **Amen.**<sup>266</sup>

#### *Week of Easter 5*

God of life, you sent your Son into the world that we might live through him. May we abide in his risen life, so that we may bear the fruit of love for one another and know the fullness of joy. **Amen.**<sup>267</sup>

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<sup>262</sup> Common Worship: Daily Prayer (2005), 365.

<sup>263</sup> Revised Common Lectionary Prayers (2002), 106 alt.

<sup>264</sup> Revised Common Lectionary Prayers (2002), 115.

<sup>265</sup> Revised Common Lectionary Prayers (2002), 116.

<sup>266</sup> Revised Common Lectionary Prayers (2002), 118 alt.

<sup>267</sup> Revised Common Lectionary Prayers (2002), 120.

**Week of Easter 6**

Faithful God, make our hearts bold with love for one another. Pour out your Spirit upon all people, so that we may live your justice and sing in praise the new song of your marvellous victory. **Amen.**<sup>268</sup>

*Morning Prayer continues with the Lord's Prayer.*

**The Lord's Prayer**

Rejoicing in God's new creation  
and gathering our prayers and praises into one,  
let us pray as our Saviour taught us,<sup>269</sup>

**Our Father in heaven,**  
**hallowed be your name,**  
**your kingdom come,**  
**your will be done,**  
**on earth as in heaven.**  
**Give us today our daily bread.**  
**Forgive us our sins**  
**as we forgive those who sin against us.**  
**Save us from the time of trial,**  
**and deliver us from evil.**  
**For the kingdom, the power,**  
**and the glory are yours,**  
**now and for ever. Amen.**

*Morning Prayer continues with the Dismissal.*

**THE SENDING FORTH OF THE COMMUNITY**

**The Dismissal**

Let us bless the Lord. Alleluia. Alleluia.

**Thanks be to God. Alleluia. Alleluia.**

*Morning Prayer may conclude with the following Sentence.*

May the risen Christ grant us the joys of eternal life. **Amen.**<sup>270</sup>

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<sup>268</sup> Revised Common Lectionary Prayers (2002), 122 alt.

<sup>269</sup> Common Worship: Daily Prayer (2005), 268 alt.

<sup>270</sup> Common Worship: Daily Prayer (2005), 268.

## Evening Prayer for Easter

From Easter to Ascension

### GATHERING OF THE COMMUNITY

#### Introductory Responses

Light and peace in Jesus Christ our hope.

**Thanks be to God.**

*or*

Jesus Christ is the light of the world.

**A light no darkness can extinguish.**<sup>271</sup>

#### Thanksgiving

Let us give thanks to God our Creator.

**It is right to offer thanks and praise.**<sup>272</sup>

*or*

Let us give thanks to the Lord our God.

**It is right to give our thanks and praise.**

Blessed are you, God of the living,

to you be glory and praise for ever.

From the deep waters of death

you brought your people to new birth

by raising Jesus to life in triumph.

Through him dark death has been destroyed

and radiant life is everywhere restored.

As you call us out of darkness into his marvellous light,

may our lives reflect his glory

and our lips repeat the endless song.<sup>273</sup>

Blessed be God, Father, Son and Holy Spirit.

**Blessed be God for ever.**<sup>274</sup>

*or*

Blessed be God: Source of all being, eternal Word and Holy Spirit.

**Blessed be God for ever.**<sup>275</sup>

*or*

Blessed be the holy and undivided Trinity, one God.

**Blessed be God for ever.**<sup>276</sup>

<sup>271</sup> *The Book of Alternative Services* (1985), 61 alt.

<sup>272</sup> *Eucharistic Prayers, Services of the Word, and Night Prayer: Supplementary to The Book of Alternative Services* (2001), 15.

<sup>273</sup> *Common Worship: Daily Prayer* (2005), 269 alt.

<sup>274</sup> *Common Worship: Daily Prayer* (2005), 291.

<sup>275</sup> *Celebrating Common Prayer* (1992), frontispiece alt.

<sup>276</sup> *Enriching Our Worship I* (1998), 20 alt.

## THE PROCLAMATION OF THE WORD

### The Psalm

A Psalm from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is said or sung.

At the end of the Psalm one of the following may be said or sung.

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>277</sup>

or

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>278</sup>

or

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*Evening Prayer continues with the Reading.*

### The Reading

A Reading from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is read. After a period of silent reflection one of the following is said.

The word of the Lord.

**Thanks be to God.**

or

Hear what the Spirit is saying to the church.

**Thanks be to God.**

or

Holy Word, Holy Wisdom.

**Thanks be to God.**

*Evening Prayer continues with the Responsory or the Canticle or both. If two Readings are read, then the Responsory follows the first Reading and the Canticle the second.*

### The Responsory

*The Responsory is said or sung.*

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<sup>277</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>278</sup> Enriching Our Worship I (1998), 20.

Death is swallowed up in victory.  
**Where, O death, is your sting?**  
Christ is risen from the dead,  
the first fruits of those who have fallen asleep.  
**Death is swallowed up in victory.**  
The trumpet will sound  
and the dead shall be raised.  
**Where, O death, is your sting?**  
We shall not all sleep,  
but we shall be changed.  
**Death is swallowed up in victory.**  
**Where, O death, is your sting?**<sup>279</sup>

*Evening Prayer continues with [the Second Reading or] the Canticle or an Affirmation of Faith.*

### The Canticle

*'The Song of Mary', 'A Song of Faith' or 'A Song of God's Children' may be said or sung.*

#### *The Song of Mary (Luke 1.46-55)*

My soul proclaims the greatness of the Lord,  
my spirit rejoices in God my Saviour, \*  
    for you, Lord, have looked with favour  
    on your lowly servant.  
From this day all generations will call me blessed: \*  
    you, the Almighty, have done great things for me  
    and holy is your name.  
You have mercy on those who fear you, \*  
    from generation to generation.  
You have shown strength with your arm \*  
    and scattered the proud in their conceit,  
casting down the mighty from their thrones \*  
    and lifting up the lowly.  
You have filled the hungry with good things \*  
    and sent the rich away empty.  
You have come to the aid of your servant Israel, \*  
    to remember the promise of mercy,  
the promise made to our ancestors, \*  
    to Abraham and his children for ever.<sup>280</sup>

*Or*

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<sup>279</sup> Common Worship: Daily Prayer (2005), 266.

<sup>280</sup> Evangelical Lutheran Worship (2006), 315 alt.

**A Song of Faith (1 Peter 1.3-5, 18, 19, 21)**

Blessed are you, the God and Father \*  
of our Lord Jesus Christ!  
By your great mercy we have been born anew to a living hope &  
through the resurrection of Jesus Christ from the dead,  
into an inheritance that is imperishable, undefiled and unfading, \*  
kept in heaven for us,  
who are being protected by your power through faith, \*  
for a salvation ready to be revealed in the last time.  
We were ransomed from the futile ways of our ancestors \*  
not with perishable things like silver or gold  
but with the precious blood of Christ \*  
like that of a lamb without spot or stain.  
Through Christ we have confidence in your, O God,  
who raised him from the dead and gave him glory, \*  
so that our faith and hope are set on you.<sup>281</sup>

**Or**

**A Song of God's Children (Romans 8.2, 14, 15b-19)**

The law of the Spirit of life in Christ Jesus \*  
has set us free from the law of sin and death.  
All who are led by the Spirit of God are children of God; \*  
for we have received the Spirit  
that enables us to cry, 'Abba, Father'.  
The Spirit bears witness that we are children of God \*  
and if God's children, then heirs of God;  
if heirs of God, then fellow-heirs with Christ; \*  
since we suffer with him now,  
that we may be glorified with him.  
These sufferings that we now endure \*  
are not worth comparing to the glory  
that shall be revealed.  
For the creation waits with eager longing \*  
for the revealing of the children of God.<sup>282</sup>

*At the end of the Canticle one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>283</sup>

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>284</sup>

<sup>281</sup> Common Worship: Daily Prayer (2005) 271 alt.

<sup>282</sup> Common Worship: Daily Prayer (2005) 615 alt.

<sup>283</sup> Celebrating Common Prayer (1992), frontispiece.

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*Evening Prayer continues with an Affirmation of Faith or the Litany.*

### Affirmation of Faith

*One of the following Affirmations of Faith may be said or sung.*

*The Apostles' Creed*

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come again to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.**<sup>284</sup>

*Or*

*Hear, O Israel*

**Hear, O Israel,  
the Lord our God, the Lord is one.  
Love the Lord your God  
with all your heart,  
with all your soul,  
with all your mind,  
and with all your strength.**

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<sup>284</sup> Enriching Our Worship I (1998), 20.

<sup>285</sup> Evangelical Lutheran Worship (2006), 105.

**This is the first and the great commandment.  
The second is like it:  
Love your neighbour as yourself.**

**There is no commandment greater than these.**<sup>286</sup>

*Evening Prayer continues with the Litany.*

#### THE PRAYERS OF THE COMMUNITY

##### The Litany

*The Litany is said or sung.*

Let us pray, saying, ‘Giver of life, hear our prayer.’

Fill us with the joy of Christ’s holy and life-giving resurrection.

**Giver of life, hear our prayer.**

Strengthen isolated and persecuted churches in the Easter gospel.

**Giver of life, hear our prayer.**

Grant us humility to be subject to one another in Christian love.

**Giver of life, hear our prayer.**

Provide for those who lack food, work or shelter.

**Giver of life, hear our prayer.**

Bring wars and famines throughout the earth to an end.

**Giver of life, hear our prayer.**

Reveal the light of your presence to the sick, the weak and the dying.

**Giver of life, hear our prayer.**

Send the fire of your Holy Spirit upon your people.

**Giver of life, hear our prayer.**<sup>287</sup>

*Additional intercessions, petitions and thanksgivings may be offered in silence or aloud. Among these concerns it is appropriate to remember*

- *the people of God that they might proclaim the risen Lord;*
- *God’s creation that the peoples of the earth may meet their responsibility to care;*
- *those in despair and darkness that they may find the hope and light of Christ;*

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<sup>286</sup> *The Book of Alternative Services* (1985), 53.

<sup>287</sup> *The Book of Alternative Services* (1985), 122-123 alt.

- *those in fear of death that they may find faith through the resurrection and*
- *prisoners and captives.*<sup>288</sup>

*After a period of silence either the Collect of the Day or one of the following collects may be said or sung.*

#### *Week of Easter*

Living God, long ago, faithful women proclaimed the good news of Jesus' resurrection and the world was changed forever. Teach us to keep faith with them, so that our witness may be as bold, our love as deep and our faith as true. **Amen.**<sup>289</sup>

#### *Week of Easter 2*

O God, you raised up Jesus Christ as your faithful witness and the first-born of the dead. By your Holy Spirit, help us to witness to him so that those who have not yet seen may come to believe in him who is, and was, and is to come. **Amen.**<sup>290</sup>

#### *Week of Easter 3*

Holy and righteous God, you raised Christ from the dead and glorified him at your right hand. Let the words of scripture, fulfilled in Jesus your Son, burn within our hearts and open our minds to recognize him in the breaking of bread. **Amen.**<sup>291</sup>

#### *Week of Easter 4*

Holy Shepherd, you know your sheep by name and lead us to safety through the valleys of death. Guide us by your voice, so that we may walk in certainty and security to the joyous feast prepared in your house, where we celebrate with you for ever. **Amen.**<sup>292</sup>

#### *Week of Easter 5*

God of life, you sent your Son into the world that we might live through him. May we abide in his risen life, so that we may bear the fruit of love for one another and know the fullness of joy. **Amen.**<sup>293</sup>

#### *Week of Easter 6*

Faithful God, make our hearts bold with love for one another. Pour out your Spirit upon all people, so that we may live your justice and sing in praise the new song of your marvellous victory. **Amen.**<sup>294</sup>

*Evening Prayer continues with the Lord's Prayer.*

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<sup>288</sup> Common Worship: Daily Prayer (2005), 365.

<sup>289</sup> Revised Common Lectionary Prayers (2002), 106 alt.

<sup>290</sup> Revised Common Lectionary Prayers (2002), 115.

<sup>291</sup> Revised Common Lectionary Prayers (2002), 116.

<sup>292</sup> Revised Common Lectionary Prayers (2002), 118 alt.

<sup>293</sup> Revised Common Lectionary Prayers (2002), 120.

<sup>294</sup> Revised Common Lectionary Prayers (2002), 122 alt.

### The Lord's Prayer

Rejoicing in God's new creation  
and gathering our prayers and praises into one,  
let us pray as our Saviour taught us,<sup>295</sup>

**Our Father in heaven,**  
**hallowed be your name,**  
**your kingdom come,**  
**your will be done,**  
**on earth as in heaven.**  
**Give us today our daily bread.**  
**Forgive us our sins**  
**as we forgive those who sin against us.**  
**Save us from the time of trial,**  
**and deliver us from evil.**  
**For the kingdom, the power,**  
**and the glory are yours,**  
**now and for ever. Amen.**

*Evening Prayer continues with the Dismissal.*

### THE SENDING FORTH OF THE COMMUNITY

#### The Dismissal

Let us bless the Lord. Alleluia. Alleluia.  
**Thanks be to God. Alleluia. Alleluia.**

*Evening Prayer may conclude with the following Sentence.*

May the risen Christ grant us the joys of eternal life. **Amen.**<sup>296</sup>

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<sup>295</sup> Common Worship: Daily Prayer (2005), 268 alt.

<sup>296</sup> Common Worship: Daily Prayer (2005), 268.

**Morning Prayer for Pentecost**  
From Ascension through Trinity Sunday

**THE GATHERING OF THE COMMUNITY**

**Introductory Responses**

Your love, O God, has been poured into our hearts.

**We abide in you and you in us.**

We will give thanks to you and call upon your name;

**we will make known your deeds among the peoples.**

We raise our songs of praise to you

**and speak of all your marvellous works.**

You alone are the Holy One,

**who was and is and is to come!** <sup>297</sup>

*Or*

O Lord, open our lips

**and our mouth shall proclaim your praise.**

Send your Holy Spirit upon us,

**and clothe us with power from on high. Alleluia.** <sup>298</sup>

Blessed are you, creator God,  
to you be praise and glory for ever.

As your Spirit moved over the face of the waters  
bringing light and life to your creation,  
pour out your Spirit on us today  
so that we may walk as children of light  
and by your grace reveal your presence. <sup>299</sup>

Blessed be God: Father, Son and Holy Spirit.

**Blessed be God for ever.** <sup>300</sup>

*or*

Blessed be God: Source of all being, eternal Word and Holy Spirit.

**Blessed be God for ever.** <sup>301</sup>

*or*

Blessed be the holy and undivided Trinity, one God.

**Blessed be God forever.** <sup>302</sup>

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<sup>297</sup> *The Book of Alternative Services* (1985), 98-99 alt.

<sup>298</sup> *Common Worship: Daily Prayer* (2005), 278.

<sup>299</sup> *Common Worship: Daily Prayer* (2005), 278 alt.

<sup>300</sup> *Common Worship: Daily Prayer* (2005), 278.

<sup>301</sup> *Celebrating Common Prayer* (1992), frontispiece alt.

## THE PROCLAMATION OF THE WORD

### The Psalm

A Psalm (or Psalms) from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is said or sung.

At the end of the Psalm(s) one of the following may be said or sung.

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.** <sup>303</sup>

or

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

or

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.** <sup>304</sup>

*Morning Prayer continues with the Reading.*

### The Reading

A Reading from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is read. After a period of silent reflection one of the following is said.

The word of the Lord.

**Thanks be to God.**

or

Hear what the Spirit is saying to the church.

**Thanks be to God.**

or

Holy Word, Holy Wisdom.

**Thanks be to God.**

*Morning Prayer continues with the Responsory or the Canticle or both. If two Readings are read, then the Responsory follows the first Reading and the Canticle the second.*

### The Responsory

*The Responsory is said or sung.*

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<sup>302</sup> Enriching Our Worship I (1998), 20 alt.

<sup>303</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>304</sup> Enriching Our Worship I (1998), 20 alt.

Come, Holy Spirit, fill the hearts of your people  
**and kindle in us the fire of your love.**  
All who are led by the Spirit of God  
are children of God and fellow-heirs with Christ.  
**Come, Holy Spirit, fill the hearts of your people.**  
Renew the face of your creation, Creator of all,  
and pour on us the gifts of your Spirit,  
**and kindle in us the fire of your love.**  
For the creation waits with eager longing  
for the glorious liberty of the children of God.  
**Come, Holy Spirit, fill the hearts of your people**  
**and kindle in us the fire of your love.**<sup>305</sup>

*Morning Prayer continues with [the Second Reading or] the Canticle or an Affirmation of Faith.*

### The Canticle

*'The Song of Zechariah', 'A Song of Ezekiel' or 'A Song of Judith' may be said or sung.*

#### *The Song of Zechariah (Luke 1.68-79)*

Blessed are you, Lord, the God of Israel, \*  
    you have come to your people and set them free.  
You have raised up for us a mighty Saviour, \*  
    born of the house of your servant David.  
Through your holy prophets, \*  
    you promised of old to save us from our enemies,  
from the hands of all who hate us, \*  
    to show mercy to our forebears,  
    and to remember your holy covenant.  
This was the oath you swore to our father Abraham: \*  
    to set us free from the hands of our enemies,  
free to worship you without fear, \*  
    holy and righteous before you, all the days of our life.  
And you, child, shall be called the prophet of the Most High, \*  
    for you will go before the Lord to prepare the way,  
to give God's people knowledge of salvation \*  
    by the forgiveness of their sins.  
In the tender compassion of our God \*  
    the dawn from on high shall break upon us,  
to shine on those who dwell in darkness and the shadow of death, \*  
    and to guide our feet into the way of peace.<sup>306</sup>

*Or*

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<sup>305</sup> Common Worship: Daily Prayer (2005), 281 alt.

<sup>306</sup> Evangelical Lutheran Worship (2006), 303.

*A Song of Ezekiel (Ezekiel 36.24-26, 28b)*

I will take you from the nations, \*  
and gather you from all the countries.  
I will sprinkle clean water upon you, \*  
and you shall be clean from all your uncleannesses.  
A new heart I will give you, \*  
and put a new spirit within you.  
And I will remove from your body the heart of stone \*  
and give you a heart of flesh.  
You shall be my people, \*  
and I will be your God. <sup>307</sup>

*Or*

*A Song of Judith (Judith 16.13-16)*

I will sing a new song to my God, \*  
for you are great and glorious,  
truly strong and invincible.  
May your whole creation serve you, \*  
for you spoke and all things came to be.  
You sent forth your Spirit and they were formed, \*  
for no one can resist your voice.  
Mountains and seas are stirred to their depths; \*  
at your presence rocks shall melt like wax.  
But to those who fear you, \*  
you continue to show mercy.  
No sacrifice, however fragrant, can please you, \*  
but whoever fears you  
shall stand in your sight for ever. <sup>308</sup>

*At the end of either Canticle one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.** <sup>309</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.** <sup>310</sup>

*Morning Prayer continues with an Affirmation of Faith or the Litany.*

<sup>307</sup> Common Worship: Daily Prayer (2005), 280.

<sup>308</sup> Common Worship: Daily Prayer (2005), 597 alt.

<sup>309</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>310</sup> Enriching Our Worship I (1998), 20 alt.

## Affirmation of Faith

*One of the following Affirmations of Faith may be said or sung.*

### *The Apostles' Creed*

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,**

**born of the virgin Mary,**

**suffered under Pontius Pilate,**

**was crucified, died, and was buried;**

**he descended to the dead.**

**On the third day he rose again;**

**he ascended into heaven,**

**he is seated at the right hand of the Father,**

**and he will come again to judge the living and the dead.**

**I believe in the Holy Spirit,**

**the holy catholic church,**

**the communion of saints,**

**the forgiveness of sins,**

**the resurrection of the body,**

**and the life everlasting. Amen.<sup>311</sup>**

*Or*

### *Hear, O Israel*

**Hear, O Israel,**

**the Lord our God, the Lord is one.**

**Love the Lord your God**

**with all your heart,**

**with all your soul,**

**with all your mind,**

**and with all your strength.**

**This is the first and the great commandment.**

**The second is like it:**

**Love your neighbour as yourself.**

**There is no commandment greater than these.<sup>312</sup>**

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<sup>311</sup> Evangelical Lutheran Worship (2006), 105.

<sup>312</sup> The Book of Alternative Services (1985), 53.

*Morning Prayer continues with the Litany.*

### THE PRAYERS OF THE COMMUNITY

#### The Litany

*The Litany is said or sung.*

Let us offer our intercessions, petitions and thanksgivings, saying,  
'God of the prophets, hear our prayer.'

Lift up our hearts to the heavenly places  
and inspire us to serve you as a royal priesthood.  
**God of the prophets, hear our prayer.**

Let all peoples acknowledge your reign of justice and peace  
and grant on earth the blessing of peace.  
**God of the prophets, hear our prayer.**

Send down upon us the gift of the Spirit  
and renew your church with power from on high.  
**God of the prophets, hear our prayer.**

May peace abound and righteousness flourish,  
so that we may vanquish injustice and wrong.  
**God of the prophets, hear our prayer.**

Help us to proclaim the good news of salvation,  
and grant us the needful gifts of your grace.  
**God of the prophets, hear our prayer.**<sup>313</sup>

*Additional intercessions, petitions and thanksgivings may be offered in silence or aloud. Among these concerns it is appropriate to remember*

- God's royal priesthood, for empowerment by the Spirit;
  - those who wait on God, that they may find renewal;
  - all people, that they may acknowledge the reign of the ascended Christ;
  - the earth, for productivity and for fruitful harvests and
  - all who are struggling with broken relationships.
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*After a period of silence either the Collect of the Day or one of the following collects may be said or sung.*

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<sup>313</sup> Common Worship: Daily Prayer (2005), 383 alt.

<sup>314</sup> Common Worship: Daily Prayer (2005), 365 alt.

*Ascension to the Sunday after Ascension*

Risen and ascended Christ, you surround us with witnesses and send us the Counsellor who opens our minds to understand your teaching. Bless us with such grace so that our lives may become a blessing for the world now, and in the age to come. **Amen.**<sup>315</sup>

*Sunday after Ascension to Pentecost*

God of boundless grace, you call us to drink freely of the well of life and to share the love of your holy being. May the glory of your love, made known in the victory of Jesus Christ, our Saviour, transform our lives and the world he lived and died to save. We ask this in his name and for his sake. **Amen.**<sup>316</sup>

*Pentecost to Trinity Sunday*

Holy God, you spoke the world into being. Pour your Spirit to the ends of the earth, so that your children may return from exile as citizens of your commonwealth, and our divisions may be healed by your word of love and righteousness. **Amen.**<sup>317</sup>

*The Week of Trinity Sunday*

God of delight, your Wisdom sings your Word at the crossroads where humanity and divinity meet. Invite us into your joyful being where you know and are known in each beginning, in all sustenance, in every redemption, so that we may manifest your unity in the diverse ministries your entrust to us, truly reflecting your triune majesty in the faith that acts, in the hope that does not disappoint, and in the love that endures. **Amen.**<sup>318</sup>

*Morning Prayer continues with the Lord's Prayer.*

*The Lord's Prayer*

Being made one by the power of the Spirit  
and gathering our prayers and praises into one,  
let us pray as our Saviour taught us,<sup>319</sup>

**Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.**

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<sup>315</sup> Revised Common Lectionary Prayers (2002), 124 alt.

<sup>316</sup> Revised Common Lectionary Prayers (2002), 125 alt.

<sup>317</sup> Revised Common Lectionary Prayers (2002), 126.

<sup>318</sup> Revised Common Lectionary Prayers (2002), 139 alt.

<sup>319</sup> Common Worship: Daily Prayer (2005), 283 alt.

**Save us from the time of trial,  
and deliver us from evil.  
For the kingdom, the power,  
and the glory are yours,  
now and for ever. Amen.**

*Morning Prayer continues with the Dismissal.*

**THE SENDING FORTH OF THE COMMUNITY**

**The Dismissal**

Let us bless the Lord. Alleluia. Alleluia.  
**Thanks be to God. Alleluia. Alleluia.**

*Morning Prayer may conclude with the following Sentence.*

May the Spirit kindle in us the fire of God's love. **Amen.**<sup>320</sup>

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<sup>320</sup> Common Worship: Daily Prayer (2005), 268.

**Evening Prayer for Pentecost**  
From Ascension to the Sunday after Trinity

**GATHERING OF THE COMMUNITY**

**Introductory Responses**

Light and peace in Jesus Christ our hope.

**Thanks be to God.**

*or*

Jesus Christ is the light of the world.

**A light no darkness can extinguish.**<sup>321</sup>

**Thanksgiving**

Let us give thanks to God our Creator.

**It is right to offer thanks and praise.**<sup>322</sup>

*or*

Let us give thanks to the Lord our God.

**It is right to give our thanks and praise.**

Blessed are you, Lord God of all creation,  
to you be glory and praise for ever.  
Raised to your side in honour on high  
the ascended Christ shows the prints of love  
and bestows on us the gifts of grace.  
As your Spirit renews the face of the earth,  
may we bring forth the fruit of the Spirit  
and reveal your glory in all the world.<sup>323</sup>

Blessed be God: Father, Son and Holy Spirit.

**Blessed be God for ever.**<sup>324</sup>

*or*

Blessed be God: Source of all being, eternal Word and Holy Spirit.

**Blessed be God for ever.**<sup>325</sup>

*or*

Blessed be the holy and undivided Trinity, one God.

**Blessed be God forever.**<sup>326</sup>

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<sup>321</sup> *The Book of Alternative Services* (1985), 61 alt.

<sup>322</sup> *Eucharistic Prayers, Services of the Word, and Night Prayer: Supplementary to The Book of Alternative Services* (2001), 15.

<sup>323</sup> *Common Worship: Daily Prayer* (2005), 284 alt.

<sup>324</sup> *Common Worship: Daily Prayer* (2005), 278.

<sup>325</sup> *Celebrating Common Prayer* (1992), frontispiece alt.

<sup>326</sup> *Enriching Our Worship I* (1998), 20 alt.

## THE PROCLAMATION OF THE WORD

### The Psalm

A Psalm (or Psalms) from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is said or sung.

At the end of the Psalm(s) one of the following may be said or sung.

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>327</sup>

or

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

or

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>328</sup>

*Evening Prayer continues with the Reading.*

### The Reading

A Reading from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is read. After a period of silent reflection one of the following is said.

The word of the Lord.

**Thanks be to God.**

or

Hear what the Spirit is saying to the church.

**Thanks be to God.**

or

Holy Word, Holy Wisdom.

**Thanks be to God.**

*Evening Prayer continues with the Responsory or the Canticle or both. If two Readings are read, then the Responsory follows the first Reading and the Canticle the second.*

### The Responsory

*The Responsory is said or sung.*

When you send forth your Spirit, we are created;  
you renew the face of the earth.

<sup>327</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>328</sup> Enriching Our Worship I (1998), 20 alt.

**When you send forth your Spirit, we are created;  
you renew the face of the earth.**

O Creator of all, how manifold are your works;  
in wisdom you have made them all.

**When you send forth your Spirit, we are created;  
you renew the face of the earth.**<sup>329</sup>

*Evening Prayer continues with [the Second Reading or] the Canticle or an Affirmation of Faith.*

### The Canticle

*'The Song of Mary', 'A Song of God's Grace' or 'A Song of Redemption' may be said or sung.*

#### *The Song of Mary (Luke 1.46-55)*

My soul proclaims the greatness of the Lord,  
my spirit rejoices in God my Saviour, \*  
    for you, Lord, have looked with favour  
        on your lowly servant.

From this day all generations will call me blessed: \*  
    you, the Almighty, have done great things for me  
        and holy is your name.

You have mercy on those who fear you, \*  
    from generation to generation.

You have shown strength with your arm \*  
    and scattered the proud in their conceit,  
casting down the mighty from their thrones \*  
    and lifting up the lowly.

You have filled the hungry with good things \*  
    and sent the rich away empty.

You have come to the aid of your servant Israel, \*  
    to remember the promise of mercy,  
the promise made to our ancestors, \*  
    to Abraham and his children for ever.<sup>330</sup>

*Or*

#### *A Song of God's Grace (Ephesians 1.3-10)*

Blessed are you, \*  
    the God and Father of our Lord Jesus Christ,  
for you have blessed us in Christ Jesus \*  
    with every spiritual blessing in the heavenly places.  
You chose us to be yours in Christ  
before the foundation of the world, \*  
    that we should be holy and blameless before you.

<sup>329</sup> Common Worship: Daily Prayer (2005), 287 alt.

<sup>330</sup> Evangelical Lutheran Worship (2006), 315 alt.

In love you destined us for adoption as your children,  
through Jesus Christ, \*  
    according to the purpose of your will,  
to the praise of your glorious grace, \*  
    which you freely bestowed on us in the Beloved.  
In you, we have redemption  
through the blood of Christ, \*  
    the forgiveness of our sins.  
According to the riches of your grace, \*  
    which you have lavished upon us.  
You have made known to us, in all wisdom and insight, \*  
    the mystery of your will.  
According to your purpose  
which you set forth in Christ, \*  
    as a plan for the fullness of time,  
to unite all things in Christ, \*  
    things in heaven and things on earth. <sup>331</sup>

*Or*

*A Song of Redemption (Colossians 1.13-18a, 19, 20a)*

Immortal One, you have delivered us from the power of darkness, \*  
    and transferred us to the commonwealth of your Beloved;  
in whom we have redemption, \*  
    the forgiveness of our sins.  
He is your very image, \*  
    the firstborn of all creation,  
in whom all things were created, \*  
    in heaven and on earth, visible and invisible,  
through whom and for whom all things were created, \*  
    who is before all things and in whom all things hold together.  
Your Beloved is the head of the body, the church, \*  
    and is the beginning, the firstborn of the dead,  
in whom all your fullness was pleased to dwell; \*  
    and through whom you were pleased to reconcile all things. <sup>332</sup>

*At the end of either Canticle one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.** <sup>333</sup>  
*or*

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<sup>331</sup> Common Worship: Daily Prayer (2005), 618 alt.

<sup>332</sup> Common Worship: Daily Prayer (2005), 620 alt.

<sup>333</sup> Celebrating Common Prayer (1992), frontispiece.

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>334</sup>

*Evening Prayer continues with an Affirmation of Faith or the Litany.*

### Affirmation of Faith

*One of the following Affirmations of Faith may be said or sung.*

*The Apostles' Creed*

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come again to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.**<sup>335</sup>

*Or*

*Hear, O Israel*

**Hear, O Israel,  
the Lord our God, the Lord is one.  
Love the Lord your God  
with all your heart,  
with all your soul,  
with all your mind,  
and with all your strength.**

<sup>334</sup> Enriching Our Worship I (1998), 20 alt.

<sup>335</sup> Evangelical Lutheran Worship (2006), 105.

**This is the first and the great commandment.  
The second is like it:  
Love your neighbour as yourself.**

**There is no commandment greater than these.** <sup>336</sup>

*Evening Prayer continues with the Litany.*

#### THE PRAYERS OF THE COMMUNITY

##### The Litany

*The Litany is said or sung.*

Let us pray to God the Holy Spirit, saying,  
'Come, Holy Spirit, come.'

Come, Holy Spirit, creator:  
renew the face of the earth.  
**Come, Holy Spirit, come.**

Come, Holy Spirit, counsellor:  
touch our lips so that we may proclaim your word.  
**Come, Holy Spirit, come.**

Come, Holy Spirit, power from on high:  
make us agents of peace and ministers of wholeness.  
**Come, Holy Spirit, come.**

Come, Holy Spirit, breath of God:  
give life to the dry bones of this exiled age,  
and make us a living people, holy and free.  
**Come, Holy Spirit, come.**

Come, Holy Spirit, wisdom and truth:  
strengthen us in the risk of faith.  
**Come, Holy Spirit, come.** <sup>337</sup>

*Additional intercessions, petitions and thanksgivings may be offered in silence or aloud. Among these concerns it is appropriate to remember*

- *God's royal priesthood, for empowerment by the Spirit;*

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<sup>336</sup> *The Book of Alternative Services* (1985), 53.

<sup>337</sup> *The Book of Alternative Services* (1985), 123 alt.

- *those who wait on God, that they may find renewal;*
- *all people, that they may acknowledge the reign of the ascended Christ;*
- *the earth, for productivity and for fruitful harvests and*
- *all who are struggling with broken relationships.*<sup>338</sup>

*After a period of silence either the Collect of the Day or one of the following collects may be said or sung.*

*Ascension to the Sunday after Ascension*

Risen and ascended Christ, you surround us with witnesses and send us the Counsellor who opens our minds to understand your teaching. Bless us with such grace so that our lives may become a blessing for the world now, and in the age to come. **Amen.**<sup>339</sup>

*Sunday after Ascension to Pentecost*

God of boundless grace, you call us to drink freely of the well of life and to share the love of your holy being. May the glory of your love, made known in the victory of Jesus Christ, our Saviour, transform our lives and the world he lived and died to save. We ask this in his name and for his sake. **Amen.**<sup>340</sup>

*Pentecost to Trinity Sunday*

Holy God, you spoke the world into being. Pour your Spirit to the ends of the earth, so that your children may return from exile as citizens of your commonwealth, and our divisions may be healed by your word of love and righteousness. **Amen.**<sup>341</sup>

*The Week of Trinity Sunday*

God of delight, your Wisdom sings your Word at the crossroads where humanity and divinity meet. Invite us into your joyful being where you know and are known in each beginning, in all sustenance, in every redemption, so that we may manifest your unity in the diverse ministries your entrust to us, truly reflecting your triune majesty in the faith that acts, in the hope that does not disappoint, and in the love that endures. **Amen.**<sup>342</sup>

*Evening Prayer continues with the Lord's Prayer.*

**The Lord's Prayer**

Being made one by the power of the Spirit  
and gathering our prayers and praises into one,  
let us pray as our Saviour taught us,<sup>343</sup>

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<sup>338</sup> Common Worship: Daily Prayer (2005), 365 alt.

<sup>339</sup> Revised Common Lectionary Prayers (2002), 124 alt.

<sup>340</sup> Revised Common Lectionary Prayers (2002), 125 alt.

<sup>341</sup> Revised Common Lectionary Prayers (2002), 126.

<sup>342</sup> Revised Common Lectionary Prayers (2002), 139 alt.

<sup>343</sup> Common Worship: Daily Prayer (2005), 283 alt.

**Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Save us from the time of trial,  
and deliver us from evil.  
For the kingdom, the power,  
and the glory are yours,  
now and for ever. Amen.**

*Evening Prayer continues with the Dismissal.*

#### THE SENDING FORTH OF THE COMMUNITY

##### The Dismissal

Let us bless the Lord. Alleluia. Alleluia.  
**Thanks be to God. Alleluia. Alleluia.**

*Evening Prayer may conclude with the following Sentence.*

May the Spirit kindle in us the fire of God's love. **Amen.**<sup>344</sup>

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<sup>344</sup> Common Worship: Daily Prayer (2005), 268.

**Morning Prayer for All Saints**  
From All Saints until the First Sunday of Advent

**GATHERING OF THE COMMUNITY**

**Introductory Responses**

Great are you, O Lord, and greatly to be praised.  
**There is no end of your greatness.**  
One generation shall praise your works to another  
**and shall declare your power.**  
All your works praise you,  
**and your faithful servants bless you.**  
They make known the glory of your reign of justice and peace  
**and speak of your power.**  
Our mouths shall speak your praise;  
**let all flesh praise your holy name for ever and ever.**<sup>345</sup>

*Or*

O Lord, open our lips  
**and our mouth shall proclaim your praise.**  
Your faithful servants bless you.  
**They make known the glory of your kingdom.**<sup>346</sup>

Blessed are you, Sovereign God,  
ruler and judge of all,  
to you be praise and glory for ever.  
In the darkness of this age that is passing away  
may the light of your presence which the saints enjoy  
surround our steps as we journey on.  
May we reflect your glory this day  
and so be made ready to see your face  
in the heavenly city where night shall be no more.<sup>347</sup>

Blessed be God, Father, Son and Holy Spirit.  
**Blessed be God for ever.**<sup>348</sup>

*or*

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<sup>345</sup> *The Book of Alternative Services* (1985), 99 alt.

<sup>346</sup> *Common Worship: Daily Prayer* (2005), 291.

<sup>347</sup> *Common Worship: Daily Prayer* (2005), 291.

<sup>348</sup> *Common Worship: Daily Prayer* (2005), 291.

Blessed be God: Source of all being, eternal Word and Holy Spirit.  
**Blessed be God for ever.**<sup>349</sup>

*or*

Blessed be the holy and undivided Trinity, one God.  
**Blessed be God for ever.**<sup>350</sup>

### THE PROCLAMATION OF THE WORD

#### The Psalm

*A Psalm from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is said or sung.*

*At the end of the Psalm one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>351</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>352</sup>

*Morning Prayer continues with the Reading.*

#### The Reading

*A Reading from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is read. After a period of silent reflection one of the following is said.*

The word of the Lord.

**Thanks be to God.**

*or*

Hear what the Spirit is saying to the church.

**Thanks be to God.**

*or*

Holy Word, Holy Wisdom.

**Thanks be to God.**

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<sup>349</sup> Celebrating Common Prayer (1992), frontispiece alt.

<sup>350</sup> Enriching Our Worship I (1998), 20 alt.

<sup>351</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>352</sup> Enriching Our Worship I (1998), 20 alt.

*Morning Prayer continues with the Responsory or the Canticle or both. If two Readings are read, then the Responsory follows the first Reading and the Canticle the second.*

### The Responsory

*The Responsory is said or sung.*

You are righteous, O Lord, and delight in righteous deeds;  
the just shall see your face.

**You are righteous, O Lord, and delight in righteous deeds;**  
**the just shall see your face.**

When the foundations are being destroyed,  
what can the righteous do?

**You are righteous, O Lord, and delight in righteous deeds.**

Your eyes behold the inhabited world;  
your piercing eye weighs our worth.

**The just shall see your face.**

You weigh the righteous as well as the wicked,  
but those who delight in violence, you abhor.

**You are righteous, O Lord, and delight in righteous deeds;**  
**the just shall see your face.**<sup>353</sup>

*Morning Prayer continues with [the Second Reading or] the Canticle or an Affirmation of Faith.*

### The Canticle

*'The Song of Zechariah', 'A Song of the New Creation' or 'A Song of Wisdom' may be said or sung.*

*The Song of Zechariah (Luke 1.68-79)*

Blessed are you, Lord, the God of Israel, \*  
you have come to your people and set them free.

You have raised up for us a mighty Saviour, \*  
born of the house of your servant David.

Through your holy prophets, \*  
you promised of old to save us from our enemies,  
from the hands of all who hate us, \*  
to show mercy to our forebears,  
and to remember your holy covenant.

This was the oath you swore to our father Abraham: \*  
to set us free from the hands of our enemies,  
free to worship you without fear, \*  
holy and righteous before you, all the days of our life.

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<sup>353</sup> The Book of Alternative Services (1985), 109 alt.

And you, child, shall be called the prophet of the Most High, \*  
for you will go before the Lord to prepare the way,  
to give God's people knowledge of salvation \*  
by the forgiveness of their sins.  
In the tender compassion of our God \*  
the dawn from on high shall break upon us,  
to shine on those who dwell in darkness and the shadow of death, \*  
and to guide our feet into the way of peace.<sup>354</sup>

Or

*A Song of the New Creation (Isaiah 43.15, 16, 18, 19, 20c, 21)*

'I am the Lord, your Holy One, \*  
the Creator of Israel, your Sovereign.'  
Thus says the Lord, who makes a way in the sea, \*  
a path in the mighty waters.  
"Remember not the former things, \*  
nor consider the things of old.  
Behold, I am doing a new thing; \*  
now it springs forth, do you not perceive it?  
I will make a way in the wilderness and rivers in the desert, \*  
to give drink to my chosen people,  
the people whom I formed for myself, \*  
that they might declare my praise.'<sup>355</sup>

Or

*A Song of Wisdom (Wisdom 9.1-4, 9-11)*

O God of our ancestors and Lord of mercy, \*  
you have made all things by your word.  
By your wisdom you have formed us, \*  
to have dominion over the creatures you have made;  
to rule the world in holiness and righteousness \*  
and to pronounce judgement in uprightness of soul.  
Give us the Wisdom that sits by your throne; \*  
do not reject us from among your servants,  
With you is Wisdom, she who knows your works, \*  
and was present when you made the world.  
She understands what is pleasing in your sight \*  
and what is right according to your commandments.  
Send her forth from the holy heavens \*  
from the throne of your glory send her,  
so that she may labour at our side \*  
and so that we may learn what is pleasing to you.

<sup>354</sup> Evangelical Lutheran Worship (2006), 303.

<sup>355</sup> Common Worship: Daily Prayer (2005), 293 alt.

For she knows and understands all things, \*  
she will guide us wisely in our actions  
and guard us with her glory.<sup>356</sup>

*At the end of the Canticle one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>357</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>358</sup>

*Morning Prayer continues with an Affirmation of Faith or the Litany.*

#### Affirmation of Faith

*One of the following Affirmations of Faith may be said or sung.*

*The Apostles' Creed*

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come again to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.**<sup>359</sup>

<sup>356</sup> Common Worship: Daily Prayer (2005), 599 alt.

<sup>357</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>358</sup> Enriching Our Worship I (1998), 20 alt.

<sup>359</sup> Evangelical Lutheran Worship (2006), 105.

Or

*Hear, O Israel*

**Hear, O Israel,  
the Lord our God, the Lord is one.  
Love the Lord your God  
with all your heart,  
with all your soul,  
with all your mind,  
and with all your strength.**

**This is the first and the great commandment.**

**The second is like it:**

**Love your neighbour as yourself.**

**There is no commandment greater than these.**<sup>360</sup>

*Morning Prayer continues with the Litany.*

#### THE PRAYERS OF THE COMMUNITY

##### The Litany

*The Litany is said or sung.*

Let us give thanks to the God of all the faithful.

For the beauty and wonder of creation:  
**God of all the faithful, we thank you.**

For all that is gracious in the lives of men and women,  
revealing the image of Christ:  
**God of all the faithful, we thank you.**

For our daily food, for our friends and families:  
**God of all the faithful, we thank you.**

For minds to think and hearts to love:  
**God of all the faithful, we thank you.**

For health, strength and skill to work,  
and for leisure to rest and play:  
**God of all the faithful, we thank you.**

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<sup>360</sup> *The Book of Alternative Services* (1985), 53.

For those who are brave and courageous,  
patient in suffering and faithful in adversity:  
**God of all the faithful, we thank you.**

For all who pursue peace, justice and truth:  
**God of all the faithful, we thank you.**

For [ . . . and ] all the saints whose lives have reflected the light of Christ:  
**God of all the faithful, we thank you.**<sup>361</sup>

*Additional intercessions, petitions and thanksgivings may be offered in silence or aloud. Among these concerns it is appropriate to remember*

- *the saints on earth, that they may live as citizens of heaven;*
- *all people, that they may hear and believe the word of God;*
- *all who fear the winter months;*
- *all sovereigns and political leaders, that they may imitate the righteous rule of Christ and*
- *all who grieve or wait with the dying.*<sup>362</sup>

*After a period of silence either the Collect of the Day or one of the following collects may be said or sung.*

#### *Week of All Saints*

God of unfailing light, in your realm of glory the poor are blessed, the hungry filled and every tear is wiped away. Strengthened by this vision, may we follow in the way of holiness that your Son made known in life and death. **Amen.**<sup>363</sup>

#### *Week of the Sunday between 6 and 12 November inclusive*

Ever-living God, you inscribe our names in your book of life, so that we may share in the first-fruits of salvation. Grant that we may acknowledge Christ as our redeemer and, trusting in him, be confident that none of your own will be lost or forgotten. We ask this in the name of Jesus the Lord. **Amen.**<sup>364</sup>

#### *Week of the Sunday between 13 and 19 November inclusive*

O God, in Christ you give us hope for a new heaven and a new earth. Grant us wisdom to interpret the signs of our times, courage to stand in the time of trial, and faith to witness to your truth and love. **Amen.**<sup>365</sup>

<sup>361</sup> The Book of Alternative Services (1985), 128 alt.

<sup>362</sup> Common Worship: Daily Prayer (2005), 365.

<sup>363</sup> Revised Common Lectionary Prayers (2002), 226.

<sup>364</sup> Revised Common Lectionary Prayers (2002), 211 alt.

<sup>365</sup> Revised Common Lectionary Prayers (2002), 214.

*The Reign of Christ to the First Sunday of Advent*

Holy God, our refuge and strength, you have redeemed your scattered children, gathering them from all the corners of the earth through your firstborn, the Christ, in whom all things are held together. Make of us a just and righteous people, worthy by grace to inherit with him the kingdom of light and peace where he reigns with you and the Holy Spirit. **Amen.**<sup>366</sup>

*Morning Prayer continues with the Lord's Prayer.*

**The Lord's Prayer**

Uniting with the whole company of heaven  
and gathering our prayers and praises into one,  
let us pray as our Saviour taught us,<sup>367</sup>

**Our Father in heaven,**  
**hallowed be your name,**  
**your kingdom come,**  
**your will be done,**  
**on earth as in heaven.**

**Give us today our daily bread.**

**Forgive us our sins**  
**as we forgive those who sin against us.**  
**Save us from the time of trial,**  
**and deliver us from evil.**  
**For the kingdom, the power,**  
**and the glory are yours,**  
**now and for ever. Amen.**

*Morning Prayer continues with the Dismissal.*

**THE SENDING FORTH OF THE COMMUNITY**

**The Dismissal**

Let us bless the Lord.

**Thanks be to God.**

*Morning Prayer may conclude with the following Sentence.*

May Christ, who has opened to us the gates of heaven, bring us to reign with him in glory. **Amen.**<sup>368</sup>

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<sup>366</sup> Revised Common Lectionary Prayers (2002), 218.

<sup>367</sup> Common Praise: Daily Prayer (2005), 302 alt.

<sup>368</sup> Common Worship: Daily Prayer (2005), 296.

**Evening Prayer for All Saints**  
From All Saints until the First Sunday of Advent

GATHERING OF THE COMMUNITY

**Introductory Responses**

Light and peace in Jesus Christ our Lord.

**Thanks be to God.**

*or*

Jesus Christ is the light of the world.

**A light no darkness can extinguish.**<sup>369</sup>

**Thanksgiving**

Let us give thanks to God our Creator.

**It is right to give our thanks and praise.**<sup>370</sup>

*or*

Let us give thanks to the Lord our God.

**It is right to give our thanks and praise.**

Blessed are you, Sovereign God,  
our light and our salvation,  
to you be glory and praise for ever.  
Now, as darkness is falling,  
wash away our transgressions,  
cleanse us by your refining fire  
and make us temples of your Holy Spirit.  
By the light of Christ,  
dispel the darkness of our hearts  
and make us ready to enter your reign of justice and peace,  
where songs of praise for ever sound.<sup>371</sup>

Blessed be God, Father, Son and Holy Spirit.

**Blessed be God for ever.**<sup>372</sup>

*or*

Blessed be God: Source of all being, eternal Word and Holy Spirit.

**Blessed be God for ever.**<sup>373</sup>

*or*

Blessed be the holy and undivided Trinity, one God.

**Blessed be God for ever.**<sup>374</sup>

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<sup>369</sup> *The Book of Alternative Services* (1985), 61.

<sup>370</sup> *Eucharistic Prayers, Services of the Word, and Night Prayer: Supplementary to The Book of Alternative Services* (2001), 15.

<sup>371</sup> *Common Worship: Daily Prayer* (2005), 297 alt.

<sup>372</sup> *Common Worship: Daily Prayer* (2005), 291.

<sup>373</sup> *Celebrating Common Prayer* (1992), frontispiece alt.

<sup>374</sup> *Enriching Our Worship I* (1998), 20 alt.

## THE PROCLAMATION OF THE WORD

### The Psalm

A Psalm from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is said or sung.

At the end of the Psalm one of the following may be said or sung.

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.** <sup>375</sup>

or

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

or

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.** <sup>376</sup>

*Evening Prayer continues with the Reading.*

### The Reading

A Reading from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is read. After a period of silent reflection one of the following is said.

The word of the Lord.

**Thanks be to God.**

or

Hear what the Spirit is saying to the church.

**Thanks be to God.**

or

Holy Word, Holy Wisdom.

**Thanks be to God.**

*Evening Prayer continues with the Responsory or the Canticle or both. If two Readings are read, then the Responsory follows the first Reading and the Canticle the second.*

### The Responsory

*The Responsory is said or sung.*

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<sup>375</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>376</sup> Enriching Our Worship I (1998), 20 alt.

You are righteous, O Lord, and delight in righteous deeds;  
the just shall see your face.

**You are righteous, O Lord, and delight in righteous deeds;**  
**the just shall see your face.**

When the foundations are being destroyed,  
what can the righteous do?

**You are righteous, O Lord, and delight in righteous deeds.**

Your eyes behold the inhabited world;  
your piercing eye weighs our worth.

**The just shall see your face.**

You weigh the righteous as well as the wicked,  
but those who delight in violence, you abhor.

**You are righteous, O Lord, and delight in righteous deeds;**  
**the just shall see your face.**<sup>377</sup>

*Evening Prayer continues with [the Second Reading or] the Canticle or an Affirmation of Faith.*

### The Canticle

*'The Song of Mary', 'A Song of the Blessed' or 'A Song of God's Assembled' may be said or sung.*

*The Song of Mary (Luke 1.46-55)*

My soul proclaims the greatness of the Lord,  
my spirit rejoices in God my Saviour, \*  
    for you, Lord, have looked with favour  
        on your lowly servant.

From this day all generations will call me blessed: \*  
    you, the Almighty, have done great things for me  
        and holy is your name.

You have mercy on those who fear you, \*  
    from generation to generation.

You have shown strength with your arm \*  
    and scattered the proud in their conceit,  
casting down the mighty from their thrones \*  
    and lifting up the lowly.

You have filled the hungry with good things \*  
    and sent the rich away empty.

You have come to the aid of your servant Israel, \*  
    to remember the promise of mercy,  
the promise made to our ancestors, \*  
    to Abraham and his children for ever.<sup>378</sup>

*Or*

<sup>377</sup> The Book of Alternative Services (1985), 109 alt.

<sup>378</sup> Evangelical Lutheran Worship (2006), 315 alt.

*A Song of the Blessed (Matthew 5.3-12)*

Blessed are the poor in spirit, \*  
for theirs is the kingdom of heaven.  
Blessed are those who mourn, \*  
for they will be comforted.  
Blessed are the meek, \*  
for they will inherit the earth.  
Blessed are those who hunger and thirst for righteousness, \*  
for they will be filled.  
Blessed are the merciful, \*  
for they will receive mercy.  
Blessed are the pure in heart, \*  
for they will see God.  
Blessed are the peacemakers, \*  
for they will be called children of God.  
Blessed are those who are persecuted for righteousness' sake, \*  
for theirs is the kingdom of heaven.  
Blessed are you when people revile you and persecute you \*  
and utter all kinds of evil against you falsely on my account.  
Rejoice and be glad, for your reward is great in heaven, \*  
for in the same way they persecuted the prophets  
who were before you.<sup>379</sup>

*Or*

*A Song of God's Assembled (Hebrews 12.22-24a, 28, 29)*

We have come before God's holy mountain, \*  
to the heavenly Jerusalem, the city of the living God.  
We have come before countless angels making festival, \*  
before the assembly of the first-born citizens of heaven.  
We have come before God, who is judge of all, \*  
before the spirits of the just made perfect.  
We have come before Jesus, \*  
the mediator of the new covenant.  
We are receiving a kingdom that cannot be shaken: \*  
so let us give thanks and offer God acceptable worship,  
full of reverence and awe; \*  
for our God is a consuming fire.<sup>380</sup>

*At the end of the Canticle one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>381</sup>

*or*

<sup>379</sup> Matthew 5.3-12 (New Revised Standard Version)

<sup>380</sup> Common Worship: Daily Prayer (2005), 299 alt.

<sup>381</sup> Celebrating Common Prayer (1992), frontispiece.

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>382</sup>

*Evening Prayer continues with an Affirmation of Faith or the Litany.*

### Affirmation of Faith

*One of the following Affirmations of Faith may be said or sung.*

*The Apostles' Creed*

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come again to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.**<sup>383</sup>

*Or*

*Hear, O Israel*

**Hear, O Israel,  
the Lord our God, the Lord is one.  
Love the Lord your God  
with all your heart,  
with all your soul,  
with all your mind,  
and with all your strength.**

<sup>382</sup> Enriching Our Worship I (1998), 20 alt.

<sup>383</sup> Evangelical Lutheran Worship (2006), 105.

**This is the first and the great commandment.  
The second is like it:  
Love your neighbour as yourself.**

**There is no commandment greater than these.** <sup>384</sup>

*Evening Prayer continues with the Litany.*

#### THE PRAYERS OF THE COMMUNITY

##### The Litany

*The Litany is said or sung.*

Let us pray to the God of all the faithful.

With the noble fellowship of the prophets,  
may we discern the signs of your reign in our midst:  
**God of all the faithful, remember your promise of mercy.**

With the glorious company of the apostles  
may we proclaim your gospel throughout the world:  
**God of all the faithful, remember your promise of mercy.**

With the white-robed army of martyrs  
may we be ready to suffer for the truth's sake:  
**God of all the faithful, remember your promise of mercy.**

With all who are anointed by your Spirit  
may we bring good news to the poor and freedom to the oppressed:  
**God of all the faithful, remember your promise of mercy.**

With the saints in light  
may we bind up the broken-hearted and comfort all who mourn:  
**God of all the faithful, remember your promise of mercy.**

Within the whole company of Christ's pilgrim people  
may we come to the inheritance of the saints in glory:  
**God of all the faithful, remember your promise of mercy.** <sup>385</sup>

*Additional intercessions, petitions and thanksgivings may be offered in silence or aloud. Among these concerns it is appropriate to remember*

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<sup>384</sup> *The Book of Alternative Services* (1985), 53.

<sup>385</sup> *Common Worship: Daily Prayer* (2005), 384 alt.

- *the saints on earth, that they may live as citizens of heaven;*
- *all people, that they may hear and believe the word of God;*
- *all who fear the winter months;*
- *all sovereigns and political leaders, that they may imitate the righteous rule of Christ and*
- *all who grieve or wait with the dying.*<sup>386</sup>

*After a period of silence either the Collect of the Day or one of the following collects may be said or sung.*

#### *Week of All Saints*

God of unfailing light, in your realm of glory the poor are blessed, the hungry filled and every tear is wiped away. Strengthened by this vision, may we follow in the way of holiness that your Son made known in life and death. **Amen.**<sup>387</sup>

#### *Week of the Sunday between 6 and 12 November inclusive*

Ever-living God, you inscribe our names in your book of life, so that we may share in the first-fruits of salvation. Grant that we may acknowledge Christ as our redeemer and, trusting in him, be confident that none of your own will be lost or forgotten. We ask this in the name of Jesus the Lord. **Amen.**<sup>388</sup>

#### *Week of the Sunday between 13 and 19 November inclusive*

O God, in Christ you give us hope for a new heaven and a new earth. Grant us wisdom to interpret the signs of our times, courage to stand in the time of trial, and faith to witness to your truth and love. **Amen.**<sup>389</sup>

#### *The Reign of Christ to the First Sunday of Advent*

Holy God, our refuge and strength, you have redeemed your scattered children, gathering them from all the corners of the earth through your firstborn, the Christ, in whom all things are held together. Make of us a just and righteous people, worthy by grace to inherit with him the kingdom of light and peace where he reigns with you and the Holy Spirit. **Amen.**<sup>390</sup>

*Evening Prayer continues with the Lord's Prayer.*

#### *The Lord's Prayer*

Uniting with the whole company of heaven  
and gathering our prayers and praises into one,  
let us pray as our Saviour taught us,<sup>391</sup>

<sup>386</sup> Common Worship: Daily Prayer (2005), 365.

<sup>387</sup> Revised Common Lectionary Prayers (2002), 226.

<sup>388</sup> Revised Common Lectionary Prayers (2002), 211 alt.

<sup>389</sup> Revised Common Lectionary Prayers (2002), 214.

<sup>390</sup> Revised Common Lectionary Prayers (2002), 218.

<sup>391</sup> Common Praise: Daily Prayer (2005), 302 alt.

**Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Save us from the time of trial,  
and deliver us from evil.  
For the kingdom, the power,  
and the glory are yours,  
now and for ever. Amen.**

*Evening Prayer continues with the Dismissal.*

#### THE SENDING FORTH OF THE COMMUNITY

##### The Dismissal

Let us bless the Lord.  
**Thanks be to God.**

*Evening Prayer may conclude with the following Sentence.*

May Christ, who has opened to us the gates of heaven, bring us to reign with him in glory. **Amen.**<sup>392</sup>

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<sup>392</sup> Common Worship: Daily Prayer (2005), 296.

**PRAY WITHOUT CEASING**  
**Morning and Evening Prayer for Ordinary Time**

Prepared by  
The Rev'd Dr Richard Geoffrey Leggett

on behalf of  
The Liturgy Task Force

May 2016

**A RATIONALE FOR THE OFFICES**

In the years since the publication of *The Book of Alternative Services* many Anglicans have found a renewed interest in regular and structured daily prayer as a means of ‘praying without ceasing’. This renewed interest, however, was not served well by how Morning and Evening Prayer were laid out in *The Book of Alternative Services*. A full and satisfying use of the Offices required worshippers to turn numerous times to different pages and then back again. This editorial design meant that many of the riches of the Offices in *The Book of Alternative Services* were not well-used or even well-known.

Other factors have also influenced Daily Prayer in these first decades of the twenty-first century. First, although *The Book of Alternative Services* made some strides in more complementary language for God and more inclusive language for people, many contemporary worshippers desired that more progress be made towards language that is ‘faithful and fair’. In this set of offices a balance has been sought between traditional and more inclusive language for God.

Second, in 1992 the Society of Saint Francis published *Celebrating Common Prayer*, a daily prayer book that introduced a new way of structuring the Daily Offices around the liturgical year. This innovative approach, along with a wider selection of canticles and prayers, influenced many Anglicans throughout the world. In 2005 the Church of England published *Common Worship: Daily Prayer* which provides worshippers with daily prayer for every day of the week in ordinary time and daily prayer for the seasons of the liturgical year. This resource has influenced the work of the Liturgy Task Force in preparing this resource for trial use in the Anglican Church of Canada.

While the structure of Morning and Evening Prayer in *The Book of Alternative Services* is the foundation of the offices that follow, *Common Worship: Daily Prayer* has provided both texts and approaches to the offices for each day of the week. Each office is designed so that those who use it for prayer need only move page by page through the office. In keeping with the spirit of *Celebrating Common Prayer*, each weekday has elements linking the day with one of the seasons of the liturgical year: Sunday (Easter), Monday (Pentecost), Tuesday (Advent), Wednesday (Christmas), Thursday (Epiphany), Friday (Lent/Passiontide) and Saturday (All Saints).

May our work enable the people of God pray without ceasing in all times and in all places.

## **Notes on the Rites**

### *The Gathering of the Community*

- ❖ Morning and Evening Prayer begin with a choice of introductory responses from *Common Worship: Daily Prayer*, *The Book of Alternative Services* or *Enriching Our Worship*. The Morning Invitatory Psalm is taken from *Songs for the Holy One*, a Canadian translation of the Psalms into contemporary English by the late Rev'd Thomas Barnett. The Evening Hymn is taken from one of the settings or paraphrases of the *Phos hilaron* in *Common Praise*.

### *The Proclamation of the Word*

- ❖ The Offices have been designed to be used with the Daily Office Lectionary or the Weekday Eucharistic Lectionary of *The Book of Alternative Services*. If the Weekday Eucharistic Lectionary is chosen, then the first reading and psalm from Year 1 are used in the morning and the psalm and gospel from Year 2 in the evening. Another resource that may be explored is the Revised *Common Lectionary Daily Readings*.
- ❖ Both *The Book of Alternative Services* and *Common Worship: Daily Prayer* have been mined to provide the responsories for the offices.
- ❖ In each office a choice of three canticles is provided. In Morning Prayer one may choose 'The Song of Zechariah', the traditional morning canticle, or one of two canticles taken from the Hebrew or Deuterocanonical Scriptures. In Evening Prayer one may choose 'The Song of Mary', the traditional evening canticle, or one of two New Testament canticles.
- ❖ The two affirmations of faith from *The Book of Alternative Services* have been included in the offices. The text of The Apostles' Creed is taken from *Evangelical Lutheran Worship*.

### *The Prayers of the Community*

- ❖ Each office has a litany and a suggested set of intercessions. These suggested intercessions are taken from *Common Worship: Daily Prayer* or *The Book of Alternative Services*.
- ❖ The concluding collects are all taken from *Common Worship: Daily Prayer*, *The Book of Alternative Services* and *The Book of Common Prayer (1979)*, but the collect of the day is always an alternative.

### *The Sending Forth of the Community*

- ❖ The concluding sentence are taken from *Common Worship: Daily Prayer*.

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## A Penitential Office

*The presider may read one of the following sentences of scripture as appropriate to the time of day.*

### *Morning*

- ❖ The sacrifice of God is a broken spirit: a broken and contrite heart, O God, you will not despise. *Psalm 51.18*
- ❖ Let the wicked forsake their way, and the unrighteous their thoughts; let them return to the Lord, who may have mercy on them, and to our God, who will abundantly pardon. *Isaiah 55.7*
- ❖ If we confess our sins, God who is faithful and just will forgive us our sins and cleanse us from all unrighteousness. *I John 1.9*
- ❖ Let me hear of your loving-kindness in the morning, for I put my trust in you; show me the road that I must walk, for I lift up my soul to you. *Psalm 143.8*

### *Evening*

- ❖ Stay with us, Lord, for evening draws on, and the day is almost over. *Luke 24.29*
- ❖ Seek the one who made the Pleiades and Orion, and turns deep darkness into the morning, and darkens the day into night; who calls for the waters of the sea, and pours them out upon the surface of the earth; the Lord is the name of the Holy One. *Amos 5.8*
- ❖ Jesus said, “I am the light of the world; whoever follows me will not walk in darkness, but will have the light of life.” *John 8.12*
- ❖ Revive me, O Lord, for your name’s sake; for your righteousness’ sake, bring me out of trouble. *Psalm 143.11*

*The presider then says,*

Let us confess our sins  
against God and our neighbour.

*Silence is kept. Then either of the following is said.*

**God of all mercy,  
we confess that we have sinned against you,  
opposing your will in our lives.  
We have denied your goodness in each other,  
in ourselves and in the world you have created.  
We repent of the evil that enslaves us,  
the evil we have done  
and the evil done on our behalf.**

**Forgive, restore and strengthen us  
through our Saviour Jesus Christ,  
so that we may abide in your love  
and serve only your will. Amen.**<sup>1</sup>

*or*

Most merciful God,  
**we confess that we have sinned against you  
in thought, word and deed,  
by what we have done  
and by what we have left undone.  
We have not loved you with our whole heart;  
we have not loved our neighbours as ourselves.  
We are truly sorry and we humbly repent.  
For the sake of your Son Jesus Christ,  
have mercy on us and forgive us,  
that we may delight in your will,  
and walk in your ways,  
to the glory of your name. Amen.**<sup>2</sup>

*The presider says,*

May the God of love and power  
forgive you/us and free you/us from our sins,  
heal and strengthen you/us by the Holy Spirit  
and raise you/us to new life in Jesus Christ. **Amen.**<sup>3</sup>

*or*

Almighty God have mercy upon you/us,  
pardon and deliver you/us from all your/our sins,  
confirm and strengthen you/us in all goodness,  
and keep you/us in eternal life;  
through Jesus Christ our Lord. **Amen.**<sup>4</sup>

*A deacon or lay person using the preceding form substitutes us for you and our for your.*

*When this Penitential Office is used, Morning Prayer or Evening Prayer continues with the Introductory Responses.*

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<sup>1</sup> Enriching Our Worship I (1998), 19 alt.

<sup>2</sup> The Book of Alternative Services (1985), 46.

<sup>3</sup> Common Worship (2000), 135 alt.

<sup>4</sup> The Book of Alternative Services (1985), 46.

## Morning Prayer for Sunday

### GATHERING OF THE COMMUNITY

#### Introductory Responses

Lord, open our lips,  
**and our mouth shall proclaim your praise.**

O God, make speed to save us.

**O Lord, make haste to help us.** <sup>5</sup>

*or*

O Lord, open our lips  
**and our mouth shall proclaim your praise.**

In your resurrection, O Christ,

**let heaven and earth rejoice. Alleluia.** <sup>6</sup>

*or*

O God, let our mouth proclaim your praise  
**and your glory all day long.**

Christ has triumphed over death:

**O come let us worship.** <sup>7</sup>

*One of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen. Alleluia.** <sup>8</sup>

*or*

Glory to the holy and undivided Trinity, one God:

**as it was in the beginning, is now and will be for ever. Amen. Alleluia.** <sup>9</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:

**as it was in the beginning, is now and will be for ever. Amen. Alleluia.**

#### Invitatory Psalm: Psalm 95.1-7

Come, sing to the Holy One !  
Shout for joy to the Rock who defends us!  
Come into the Presence with thanksgiving!  
Raise our voices in joyful hymns!  
Truly the Holy One is a great God,  
supreme above all gods,

<sup>5</sup> *The Book of Alternative Services* (1985), 47.

<sup>6</sup> *Common Worship: Daily Prayer* (2005), 263.

<sup>7</sup> *Enriching Our Worship I* (1998), 20, 21.

<sup>8</sup> *Celebrating Common Prayer* (1992), frontispiece.

<sup>9</sup> *Enriching Our Worship I* (1998), 20.

in whose hands are the ends of the earth  
and the heights of all the mountains.  
The sea belongs to God who made it,  
whose hands formed the dry land.  
Come, worship and bow down;  
kneel in the presence of our Creator.  
Truly, truly, our God is the Holy One,  
whose people we are,  
all in God's pasture.

*The following verses may be added.*

Now, today, hear the voice of the Holy One:  
“Do not harden your hearts as you did at Meribah,  
as you did in the wilderness at Massah,  
where your ancestors tested me,  
put me on trial,  
though they had seen my works.  
Forty long years I loathed that generation and said,  
“These people go astray in their hearts.  
They do not know my ways.  
Therefore I swore in my wrath,  
They shall not enter my restful land.”<sup>10</sup>

#### THE PROCLAMATION OF THE WORD

#### The Psalm

*A Psalm from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is said or sung.*

*After the Psalm one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:

**as it was in the beginning, is now and will be for ever. Amen.**<sup>11</sup>

*or*

Glory to the holy and undivided Trinity, one God:

**as it was in the beginning, is now and will be for ever. Amen.**<sup>12</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:

**as it was in the beginning, is now and will be for ever. Amen.**

*Morning Prayer continues with the Reading.*

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<sup>10</sup> Psalm 95 from Barnett and Patriquin, *Songs for the Holy One* (2004).

<sup>11</sup> *Celebrating Common Prayer* (1992), frontispiece.

<sup>12</sup> *Enriching Our Worship 1* (1998), 20.

## The Reading

A Reading from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is read. After a period of silent reflection one of the following is said.

The word of the Lord.

**Thanks be to God.**

*or*

Hear what the Spirit is saying to the church.

**Thanks be to God.**

*or*

Holy Word, Holy Wisdom.

**Thanks be to God.**

*Morning Prayer continues with the Responsory or the Canticle or both. If two Readings are read, then the Responsory follows the first Reading and the Canticle the second.*

## The Responsory

*The Responsory is said or sung.*

Awake, O sleeper, and arise from the dead.

And Christ shall give you light.

**Awake, O sleeper, and arise from the dead.**

**And Christ shall give you light.**

You have died and your life is hid with Christ in God.

Set your minds on things that are above,  
not on things that are on the earth.

**Awake, O sleeper, and arise from the dead.**

**And Christ shall give you light.**

When Christ our life appears

you will appear with him in glory.

**Awake, O sleeper, and arise from the dead.**

**And Christ shall give you light.**<sup>13</sup>

*Morning Prayer continues with [the Second Reading or] the Canticle or an Affirmation of Faith.*

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<sup>13</sup> *Common Worship: Daily Prayer* (2005), 117 alt.

## The Canticle

*'The Song of Zechariah', 'A Song of David' or 'Bless the Lord' may be said or sung.*

### *The Song of Zechariah (Luke 1.68-79)*

Blessed are you, Lord, the God of Israel, \*  
you have come to your people and set them free.  
You have raised up for us a mighty Saviour, \*  
born of the house of your servant David.  
Through your holy prophets, \*  
you promised of old to save us from our enemies,  
from the hands of all who hate us, \*  
to show mercy to our forebears,  
and to remember your holy covenant.  
This was the oath you swore to our father Abraham: \*  
to set us free from the hands of our enemies,  
free to worship you without fear, \*  
holy and righteous before you, all the days of our life.  
And you, child, shall be called the prophet of the Most High, \*  
for you will go before the Lord to prepare the way,  
to give God's people knowledge of salvation \*  
by the forgiveness of their sins.  
In the tender compassion of our God \*  
the dawn from on high shall break upon us,  
to shine on those who dwell in darkness and the shadow of death, \*  
and to guide our feet into the way of peace.<sup>14</sup>

*or*

*A Song of David (1 Chronicles 29.10b-13, 14b)*  
Blessed are you, God of Israel, for ever and ever; \*  
for yours is the greatness, the power,  
the glory, the splendour and the majesty.  
Everything in heaven and on earth is yours; \*  
you are sovereign, O Lord,  
and you are exalted as head over all.  
Riches and honour come from you \*  
and you rule over all.  
In your hand are power and might; \*  
yours it is to give power and strength to all.  
And now we give you thanks, our God, \*  
and praise your glorious name.  
For all things come from you, \*  
and of your own have we given you.<sup>15</sup>

*or*

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<sup>14</sup> Evangelical Lutheran Worship (2006), 303.

<sup>15</sup> Common Worship: Daily Prayer (2005), 116 alt.

*Bless the Lord (The Song of the Three 29-34)*

Blessed are you, the God of our ancestors, \*  
worthy to be praised and exalted for ever.  
Blessed is your holy and glorious name, \*  
worthy to be praised and exalted for ever.  
Blessed are you, in your holy and glorious temple, \*  
worthy to be praised and exalted for ever.  
Blessed are you who look into the depths, \*  
worthy to be praised and exalted for ever.  
Blessed are you, enthroned upon the cherubim, \*  
worthy to be praised and exalted for ever.  
Bless are you on your heavenly throne, \*  
worthy to be praised and exalted for ever.  
Blessed are you in the heights of heaven, \*  
worthy to be praised and exalted for ever.<sup>16</sup>

*After the Canticle one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>17</sup>

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>18</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*Morning Prayer continues with an Affirmation of Faith or the Litany.*

**Affirmation of Faith**

*One of the following Affirmations of Faith may be said or sung.*

*The Apostles' Creed*

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.**

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<sup>16</sup> Common Worship: Daily Prayer (2005), 602 alt.

<sup>17</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>18</sup> Enriching Our Worship I (1998), 20.

**On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come again to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.** <sup>19</sup>

*or*

*Hear, O Israel*

**Hear, O Israel,  
the Lord our God, the Lord is one.  
Love the Lord your God  
with all your heart,  
with all your soul,  
with all your mind,  
and with all your strength.**

**This is the first and the great commandment.  
The second is like it:  
Love your neighbour as yourself.  
There is no commandment greater than these.** <sup>20</sup>

*Morning Prayer continues with the Litany.*

#### THE PRAYERS OF THE COMMUNITY

##### The Litany

*The Litany is said or sung.*

God of Israel, may this day be one of fulfillment and peace.  
**Holy One, hear and have mercy.**

Teach us to love others as you have loved us.  
**Holy One, hear and have mercy.**

Fill the world with your peace and justice.  
**Holy One, hear and have mercy.**

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<sup>19</sup> Evangelical Lutheran Worship (2006), 105.

<sup>20</sup> The Book of Alternative Services (1985), 53.

Strengthen and relieve those who are in need.  
**Holy One, hear and have mercy.**

Renew the Church through the power of your life-giving Spirit.  
**Holy One, hear and have mercy.**<sup>21</sup>

*Additional intercessions, petitions and thanksgivings may be offered in silence or aloud. Among these concerns it is appropriate to remember*

- *the Church throughout the world;*
- *all who lead the church, ordained and lay;*
- *the leaders of the nations;*
- *the natural world and the resources of the earth;*
- *all who are in any kind of need.*<sup>22</sup>

*After a period of silence either the Collect of the Day or one of the following collects may be said or sung.*

Source of light, yours is the morning and yours is the evening. May Christ, the Sun of righteousness, shine for ever in our hearts and draw us to that light where you live in radiant glory. We ask this for the sake of Jesus Christ our Lord. **Amen.**<sup>23</sup>

*or*

God of glory, by the raising of your Son you have broken the chains of death and hell: fill your Church with faith and hope; for a new day has dawned and the way to life stands open in our Saviour Jesus Christ. **Amen.**<sup>24</sup>

*Morning Prayer continues with the Lord's Prayer.*

### The Lord's Prayer

Gathering our prayers and praises into one,  
let us pray as our Saviour taught us,

**Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.**

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<sup>21</sup> *The Book of Alternative Services* (1985), 117-118 alt.

<sup>22</sup> *Common Worship: Daily Prayer* (2005), 362 alt.

<sup>23</sup> *The Book of Alternative Services* (1985), 131 alt.

<sup>24</sup> *Common Worship: Daily Prayer* (2005), 119.

**Forgive us our sins  
as we forgive those who sin against us.  
Save us from the time of trial,  
and deliver us from evil.  
For the kingdom, the power,  
and the glory are yours,  
now and for ever. Amen.**

*Morning Prayer continues with the Dismissal.*

#### THE SENDING FORTH OF THE COMMUNITY

##### The Dismissal

Let us bless the Lord.  
**Thanks be to God.**

*Morning Prayer may conclude with the following Sentence.*

May the risen Christ grant us the joys of eternal life. **Amen.**<sup>25</sup>

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<sup>25</sup> Common Worship: Daily Prayer (2000), 268.

## Evening Prayer for Sunday

### GATHERING OF THE COMMUNITY

#### Introductory Responses

O Lord, I call to you; come to me quickly;  
**hear my voice when I cry to you.**  
Let my prayer be set forth in your sight as incense,  
**the lifting up of my hands as the evening sacrifice.**<sup>26</sup>

*or*

O God, make speed to save us.  
**O Lord, make haste to help us.**  
In your resurrection, O Christ,  
**let heaven and earth rejoice. Alleluia.**<sup>27</sup>

*or*

O God, be not far from us.  
**Come quickly to help us, O God.**  
Christ has triumphed over death:  
**O come let us worship.**<sup>28</sup>

*One of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen. Alleluia.**<sup>29</sup>

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen. Alleluia.**<sup>30</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen. Alleluia.**

#### The Evening Hymn: ‘O Gladsome Light, O Grace’

O gladsome Light, O grace of God the Father’s face,  
the eternal splendour wearing; celestial, holy, blest,  
our Saviour Jesus Christ, joyful in your appearing.

As day fades into night, we see the evening light,  
our hymn of praise outpouring, Father of might unknown,  
Christ, your incarnate Son, and Holy Spirit adoring.

<sup>26</sup> *The Book of Alternative Services* (1985), 66.

<sup>27</sup> *Common Worship: Daily Prayer* (2005), 263.

<sup>28</sup> *Enriching Our Worship* (1998), 20, 21.

<sup>29</sup> *Celebrating Common Prayer* (1992), frontispiece.

<sup>30</sup> *Enriching Our Worship 1* (1998), 20.

To you of right belongs all praise of holy songs,  
O Son of God, life-giver; you, therefore, O Most High,  
the world will glorify, and shall exalt for ever.<sup>31</sup>

### THE PROCLAMATION OF THE WORD

#### The Psalm

*A Psalm from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is said or sung.*

*After the Psalm one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>32</sup>

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>33</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*Evening Prayer continues with the Reading.*

#### The Reading

*A Reading from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is read. After a period of silent reflection one of the following is said.*

The word of the Lord.

**Thanks be to God.**

*or*

Hear what the Spirit is saying to the church.

**Thanks be to God.**

*or*

Holy Word, Holy Wisdom.

**Thanks be to God.**

*Evening Prayer continues with the Responsory or the Canticle or both. If two Readings are read, then the Responsory follows the first Reading and the Canticle the second.*

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<sup>31</sup> Common Praise (1998) #13.

<sup>32</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>33</sup> Enriching Our Worship I (1998), 20.

## The Responsory

*The Responsory is said or sung.*

Lord, you are my light and my salvation;  
you are the strength of my life.

**Lord, you are my light and my salvation;  
you are the strength of my life.**

The light shines in the darkness  
and the darkness has not overcome it.

**Lord, you are my light and my salvation;  
you are the strength of my life.**

The darkness is passing away  
and the true light is already shining.

**Lord, you are my light and my salvation;  
you are the strength of my life.**<sup>34</sup>

*Evening Prayer continues with [the Second Reading or] the Canticle or an Affirmation of Faith.*

## The Canticle

*'The Song of Mary', 'A Song of the Lamb' or 'A Song of the Heavenly City' may be said or sung.*

*The Song of Mary (Luke 1.46-55)*

My soul proclaims the greatness of the Lord,  
my spirit rejoices in God my Saviour, \*  
    for you, Lord, have looked with favour  
    on your lowly servant.

From this day all generations will call me blessed: \*  
    you, the Almighty, have done great things for me  
    and holy is your name.

You have mercy on those who fear you, \*  
    from generation to generation.

You have shown strength with your arm \*  
    and scattered the proud in their conceit,  
casting down the mighty from their thrones \*  
    and lifting up the lowly.

You have filled the hungry with good things \*  
    and sent the rich away empty.

You have come to the aid of your servant Israel, \*  
    to remember the promise of mercy,

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<sup>34</sup> Common Worship (2005), 122 alt.

the promise made to our ancestors,\*  
to Abraham and his children for ever.<sup>35</sup>

or

*A Song of the Lamb (Revelation 19.1b, 2a, 5b, 6b, 7, 9b)*  
Salvation and glory and power belong to you, our God,\*  
whose judgements are true and just.

We who serve you shall praise you;\*  
we who are in awe of you, great and small.

You reign, O Lord our God, the Almighty:  
we shall rejoice and give you the glory.

For the marriage of the Lamb has come\*  
and the bride has made herself ready.

Blessed are those who are invited\*  
to the wedding banquet of the Lamb.<sup>36</sup>

or

*A Song of the Heavenly City (Revelation 21.22-26; 22.1, 2b, d, 3b, 4)*

I say no temple in the city,\*  
for its temple is the Lord God the Almighty and the Lamb.

And the city has no need of sun or moon to shine upon it,\*  
for the glory of God is its light,  
and its lamp is the Lamb.

By its light the nations shall walk,\*  
and the rulers of the earth  
shall bring their glory into it.

Its gates shall never be shut by day,  
nor shall there be any night,\*  
they shall bring into it  
the glory and honour of the nations.

I saw the river of the water of life, bright as crystal,\*  
flowing from the throne of God and of the Lamb.

And either side of the river stood the tree of life,  
yielding its fruit each month,\*  
and the leaves of the tree  
were for the healing of the nations.

The throne of God and of the Lamb shall be there,  
and the servants of God shall worship the Holy One;\*  
and they shall see the divine face  
whose name shall be on their foreheads.<sup>37</sup>

*After the Canticle one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>38</sup>

<sup>35</sup> Evangelical Lutheran Worship (2006), 315 alt.

<sup>36</sup> Common Worship: Daily Prayer (2005) 121 alt.

<sup>37</sup> Common Worship: Daily Prayer (2005), 632 alt.

or

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>38</sup>

or

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*Evening Prayer continues with an Affirmation of Faith or the Litany.*

### Affirmation of Faith

*One of the following Affirmations of Faith may be said or sung.*

#### *The Apostles' Creed*

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come again to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.**<sup>40</sup>

or

#### *Hear, O Israel*

**Hear, O Israel,  
the Lord our God, the Lord is one.  
Love the Lord your God  
with all your heart,  
with all your soul,  
with all your mind,  
and with all your strength.**

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<sup>38</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>39</sup> Enriching Our Worship I (1998), 20.

<sup>40</sup> Evangelical Lutheran Worship (2006), 105.

**This is the first and the great commandment.  
The second is like it:  
Love your neighbour as yourself.  
There is no commandment greater than these.**<sup>41</sup>

*Evening Prayer continues with the Litany.*

#### THE PRAYERS OF THE COMMUNITY

##### The Litany

*The Litany is said or sung.*

Save your people, O Hope of the poor,  
and bless your inheritance.  
**Govern and uphold them now and always.**

Day by day, we bless you.  
**We praise your name for ever.**

Keep us this night from all sin.  
**Have mercy on us, have mercy.**

We long for your salvation:  
**grant us understanding, so that we may live.**

Show us your love and mercy,  
**for we put our trust in you.**

In you is our hope;  
**let us not be confounded at the last.**<sup>42</sup>

*Additional intercessions, petitions and thanksgivings may be offered in silence or aloud. Among these concerns it is appropriate to remember*

- *the Church throughout the world;*
- *all who lead the church, ordained and lay;*
- *the leaders of the nations;*
- *the natural world and the resources of the earth;*
- *all who are in any kind of need.*<sup>43</sup>

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<sup>41</sup> *The Book of Alternative Services* (1985), 53.

<sup>42</sup> *Common Worship: Daily Prayer* (2005), 397 alt.

<sup>43</sup> *Common Worship: Daily Prayer* (2005), 362 alt.

*After a period of silence either the Collect of the Day or one of the following collects may be said or sung.*

Lord God, whose Son our Saviour Jesus Christ triumphed over the powers of death and prepared for us our place in the new Jerusalem: Grant that we, who have this day given thanks for his resurrection, may praise you in that City of which he is the light, and where he lives and reigns for ever and ever. **Amen.**<sup>44</sup>

*or*

Lighten our darkness, Lord, we pray, and in your great mercy defend us from all perils and dangers of this night, for the love of your only Son, our Saviour Jesus Christ.  
**Amen.**<sup>45</sup>

*Evening Prayer continues with the Lord's Prayer.*

### The Lord's Prayer

Gathering our prayers and praises into one,  
let us pray as our Saviour taught us,  
**Our Father in heaven,**  
**hallowed be your name,**  
**your kingdom come,**  
**your will be done,**  
**on earth as in heaven.**  
**Give us today our daily bread.**  
**Forgive us our sins**  
**as we forgive those who sin against us.**  
**Save us from the time of trial,**  
**and deliver us from evil.**  
**For the kingdom, the power,**  
**and the glory are yours,**  
**now and for ever. Amen.**

*Evening Prayer continues with the Dismissal.*

### THE SENDING FORTH OF THE COMMUNITY

### The Dismissal

Let us bless the Lord.  
**Thanks be to God.**

*Evening Prayer may conclude with the following Sentence.*

May the risen Christ grant us the joys of eternal life. **Amen.**<sup>46</sup>

<sup>44</sup> *The Book of Common Prayer (1979), 123 alt.*

<sup>45</sup> *Common Worship: Daily Prayer (2005), 124.*

## Morning Prayer for Monday

### THE GATHERING OF THE COMMUNITY

#### Introductory Responses

Lord, open our lips,  
**and our mouth shall proclaim your praise.**

O God, make speed to save us.

**O Lord, make haste to help us.** <sup>47</sup>

*or*

O Lord, open our lips  
**and our mouth shall proclaim your praise.**

Send your Holy Spirit upon us,

**and clothe us with power from on high.** <sup>48</sup>

*or*

O God, let our mouth proclaim your praise  
**and your glory all the day long.**

You send forth your Spirit

**and renew the face of the earth.** <sup>49</sup>

*One of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen. Alleluia.** <sup>50</sup>

*or*

Glory to the holy and undivided Trinity, one God:

**as it was in the beginning, is now and will be for ever. Amen. Alleluia.** <sup>51</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:

**as it was in the beginning, is now and will be for ever. Amen. Alleluia.**

#### Invitatory Psalm: Psalm 24

The world and everything in it belongs to the Holy One,  
so too the fertile world and all who live there.

The Most High founded it on the ocean of chaos,  
fixed it firmly among the rivers.

Who may ascend the mountain of God?  
Who may stand in that holy place?

<sup>46</sup> Common Worship: Daily Prayer (2000), 268.

<sup>47</sup> The Book of Alternative Services (1985), 47.

<sup>48</sup> Common Worship: Daily Prayer (2005), 278 alt.

<sup>49</sup> Enriching Our Worship (1998), 20 with Psalm 104.31 from The Book of Alternative Services (1985), 845.

<sup>50</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>51</sup> Enriching Our Worship 1 (1998), 20.

Those with clean hands and pure hearts,  
    who have not given themselves to falsehood,  
        nor sworn deceitful oaths.  
They shall receive blessing from the Holy One,  
    and true justice from the saving, helping God.  
Such are they who look to you,  
    who seek your presence, O God of Jacob.  
O you gates, lift up your heads;  
    be lifted up you everlasting doors,  
        that the glorious Majesty may come in!  
Who is this glorious Majesty?  
    It is the Holy One, great in power and might,  
        the Holy One mighty in battle.  
O you gates, lift up your heads;  
    be lifted up, you everlasting doors,  
        that the glorious Majesty may enter in!  
Who is this glorious Majesty?  
    It is the Holy One, ruler of hosts,  
        who is indeed the glorious Monarch.<sup>52</sup>

#### THE PROCLAMATION OF THE WORD

#### The Psalm

*A Psalm from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is said or sung.*

*After the Psalm of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>53</sup>  
*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>54</sup>  
*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*Morning Prayer continues with the Reading.*

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<sup>52</sup> Psalm 24 in Barnett and Patriquin, *Songs for the Holy One* (2004).

<sup>53</sup> *Celebrating Common Prayer* (1992), frontispiece.

<sup>54</sup> *Enriching Our Worship 1* (1998), 20.

## The Reading

A Reading from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is read. After a period of silent reflection one of the following is said.

The word of the Lord.

**Thanks be to God.**

or

Hear what the Spirit is saying to the church.

**Thanks be to God.**

or

Holy Word, Holy Wisdom.

**Thanks be to God.**

*Morning Prayer continues with the Responsory or the Canticle or both. If two Readings are read, then the Responsory follows the first Reading and the Canticle the second.*

## The Responsory

*The Responsory is said or sung.*

Trust in the Lord with all your heart;  
and be not wise in your own sight.

**Trust in the Lord with all your heart;  
and be not wise in your own sight.**

In all your ways acknowledge the Lord  
who will make straight your paths.

**Trust in the Lord with all your heart;  
and be not wise in your own sight.**

Happy are those who find wisdom,  
and those who get understanding.

**Trust in the Lord with all your heart;  
and be not wise in your own sight.**<sup>55</sup>

*Morning Prayer continues with [the Second Reading or] the Canticle or an Affirmation of Faith.*

## The Canticle

*'The Song of Zechariah', 'A Song of Deliverance' or 'A Song of Ezekiel' may be said or sung.*

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<sup>55</sup> *Common Worship: Daily Prayer* (2005), 128 alt.

*The Song of Zechariah (Luke 1.68-79)*

Blessed are you, Lord, the God of Israel, \*  
    you have come to your people and set them free.  
You have raised up for us a mighty Saviour, \*  
    born of the house of your servant David.  
Through your holy prophets, \*  
    you promised of old to save us from our enemies,  
from the hands of all who hate us, \*  
    to show mercy to our forebears,  
        and to remember your holy covenant.  
This was the oath you swore to our father Abraham: \*  
    to set us free from the hands of our enemies,  
free to worship you without fear, \*  
    holy and righteous before you, all the days of our life.  
And you, child, shall be called the prophet of the Most High, \*  
    for you will go before the Lord to prepare the way,  
to give God's people knowledge of salvation \*  
    by the forgiveness of their sins.  
In the tender compassion of our God \*  
    the dawn from on high shall break upon us,  
to shine on those who dwell in darkness and the shadow of death, \*  
    and to guide our feet into the way of peace.<sup>56</sup>

or

*A Song of Deliverance (Isaiah 12.2-6)*

'Behold, God is our salvation, \*  
    in whom we will trust and will not be afraid;  
for the Lord God is our strength and our song, \*  
    and has become our salvation.'  
With joy we shall draw water \*  
    from the wells of salvation.  
On that day we shall say, \*  
    'We give thanks to you, O Lord,  
        and call upon your name.  
We shall make known your deeds among the nations, \*  
    proclaiming that your name is exalted.  
Let us sing the praises of the Lord who has triumphed gloriously; \*  
    let this be known in all the world.  
Shout and sing for joy, all that dwell in Zion,  
    for great in our midst is the Holy One of Israel.'<sup>57</sup>

or

*A Song of Ezekiel (Ezekiel 36.24-26, 28b)*

I will take you from the nations, \*  
    and gather you from all the countries.

<sup>56</sup> Evangelical Lutheran Worship (2006), 303.

<sup>57</sup> Common Worship: Daily Prayer (2005), 127 alt.

I will sprinkle clean water upon you, \*  
and you shall be clean from all your uncleannesses.  
A new heart I will give you, \*  
and put a new spirit within you,  
and I will remove from your body the heart of stone \*  
and give you a heart of flesh.  
You shall be my people, \*  
and I will be your God.<sup>58</sup>

*After the Canticle one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>59</sup>

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>60</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*Morning Prayer continues with an Affirmation of Faith or the Litany.*

#### Affirmation of Faith

*One of the following Affirmations of Faith may be said or sung.*

*The Apostles' Creed*

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come again to judge the living and the dead.**

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<sup>58</sup> Common Worship: Daily Prayer (2005), 591.

<sup>59</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>60</sup> Enriching Our Worship 1 (1998), 20.

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.**<sup>61</sup>

*or*

**Hear, O Israel**

**Hear, O Israel,  
the Lord our God, the Lord is one.  
Love the Lord your God  
with all your heart,  
with all your soul,  
with all your mind,  
and with all your strength.**

**This is the first and the great commandment.  
The second is like it:  
Love your neighbour as yourself.  
There is no commandment greater than these.**<sup>62</sup>

*Morning Prayer continues with the Litany.*

#### THE PRAYERS OF THE COMMUNITY

##### The Litany

*The Litany is said or sung.*

O God of our salvation, guard and direct your church  
in the way of unity, service and praise.  
**God our strength, hear our prayer.**

Give to all nations an awareness of the unity of the human family.  
**God our strength, hear our prayer.**

Cleanse our hearts of prejudice and selfishness,  
and inspire us to hunger and thirst for what is right.  
**God our strength, hear our prayer.**

Teach us to use your creation for your greater praise  
so that all may share the good things you provide.  
**God our strength, hear our prayer.**

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<sup>61</sup> Evangelical Lutheran Worship (2006), 105.

<sup>62</sup> The Book of Alternative Services (1985), 53.

Strengthen all who give their energy or skill  
for the healing of those who are sick in body or in mind.  
**God our strength, hear our prayer.**

Set free all who are bound by fear and despair.  
**God our strength, hear our prayer.**

Grant a peaceful end and eternal rest to all who are dying  
and your comfort to those who mourn.  
**God our strength, hear our prayer.**<sup>63</sup>

*Additional intercessions, petitions and thanksgivings may be offered in silence or aloud. Among these concerns it is appropriate to remember*

- *the media and the arts;*
- *farming and fishing;*
- *commerce and industry;*
- *those whose work is unfulfilling, stressful or fraught with danger;*
- *all who are unemployed.*<sup>64</sup>

*After a period of silence either the Collect of the Day or one of the following collects may be said or sung.*

Eternal God, you create us by your power and redeem us by your love. Guide and strengthen us by your Spirit, so that we may give ourselves today in love and service to one another and to you; through Jesus Christ our Lord. **Amen.**<sup>65</sup>

*or*

Lord our God, as with all creation we offer you the life of this new day, give us grace to love and serve you to the praise of Jesus Christ our Lord. **Amen.**<sup>66</sup>

*Morning Prayer continues with the Lord's Prayer.*

### The Lord's Prayer

Gathering our prayers and praises into one,  
let us pray as our Saviour taught us,  
**Our Father in heaven,**  
**hallowed be your name,**  
**your kingdom come,**  
**your will be done,**  
**on earth as in heaven.**  
**Give us today our daily bread.**

<sup>63</sup> *The Book of Alternative Services* (1985), 112 alt.

<sup>64</sup> *Common Worship: Daily Prayer* (2005), 362.

<sup>65</sup> *The Book of Alternative Services* (1985), 130 alt.

<sup>66</sup> *Common Worship: Daily Prayer* (2005), 130.

**Forgive us our sins  
as we forgive those who sin against us.  
Save us from the time of trial,  
and deliver us from evil.  
For the kingdom, the power,  
and the glory are yours,  
now and for ever. Amen.**

*Morning Prayer continues with the Dismissal.*

#### THE SENDING FORTH OF THE COMMUNITY

##### The Dismissal

Let us bless the Lord.  
**Thanks be to God.**

*Morning Prayer may conclude with the following Sentence.*

May the Spirit kindle in us the fire of God's love. **Amen.**<sup>67</sup>

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<sup>67</sup> Common Worship: Daily Prayer (2000), 283.

## Evening Prayer for Monday

### GATHERING OF THE COMMUNITY

#### Introductory Responses

O Lord, I call to you; come to me quickly;  
**hear my voice when I cry to you.**  
Let my prayer be set forth in your sight as incense,  
**the lifting up of my hands as the evening sacrifice.**<sup>68</sup>

*or*

O God, make speed to save us.  
**O Lord, make haste to help us.**  
Send your Holy Spirit upon us,  
**and clothe your people with power from on high.**<sup>69</sup>

*or*

O God, be not far from us.  
**Come quickly to help us, O God.**  
You send forth your Spirit  
**and renew the face of the earth.**<sup>70</sup>

*One of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen. Alleluia.**<sup>71</sup>

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen. Alleluia.**<sup>72</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen. Alleluia.**

#### The Evening Hymn: ‘O Gracious Light, Lord Jesus Christ’

O gracious Light, Lord Jesus Christ,  
in you the Father’s glory shone.  
Immortal, holy, blest is God,  
and blest are you God’s holy Son.

<sup>68</sup> *The Book of Alternative Services* (1985), 66.

<sup>69</sup> *Common Worship: Daily Prayer* (2005), 284 alt.

<sup>70</sup> *Enriching Our Worship* (1998), 20 with Psalm 104.31 from *The Book of Alternative Services* (1985), 845.

<sup>71</sup> *Celebrating Common Prayer* (1992), frontispiece.

<sup>72</sup> *Enriching Our Worship 1* (1998), 20.

Now sunset comes, but light shines forth;  
the lamps are lit to pierce the night.  
Praise Author, Word, and Spirit: God  
who dwells in the eternal light.

Worthy are you of endless praise,  
O Word of God, life-giving Lord,  
wherefore you are through all the earth  
and in the highest heaven adored.<sup>73</sup>

### THE PROCLAMATION OF THE WORD

#### The Psalm

*A Psalm from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is said or sung.*

*After the Psalm one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>74</sup>

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>75</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*Evening Prayer continues with the Reading.*

#### The Reading

*A Reading from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is read. After a period of silent reflection one of the following is said.*

The word of the Lord.

**Thanks be to God.**

*or*

Hear what the Spirit is saying to the church.

**Thanks be to God.**

*or*

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<sup>73</sup> Common Praise (1998) #14 alt.

<sup>74</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>75</sup> Enriching Our Worship I (1998), 20.

Holy Word, Holy Wisdom.  
**Thanks be to God.**

*Evening Prayer continues with the Responsory or the Canticle or both. If two Readings are read, then the Responsory follows the first Reading and the Canticle the second.*

### The Responsory

*The Responsory is said or sung.*

Trust in the Lord with all your heart;  
and be not wise in your own sight.

**Trust in the Lord with all your heart;  
and be not wise in your own sight.**

In all your ways acknowledge the Lord  
who will make straight your paths.

**Trust in the Lord with all your heart;  
and be not wise in your own sight.**

Happy are those who find wisdom,  
and those who get understanding.

**Trust in the Lord with all your heart;  
and be not wise in your own sight.**<sup>76</sup>

*Evening Prayer continues with [the Second Reading or] the Canticle or an Affirmation of Faith.*

### The Canticle

*'The Song of Mary', 'A Song of God's Grace' or 'A Song of God's Children' may be said or sung.*

***The Song of Mary (Luke 1.46-55)***

My soul proclaims the greatness of the Lord,  
my spirit rejoices in God my Saviour, \*  
    for you, Lord, have looked with favour  
    on your lowly servant.

From this day all generations will call me blessed: \*  
    you, the Almighty, have done great things for me  
    and holy is your name.

You have mercy on those who fear you, \*  
    from generation to generation.

You have shown strength with your arm \*  
    and scattered the proud in their conceit,

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<sup>76</sup> Common Worship: Daily Prayer (2005), 128 alt.

casting down the mighty from their thrones \*  
and lifting up the lowly.  
You have filled the hungry with good things \*  
and sent the rich away empty.  
You have come to the aid of your servant Israel, \*  
to remember the promise of mercy,  
the promise made to our ancestors, \*  
to Abraham and his children for ever.<sup>77</sup>

or

*A Song of God's Grace (Ephesians 1.3-10)*

Blessed are you, \*  
the God and Father of our Lord Jesus Christ,  
for you have blessed us in Christ Jesus  
with every spiritual blessing in the heavenly places.  
You chose us to be yours in Christ  
before the foundation of the world, \*  
so that we should be holy and blameless before you.  
In love you destined us for adoption as your children  
through Jesus Christ, \*  
according to the purpose of your will,  
to the praise of your glorious grace, \*  
which you freely bestowed on us in the Beloved.  
In you, we have redemption through the blood of Christ, \*  
the forgiveness of our sins,  
according to the riches of your grace, \*  
which you have lavished upon us.  
You have made known to us, in all wisdom and insight, \*  
the mystery of your will,  
according to your purpose which you have set forth in Christ, \*  
as a plan for the fullness of time,  
to unite all things in Christ, \*  
things in heaven and things on earth.<sup>78</sup>

or

*A Song of God's Children (Romans 8.2, 14, 15b-19)*

The law of the Spirit of life in Christ Jesus \*  
has set us free from the law of sin and death.  
All who are led by the Spirit of God are children of God; \*  
for we have received the Spirit that enables us to cry, 'Abba, Father'.  
The self-same Spirit bears witness that we are children of God, \*  
and if God's children, then heirs of God;  
if heirs of God, then fellow-heirs with Christ; \*  
since we suffer with him now, that we may be glorified with him.  
These sufferings that we now endure \*  
are not worth comparing to the glory that shall be revealed.

<sup>77</sup> Evangelical Lutheran Worship (2006), 315 alt.

<sup>78</sup> Common Worship (2005), 133.

For the creation waits with eager longing \*  
for the revealing of the children of God.<sup>79</sup>

*After the Canticle of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>80</sup>

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>81</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*Evening Prayer continues with an Affirmation of Faith or the Litany.*

#### Affirmation of Faith

*One of the following Affirmations of Faith may be said or sung.*

*The Apostles' Creed*

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come again to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.**<sup>82</sup>

*or*

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<sup>79</sup> Common Worship: Daily Prayer (2005), 615 alt.

<sup>80</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>81</sup> Enriching Our Worship I (1998), 20.

<sup>82</sup> Evangelical Lutheran Worship (2006), 105.

*Hear, O Israel*

**Hear, O Israel,  
the Lord our God, the Lord is one.  
Love the Lord your God  
with all your heart,  
with all your soul,  
with all your mind,  
and with all your strength.**

**This is the first and the great commandment.  
The second is like it:  
Love your neighbour as yourself.  
There is no commandment greater than these.** <sup>83</sup>

*Evening Prayer continues with the Litany.*

#### THE PRAYERS OF THE COMMUNITY

##### The Litany

*The Litany is said or sung.*

Show us your mercy, O God;  
**and grant us your salvation.**

Ruler of all, save the Queen;  
**and teach her counsellors wisdom.**

Let your bishops, priests and deacons be clothed with righteousness;  
**let your faithful people sing with joy.**

Let your ways be known upon earth;  
**your saving health among all nations.**

Give your people the blessing of peace;  
**and may all the earth be filled with your glory.**

Create in us clean hearts, O God,  
**and renew a right spirit within us.** <sup>84</sup>

*Additional intercessions, petitions and thanksgivings may be offered in silence or aloud. Among these concerns it is appropriate to remember*

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<sup>83</sup> *The Book of Alternative Services* (1985), 53.

<sup>84</sup> *Common Worship: Daily Prayer* (2005), 397 alt.

- *the media and the arts;*
- *farming and fishing;*
- *commerce and industry;*
- *those whose work is unfulfilling, stressful or fraught with danger;*
- *all who are unemployed.*<sup>85</sup>

*After a period of silence either the Collect of the Day or one of the following collects may be said or sung.*

Most holy God, the source of all good desires, all right judgements and all just works: Give to us, your servants, that peace which the world cannot give, so that our minds may be fixed on the doing of your will, and that we, being delivered from the fear of all enemies, may live in peace and quietness; through the mercies of Christ Jesus our Saviour. **Amen.**<sup>86</sup>

*or*

Kindle in our hearts, O God, the flame of love which never ceases, so that it may burn in us, giving light to others. May we shine for ever in your temple, set on fire with your eternal light, even your Son Jesus Christ, our Saviour and our Redeemer. **Amen.**<sup>87</sup>

*Evening Prayer continues with the Lord's Prayer.*

### **The Lord's Prayer**

Gathering our prayers and praises into one,  
let us pray as our Saviour taught us,  
**Our Father in heaven,**  
**hallowed be your name,**  
**your kingdom come,**  
**your will be done,**  
**on earth as in heaven.**  
**Give us today our daily bread.**  
**Forgive us our sins**  
**as we forgive those who sin against us.**  
**Save us from the time of trial,**  
**and deliver us from evil.**  
**For the kingdom, the power,**  
**and the glory are yours,**  
**now and for ever. Amen.**

*Evening Prayer continues with the Dismissal.*

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<sup>85</sup> Common Worship: Daily Prayer (2005), 362.

<sup>86</sup> The Book of Common Prayer (1979), 123 alt.

<sup>87</sup> Common Worship: Daily Prayer (2005), 136 alt.

## THE SENDING FORTH OF THE COMMUNITY

### The Dismissal

Let us bless the Lord.  
**Thanks be to God.**

*Evening Prayer may conclude with the following Sentence.*

May the Spirit kindle in us the fire of God's love. **Amen.**<sup>88</sup>

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<sup>88</sup> Common Worship: Daily Prayer (2000), 283.

## Morning Prayer for Tuesday

### THE GATHERING OF THE COMMUNITY

#### Introductory Responses

Lord, open our lips,  
**and our mouth shall proclaim your praise.**

O God, make speed to save us.

**O Lord, make haste to help us.** <sup>89</sup>

*or*

O Lord, open our lips  
**and our mouth shall proclaim your praise.**

Reveal among us the light of your presence  
**that we may behold your power and glory.** <sup>90</sup>

*or*

O God, let our mouth proclaim your praise  
**and your glory all the day long.**

Our God and Saviour draws near:

**O come let us worship.** <sup>91</sup>

*One of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen. Alleluia.** <sup>92</sup>

*or*

Glory to the holy and undivided Trinity, one God:

**as it was in the beginning, is now and will be for ever. Amen. Alleluia.** <sup>93</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:

**as it was in the beginning, is now and will be for ever. Amen. Alleluia.**

#### Invitatory Psalm: Psalm 63.1-8

Holy One, my God, how I needed you!  
    My very soul thirsted for you!  
My body fainted with longing for you,  
    like a dry and waterless desert.  
Then I saw you in the holy place,  
    gazing on your power and glory.

<sup>89</sup> *The Book of Alternative Services* (1985), 47.

<sup>90</sup> *Common Worship: Daily Prayer* (2005), 198.

<sup>91</sup> *Enriching Our Worship 1* (1998), 20.

<sup>92</sup> *Celebrating Common Prayer* (1992), frontispiece.

<sup>93</sup> *Enriching Our Worship 1* (1998), 20.

Surely your faithful love is better than life itself!  
My lips proclaim your praise.  
Therefore I shall bless you all my life,  
    in your name lift up my hands in prayer.  
You satisfy my body with richest food.  
    My lips shout your praise.  
On my bed, when I think of you,  
    I meditate upon you in the night watches.  
For you have always been my help;  
    in the shadow of your wings I shout for joy.<sup>94</sup>

### THE PROCLAMATION OF THE WORD

#### The Psalm

*A Psalm from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is said or sung.*

*After the Psalm one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>95</sup>

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>96</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*Morning Prayer continues with the Reading.*

#### The Reading

*A Reading from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is read. After a period of silent reflection one of the following is said.*

The word of the Lord.

**Thanks be to God.**

*or*

Hear what the Spirit is saying to the church.

**Thanks be to God.**

*or*

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<sup>94</sup> Psalm 63.1-8 in Barnett and Patriquin, *Songs for the Holy One* (2004).

<sup>95</sup> *Celebrating Common Prayer* (1992), frontispiece.

<sup>96</sup> *Enriching Our Worship 1* (1998), 20.

Holy Word, Holy Wisdom.  
**Thanks be to God.**

*Morning Prayer continues with the Responsory or the Canticle or both. If two Readings are read, then the Responsory follows the first Reading and the Canticle the second.*

### The Responsory

*The Responsory is said or sung.*

Open my eyes, O Lord,  
so that I may see the wonders of your law.  
**Open my eyes, O Lord,**  
**so that I may see the wonders of your law.**

Lead me in the path of your commandments  
for that is my desire.  
**Open my eyes, O Lord,**  
**so that I may see the wonders of your law.**

Remember your word to your servant,  
because you have given me hope.  
**Open my eyes, O Lord,**  
**so that I may see the wonders of your law.**<sup>97</sup>

*Morning Prayer continues with [the Second Reading or] the Canticle or an Affirmation of Faith.*

### The Canticle

*'The Song of Zechariah', 'A Song of Peace' or 'A Song of God's Chosen One' may be said or sung.*

***The Song of Zechariah (Luke 1.68-79)***  
Blessed are you, Lord, the God of Israel, \*  
    you have come to your people and set them free.  
You have raised up for us a mighty Saviour, \*  
    born of the house of your servant David.  
Through your holy prophets, \*  
    you promised of old to save us from our enemies,  
from the hands of all who hate us, \*  
    to show mercy to our forebears,  
    and to remember your holy covenant.  
This was the oath you swore to our father Abraham: \*  
    to set us free from the hands of our enemies,

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<sup>97</sup> Common Worship: Daily Prayer (2005), 140 alt.

free to worship you without fear, \*  
    holy and righteous before you, all the days of our life.  
And you, child, shall be called the prophet of the Most High, \*  
    for you will go before the Lord to prepare the way,  
to give God's people knowledge of salvation \*  
    by the forgiveness of their sins.  
In the tender compassion of our God \*  
    the dawn from on high shall break upon us,  
to shine on those who dwell in darkness and the shadow of death, \*  
    and to guide our feet into the way of peace.<sup>98</sup>

or

*A Song of Peace (Isaiah 2.3-5)*

Come, let us go up to the mountain of God, \*  
    to the house of the God of Jacob;  
So that God may teach us the divine ways, \*  
    and so we may walk in those paths.  
For the law shall go out from Zion, \*  
    and the word of the Lord from Jerusalem.  
God shall judge between the nations, \*  
    and shall mediate for many peoples.  
They shall beat their swords into ploughshares, \*  
    and their spears into pruning hooks.  
Nation shall not lift up sword against nation, \*  
    neither shall they learn war any more.  
O people of Jacob, come; \*  
    let us walk in the light of the Lord.<sup>99</sup>

or

*A Song of God's Chosen One (Isaiah 11.1-2, 2, 3b-4a, 6, 9)*

There shall come forth a shoot from the stock of Jesse, \*  
    and a branch shall grow out of his roots.  
And the Spirit of the Lord shall rest upon him, \*  
    the spirit of wisdom and understanding,  
the spirit of counsel and might, \*  
    the spirit of knowledge and the fear of the Lord.  
He shall not judge by what his eyes see, \*  
    or decide by what his ears hear,  
but with righteousness he shall judge the poor, \*  
    and decide with equity for the meek of the earth.  
The wolf shall dwell with the lamb, \*  
    and the leopard shall lie down with the kid.  
The calf, the lion and the fatling together, \*  
    with a little child to lead them.

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<sup>98</sup> Evangelical Lutheran Worship (2006), 303.

<sup>99</sup> Common Worship: Daily Prayer (2005), 139 alt.

They shall not hurt or destroy in all my holy mountain, \*  
for the earth shall be full of the knowledge of the Lord  
as the waters cover the sea.<sup>100</sup>

*After the Canticle of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>101</sup>

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>102</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*Morning Prayer continues with an Affirmation of Faith or the Litany.*

#### Affirmation of Faith

*One of the following Affirmations of Faith may be said or sung.*

*The Apostles' Creed*

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come again to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.**<sup>103</sup>

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<sup>100</sup> Common Worship: Daily Prayer (2005), 577.

<sup>101</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>102</sup> Enriching Our Worship I (1998), 20.

<sup>103</sup> Evangelical Lutheran Worship (2006), 105.

or

*Hear, O Israel*

**Hear, O Israel,**

**the Lord our God, the Lord is one.**

**Love the Lord your God**

**with all your heart,**

**with all your soul,**

**with all your mind,**

**and with all your strength.**

**This is the first and the great commandment.**

**The second is like it:**

**Love your neighbour as yourself.**

**There is no commandment greater than these.**<sup>104</sup>

*Morning Prayer continues with the Litany.*

#### THE PRAYERS OF THE COMMUNITY

##### The Litany

*The Litany is said or sung.*

God of Jacob, may all who call themselves Christians  
become a priestly people to the praise of Christ Jesus our Saviour.  
**God of compassion, teach us your ways.**

May N our bishop and all bishops and other ministers  
remain faithful to their calling and rightly proclaim the word of truth.  
**God of compassion, teach us your ways.**

May Elizabeth our Queen, the leaders of the nations and all in authority  
lead their peoples into quiet and peaceable lives.  
**God of compassion, teach us your ways.**

Show your good will to all who live in this city, the poor and the rich,  
the elderly and the young, men and women.  
**God of compassion, teach us your ways.**

Help and defend the victims of our society  
and those who minister to them.  
**God of compassion, teach us your ways.**

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<sup>104</sup> *The Book of Alternative Services* (1985), 53.

Strengthen the faith of those who are preparing for baptism  
and for those who have been recently baptized.

**God of compassion, teach us your ways.**

Count us among all your faithful witnesses:  
all the saints who have found favour in your sight from earliest times,  
prophets, apostles, martyrs and those whose names are known to you alone.  
**God of compassion, teach us your ways.**<sup>105</sup>

*Additional intercessions, petitions and thanksgivings may be offered in silence or aloud. Among these concerns it is appropriate to remember*

- *all who are sick in body, mind or spirit;*
- *those in the midst of famine or disaster;*
- *victims of abuse and violence;*
- *those who are bereaved;*
- *all who work in the medical and healing professions.*<sup>106</sup>

*After a period of silence either the Collect of the Day or one of the following collects may be said or sung.*

Heavenly Father, in you we live and move and have our being. Guide and govern us by your Holy Spirit, so that in all the cares and occupations of our life we may not forget you, but may remember that we are ever walking in your sight; through Jesus Christ our Lord. **Amen.**<sup>107</sup>

*or*

Eternal God and Father, you create and redeem us by the power of your love: guide and strengthen us by your Spirit, so that we may give ourselves in love and service to one another and to you; through Jesus Christ our Lord. **Amen.**<sup>108</sup>

*Morning Prayer continues with the Lord's Prayer.*

### The Lord's Prayer

Gathering our prayers and praises into one,  
let us pray as our Saviour taught us,  
**Our Father in heaven,**  
**hallowed be your name,**  
**your kingdom come,**  
**your will be done,**  
**on earth as in heaven.**

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<sup>105</sup> The Book of Alternative Services (1985), 112-113 alt.

<sup>106</sup> Common Worship: Daily Prayer (2005), 362.

<sup>107</sup> The Book of Alternative Services (1985), 130 alt.

<sup>108</sup> Common Worship: Daily Prayer (2005), 142 alt.

**Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Save us from the time of trial,  
and deliver us from evil.  
For the kingdom, the power,  
and the glory are yours,  
now and for ever. Amen.**

*Morning Prayer continues with the Dismissal.*

**THE SENDING FORTH OF THE COMMUNITY**

**The Dismissal**

Let us bless the Lord.  
**Thanks be to God.**

*Morning Prayer may conclude with the following Sentence.*

May the Lord find us watching and waiting for Christ's coming. **Amen.**<sup>109</sup>

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<sup>109</sup> Common Worship: Daily Prayer (2005), 204 alt.

## Evening Prayer for Tuesday

### GATHERING OF THE COMMUNITY

#### Introductory Responses

O Lord, I call to you; come to me quickly;  
**hear my voice when I cry to you.**  
Let my prayer be set forth in your sight as incense,  
**the lifting up of my hands as the evening sacrifice.**<sup>110</sup>

*or*

O God, make speed to save us.  
**O Lord, make haste to help us.**  
Reveal among us the light of your presence  
**so that we may behold your power and glory.**<sup>111</sup>

*or*

O God, be not far from us.  
**Come quickly to help us, O God.**  
Our God and Saviour draws near:  
**O come let us worship.**<sup>112</sup>

*One of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen. Alleluia.**<sup>113</sup>

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen. Alleluia.**<sup>114</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen. Alleluia.**

#### The Evening Hymn: 'Light of the Word, in Grace and Beauty'

Light of the world, in grace and beauty,  
mirror of God's eternal face,  
transparent flame of love's free duty,  
you bring salvation to our race.

<sup>110</sup> The Book of Alternative Services (1985), 66.

<sup>111</sup> Common Worship: Daily Prayer (2005), 205 alt.

<sup>112</sup> Enriching Our Worship I (1998), 20.

<sup>113</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>114</sup> Enriching Our Worship I (1998), 20.

Now as we see the lights of evening  
we raise our voice in hymns of praise:  
worthy are you of endless blessing,  
sun of our night, lamp of our days.<sup>115</sup>

### THE PROCLAMATION OF THE WORD

#### The Psalm

*A Psalm from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is said or sung.*

*After the Psalm one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>116</sup>

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>117</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*Evening Prayer continues with the Reading.*

#### The Reading

*A Reading from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is read. After a period of silent reflection one of the following is said.*

The word of the Lord.

**Thanks be to God.**

*or*

Hear what the Spirit is saying to the church.

**Thanks be to God.**

*or*

Holy Word, Holy Wisdom.

**Thanks be to God.**

*Evening Prayer continues with the Responsory or the Canticle or both. If two Readings are read, then the Responsory follows the first Reading and the Canticle the second.*

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<sup>115</sup> Common Praise (1998) #15.

<sup>116</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>117</sup> Enriching Our Worship I (1998), 20.

## The Responsory

*The Responsory is said or sung.*

Open my eyes, O Lord  
so that I may see the wonders of your law.  
**Open my eyes, O Lord**  
**so that I may see the wonders of your law.**

Lead me in the path of your commandments  
for that is my desire.  
**Open my eyes, O Lord**  
**so that I may see the wonders of your law.**

Remember your word to your servant,  
because you have given me hope.  
**Open my eyes, O Lord**  
**so that I may see the wonders of your law.**<sup>118</sup>

*Evening Prayer continues with [the Second Reading or] the Canticle or an Affirmation of Faith.*

## The Canticle

*'The Song of Mary', 'A Song of the Holy City' or may be said or sung.*

*The Song of Mary (Luke 1.46-55)*

My soul proclaims the greatness of the Lord,  
my spirit rejoices in God my Saviour, \*  
    for you, Lord, have looked with favour  
    on your lowly servant.  
From this day all generations will call me blessed: \*  
    you, the Almighty, have done great things for me  
    and holy is your name.  
You have mercy on those who fear you, \*  
    from generation to generation.  
You have shown strength with your arm \*  
    and scattered the proud in their conceit,  
casting down the mighty from their thrones \*  
    and lifting up the lowly.  
You have filled the hungry with good things \*  
    and sent the rich away empty.  
You have come to the aid of your servant Israel, \*  
    to remember the promise of mercy,

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<sup>118</sup> Common Worship: Daily Prayer (2005), 140 alt.

the promise made to our ancestors,\*  
to Abraham and his children for ever.<sup>119</sup>

or

*A Song of the Holy City (Revelation 21.1-5a)*

I saw a new heaven and a new earth,\*  
for the first heaven and the first earth had passed away  
and the sea was no more.  
And I saw the holy city, new Jerusalem,  
coming down out of heaven from God,\*  
prepared as a bride adorned for her husband.

And I heard a great voice from the throne saying,\*  
'Behold the dwelling place of God is among mortals.'

The Lord will dwell with them and they shall be the peoples of God,\*  
and God, our God, will be with them.

The Lord will wipe every tear from their eyes,\*  
and death shall be no more.

Neither shall there be mourning,  
nor crying, nor pain any more,\*  
for the former things have passed away.'

And the One who sat upon the throne said,\*  
'Behold, I make all things new.'<sup>120</sup>

or

*A Song of the Lamb (Revelation 19.1b, 2a, 5b, 6b, 7, 9b)*

Salvation and glory and power belong to our God,\*  
whose judgements are true and just.

Praise our God, all you servants of the Holy One,\*  
all who fear the Lord, both small and great.

The Lord our God, the Almighty reigns:  
let us rejoice and exult and give glory to God.  
For the marriage of the Lamb has come,\*  
and his bride has made herself ready.  
Blessed are those who are invited,\*  
to the wedding banquet of the Lamb.<sup>121</sup>

*After the Psalm one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>122</sup>

or

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>123</sup>

<sup>119</sup> Evangelical Lutheran Worship (2006), 315 alt.

<sup>120</sup> Common Worship: Daily Prayer (2005) 144-145 alt.

<sup>121</sup> Common Worship: Daily Prayer (2005), 630 alt.

<sup>122</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>123</sup> Enriching Our Worship I (1998), 20.

or

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*Evening Prayer continues with an Affirmation of Faith or the Litany.*

### Affirmation of Faith

*One of the following Affirmations of Faith may be said or sung.*

*The Apostles' Creed*

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come again to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.** <sup>124</sup>

or

*Hear, O Israel*

**Hear, O Israel,  
the Lord our God, the Lord is one.  
Love the Lord your God  
with all your heart,  
with all your soul,  
with all your mind,  
and with all your strength.**

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<sup>124</sup> Evangelical Lutheran Worship (2006), 105.

**This is the first and the great commandment.  
The second is like it:  
Love your neighbour as yourself.  
There is no commandment greater than these.**<sup>125</sup>

*Evening Prayer continues with the Litany.*

### THE PRAYERS OF THE COMMUNITY

#### The Litany

*The Litany is said or sung.*

**Teach us, O Lord, the way of your statutes;  
and lead us in the path of your commandments.**

**Keep our nation under your care;  
and guide us in justice and truth.**

**Deal graciously with your servants;  
teach us discernment and knowledge.**

**Let not those in need be forgotten;  
nor the hope of the poor be taken away.**

**Guide the meek in judgement;  
and teach your ways to the gentle.**

**Remember your people;  
whom you have redeemed of old.**<sup>126</sup>

*Additional intercessions, petitions and thanksgivings may be offered in silence or aloud. Among these concerns it is appropriate to remember*

- *all who are sick in body, mind or spirit;*
- *those in the midst of famine or disaster;*
- *victims of abuse and violence;*
- *those who are bereaved;*
- *all who work in the medical and healing professions.*<sup>127</sup>

*After a period of silence either the Collect of the Day or one of the following collects may be said or sung.*

<sup>125</sup> The Book of Alternative Services (1985), 53.

<sup>126</sup> Common Worship: Daily Prayer (2005), 398 alt.

<sup>127</sup> Common Worship: Daily Prayer (2005), 362.

Be our light in the darkness, O Lord, and in your great mercy defend us from all perils and dangers of this night; for the love our your only Son, our Saviour Jesus Christ.

**Amen.**<sup>128</sup>

*or*

Abide with us, Lord, for it is evening, and day is drawing to a close. Abide with us and with your whole Church, in the evening of the day, in the evening of life, in the evening of the world; abide with us and with all your faithful ones, O Lord, in time and in eternity. **Amen.**<sup>129</sup>

*Evening Prayer continues with the Lord's Prayer.*

### The Lord's Prayer

Gathering our prayers and praises into one,  
let us pray as our Saviour taught us,

**Our Father in heaven,**

**hallowed be your name,**

**your kingdom come,**

**your will be done,**

**on earth as in heaven.**

**Give us today our daily bread.**

**Forgive us our sins**

**as we forgive those who sin against us.**

**Save us from the time of trial,**

**and deliver us from evil.**

**For the kingdom, the power,**

**and the glory are yours,**

**now and for ever. Amen.**

*Evening Prayer continues with the Dismissal.*

### THE SENDING FORTH OF THE COMMUNITY

#### The Dismissal

Let us bless the Lord.

**Thanks be to God.**

*Evening Prayer may conclude with the following Sentence.*

May the Lord find us watching and waiting for Christ's coming. **Amen.**<sup>130</sup>

<sup>128</sup> *The Book of Common Prayer (1979)*, 123 alt.

<sup>129</sup> *Common Worship: Daily Prayer (2005)*, 147.

<sup>130</sup> *Common Worship: Daily Prayer (2005)*, 204 alt.

## Morning Prayer for Wednesday

### THE GATHERING OF THE COMMUNITY

#### Introductory Responses

Lord, open our lips,  
**and our mouth shall proclaim your praise.**

O God, make speed to save us.

**O Lord, make haste to help us.** <sup>131</sup>

*or*

O Lord, open our lips  
**and our mouth shall proclaim your praise.**

You laid the foundations of the earth

**and the heavens are the work of your hands.** <sup>132</sup>

*or*

O God, let our mouth proclaim your praise  
**and your glory all the day long.**

The Word was made flesh and dwelt among us:

**O come let us worship.** <sup>133</sup>

*One of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen. Alleluia.** <sup>134</sup>

*or*

Glory to the holy and undivided Trinity, one God:

**as it was in the beginning, is now and will be for ever. Amen. Alleluia.** <sup>135</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:

**as it was in the beginning, is now and will be for ever. Amen. Alleluia.**

#### Invitatory Psalm: Psalm 145.1-10

My sovereign God, I must exalt you;  
I must bless your Name for ever and ever.  
Every day I will bless you  
and everlastingly praise your Name.  
Great are you, Holy One,  
most worthy of praise, grand beyond all knowing.

<sup>131</sup> *The Book of Alternative Services* (1985), 47.

<sup>132</sup> *Common Worship: Daily Prayer* (2005), 214.

<sup>133</sup> *Enriching Our Worship* (1998), 20 and *The Book of Alternative Services* (1985), 48.

<sup>134</sup> *Celebrating Common Prayer* (1992), frontispiece.

<sup>135</sup> *Enriching Our Worship 1* (1998), 20.

Generation on generation shall praise your works  
and proclaim your mighty power.  
They will declare your glorious majesty.  
I will meditate on your marvellous works.  
They will speak of the power of your awesome acts.  
I will proclaim your greatness.  
They will pour out memories of your great goodness  
and loudly praise your true justice.  
You are gracious and merciful,  
slow to anger and filled with faithful love.  
You, O Holy One, are good to everyone;  
compassion abounds in your every act.  
All your works praise you;  
your loving, faithful people bless you.<sup>136</sup>

#### THE PROCLAMATION OF THE WORD

##### The Psalm

A Psalm from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is said or sung.

After the Psalm one of the following may be said or sung.

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>137</sup>

or

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>138</sup>

or

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

Morning Prayer continues with the Reading.

##### The Reading

A Reading from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is read. After a period of silent reflection one of the following is said.

The word of the Lord.  
**Thanks be to God.**

<sup>136</sup> Psalm 145.1-10 in Barnett and Patriquin, *Songs for the Holy One* (2004) alt.

<sup>137</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>138</sup> Enriching Our Worship I (1998), 20.

or

Hear what the Spirit is saying to the church.

**Thanks be to God.**

or

Holy Word, Holy Wisdom.

**Thanks be to God.**

*Morning Prayer continues with the Responsory or the Canticle or both. If two Readings are read, then the Responsory follows the first Reading and the Canticle the second.*

### The Responsory

*The Responsory is said or sung.*

Lord, you will guide me with your counsel  
and afterwards receive me with glory.

**Lord, you will guide me with your counsel  
and afterwards receive me with glory.**

For I am always with you;  
you hold me by my hand.

**Lord, you will guide me with your counsel  
and afterwards receive me with glory.**

I will speak of all your works  
in the gates of the city of Zion.

**Lord, you will guide me with your counsel  
and afterwards receive me with glory.**<sup>139</sup>

*Morning Prayer continues with [the Second Reading or] the Canticle or an Affirmation of Faith.*

### The Canticle

*'The Song of Zechariah', 'A Song of the Lord's Anointed' or 'A Song of the Bride' may be said or sung.*

*The Song of Zechariah (Luke 1.68-79)*

Blessed are you, Lord, the God of Israel, \*  
you have come to your people and set them free.  
You have raised up for us a mighty Saviour, \*  
born of the house of your servant David.  
Through your holy prophets, \*  
you promised of old to save us from our enemies,

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<sup>139</sup> Common Worship: Daily Prayer (2005), 152 alt.

from the hands of all who hate us, \*  
to show mercy to our forebears,  
and to remember your holy covenant.  
This was the oath you swore to our father Abraham: \*  
to set us free from the hands of our enemies,  
free to worship you without fear, \*  
holy and righteous before you, all the days of our life.  
And you, child, shall be called the prophet of the Most High, \*  
for you will go before the Lord to prepare the way,  
to give God's people knowledge of salvation \*  
by the forgiveness of their sins.  
In the tender compassion of our God \*  
the dawn from on high shall break upon us,  
to shine on those who dwell in darkness and the shadow of death, \*  
and to guide our feet into the way of peace.<sup>140</sup>

*or*

**A Song of the Lord's Anointed (Isaiah 61.1-3, 11, 6a)**

The Spirit of the Lord is upon me \*  
because God has anointed me,  
sending me to bring good news to the oppressed, \*  
to bind up the broken-hearted,  
to proclaim liberty to the captives, \*  
and the opening of the prison to those who are bound;  
to proclaim the year of the Lord's favour, \*  
to comfort all who mourn,  
to give them a garland instead of ashes,  
the oil of gladness instead of mourning, \*  
the mantle of praise instead of a faint spirit,  
so that they may be called oaks of righteousness, \*  
the planting of the Lord, so that God may be glorified.  
For as the earth puts forth her blossom, \*  
and as seeds in the garden spring up,  
so shall the Lord make righteousness and praise \*  
blossom before all nations.  
You shall be called priests of the Lord; \*  
they shall speak of you as ministers of our God.<sup>141</sup>

*or*

**A Song of the Bride (Isaiah 61.10, 11; 62.1-3)**

I will greatly rejoice in the Lord, \*  
my soul shall exult in my God;  
who has clothed me with the garments of salvation, \*  
and has covered me with the cloak of integrity,  
as a bridegroom decks himself with a garland, \*  
and as a bride adorns herself with her jewels.

<sup>140</sup> Evangelical Lutheran Worship (2006), 303.

<sup>141</sup> Common Praise: Daily Prayer (2005), 586 alt.

For as the earth puts forth its blossom,\*  
and as seeds in the garden spring up,  
so shall God make righteousness and praise \*  
blossom before all the nations.  
For Zion's sake I shall not keep silent,\*  
and for Jerusalem's sake I will not rest,  
until its deliverance shines out like the dawn,\*  
and its salvation as a burning torch.  
For nations shall see your deliverance,\*  
and all rulers shall see your glory;  
then you shall be called by a new name \*  
which the mouth of God will give.  
You shall be a crown of glory in the hand of the Lord,\*  
a royal diadem in the hand of your God.<sup>142</sup>

*After the Canticle one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>143</sup>  
*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>144</sup>  
*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*Morning Prayer continues with an Affirmation of Faith or the Litany.*

#### Affirmation of Faith

*One of the following Affirmations of Faith may be said or sung.*

##### *The Apostles' Creed*

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.**

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<sup>142</sup> Common Worship: Daily Prayer (2005), 587.

<sup>143</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>144</sup> Enriching Our Worship I (1998), 20.

**On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come again to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.** <sup>145</sup>

*or*

*Hear, O Israel*

**Hear, O Israel,  
the Lord our God, the Lord is one.  
Love the Lord your God  
with all your heart,  
with all your soul,  
with all your mind,  
and with all your strength.**

**This is the first and the great commandment.  
The second is like it:  
Love your neighbour as yourself.  
There is no commandment greater than these.** <sup>146</sup>

*Morning Prayer continues with the Litany.*

#### THE PRAYERS OF THE COMMUNITY

##### The Litany

*The Litany is said or sung.*

Liberator of the peoples, fill all who confess the name of Christ  
with the power your Holy Spirit.

**Holy One, accomplish your purposes in us.**

Be the joy and the strength of all  
whose lives are bound in mutual love  
and for those who live in celibacy.

**Holy One, accomplish your purposes in us.**

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<sup>145</sup> Evangelical Lutheran Worship (2006), 105.

<sup>146</sup> The Book of Alternative Services (1985), 53.

Grant your salvation to all who are far from home,  
prisoners, exiles and victims of oppression.

**Holy One, accomplish your purposes in us.**

Show your kindness and mercy to all who are facing trials and difficulties,  
to those who are sick and to those who are dying.

**Holy One, accomplish your purposes in us.**

Forgive our sins and set us free from all hardship,  
distress, want, war and injustice.

**Holy One, accomplish your purposes in us.**

Guide us into new and just ways of sharing the goods of the earth,  
so that we may live by the abundance of your mercies.

**Holy One, accomplish your purposes in us.**

Strengthen us in our struggle  
against exploitation, greed and lack of concern,  
so that we may find joy together.

**Holy One, accomplish your purposes in us.**

Unite us in love and service,  
so that we may live in communion with all Christ's saints.

**Holy One, accomplish your purposes in us.**<sup>147</sup>

*Additional intercessions, petitions and thanksgivings may be offered in silence or aloud. Among these concerns it is appropriate to remember*

- the social services;
- all who work in the criminal justice system;
- victims and perpetrators of crime;
- the work of aid agencies throughout the world;
- those living in poverty or under oppression.<sup>148</sup>

*After a period of silence either the Collect of the Day or one of the following collects may be said or sung.*

O God, the author of peace and lover of concord, to know you is eternal life, to serve you is perfect freedom. Defend us your servants from the assaults of our enemies, so that we may trust in your defence, and not fear the power of any adversaries; through Jesus Christ our Saviour. **Amen.**<sup>149</sup>

*or*

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<sup>147</sup> The Book of Alternative Services (1985), 113-114 alt.

<sup>148</sup> Common Worship: Daily Prayer (2005), 362.

<sup>149</sup> The Book of Alternative Services (1985), 130 alt.

Almighty and everlasting God, we thank you that you have brought us safely to the beginning of this day. Keep us from falling into sin or running into danger, order us in all our doings and guide us to do always what is righteous in your sight; through Jesus Christ our Saviour. **Amen.**<sup>150</sup>

*Morning Prayer continues with the Lord's Prayer.*

### The Lord's Prayer

Gathering our prayers and praises into one,  
let us pray as our Saviour taught us,  
**Our Father in heaven,**  
**hallowed be your name,**  
**your kingdom come,**  
**your will be done,**  
**on earth as in heaven.**  
**Give us today our daily bread.**  
**Forgive us our sins**  
**as we forgive those who sin against us.**  
**Save us from the time of trial,**  
**and deliver us from evil.**  
**For the kingdom, the power,**  
**and the glory are yours,**  
**now and for ever. Amen.**

*Morning Prayer continues with the Dismissal.*

### THE SENDING FORTH OF THE COMMUNITY

#### The Dismissal

Let us bless the Lord.  
**Thanks be to God.**

*Morning Prayer may conclude with the following Sentence.*

May God, who has called us out of darkness into the marvellous light of Christ, bless us and fill us with peace. **Amen.**<sup>151</sup>

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<sup>150</sup> Common Worship: Daily Prayer (2005), 119.

<sup>151</sup> Common Worship: Daily Prayer (2000), 219 alt.

## Evening Prayer for Wednesday

### GATHERING OF THE COMMUNITY

#### Introductory Responses

O Lord, I call to you; come to me quickly;  
**hear my voice when I cry to you.**  
Let my prayer be set forth in your sight as incense,  
**the lifting up of my hands as the evening sacrifice.**<sup>152</sup>

*or*

O God, make speed to save us.  
**O Lord, make haste to help us.**  
Reveal among us the light of your presence  
**so that we may behold your power and glory.**<sup>153</sup>

*or*

O God, be not far from us.  
**Come quickly to help us, O God.**  
The Word was made flesh and dwelt among us:  
**O come let us worship.**<sup>154</sup>

*One of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen. Alleluia.**<sup>155</sup>

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen. Alleluia.**<sup>156</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen. Alleluia.**

#### The Evening Hymn: ‘O Light, Whose Splendour Thrills’

O Light, whose splendour thrills and gladdens  
with radiance brighter than the sun,  
pure gleam of God’s unending glory,  
O Jesus, blest Anointed One;

<sup>152</sup> The Book of Alternative Services (1985), 66.

<sup>153</sup> Common Worship: Daily Prayer (2005), 205 alt.

<sup>154</sup> Enriching Our Worship (1998), 20 and The Book of Alternative Services (1985), 48.

<sup>155</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>156</sup> Enriching Our Worship I (1998), 20.

as twilight hovers near at sunset,  
and lamps are lit, and children nod,  
in evening hymns we lift our voices  
to Author, Spirit, Word: one God.

In all life's brilliant, timeless moments,  
let faithful voices sing your praise,  
O Word of God, our life-bestower,  
whose glory lightens endless days.<sup>157</sup>

### THE PROCLAMATION OF THE WORD

#### The Psalm

*A Psalm from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is said or sung.*

*After the Psalm one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>158</sup>

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>159</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*Evening Prayer continues with the Reading.*

#### The Reading

*A Reading from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is read. After a period of silent reflection one of the following is said.*

The word of the Lord.

**Thanks be to God.**

*or*

Hear what the Spirit is saying to the church.

**Thanks be to God.**

*or*

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<sup>157</sup> Common Praise (1998) #16 alt.

<sup>158</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>159</sup> Enriching Our Worship I (1998), 20.

Holy Word, Holy Wisdom.  
**Thanks be to God.**

*Evening Prayer continues with the Responsory or the Canticle or both. If two Readings are read, then the Responsory follows the first Reading and the Canticle the second.*

### The Responsory

*The Responsory is said or sung.*

Lord, you will guide me with your counsel  
and afterwards receive me with glory.

**Lord, you will guide me with your counsel  
and afterwards receive me with glory.**

For I am always with you;  
you hold me by my hand.

**Lord, you will guide me with your counsel  
and afterwards receive me with glory.**

I will speak of all your works  
in the gates of the city of Zion.

**Lord, you will guide me with your counsel  
and afterwards receive me with glory.**<sup>160</sup>

*Evening Prayer continues with [the Second Reading or] the Canticle or an Affirmation of Faith.*

### The Canticle

*'The Song of Mary', 'A Song of Praise' or 'A Song of Christ's Glory' may be said or sung.*

*The Song of Mary (Luke 1.46-55)*

My soul proclaims the greatness of the Lord,  
my spirit rejoices in God my Saviour, \*  
    for you, Lord, have looked with favour  
    on your lowly servant.

From this day all generations will call me blessed: \*  
    you, the Almighty, have done great things for me  
    and holy is your name.

You have mercy on those who fear you, \*  
    from generation to generation.

You have shown strength with your arm \*  
    and scattered the proud in their conceit,

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<sup>160</sup> Common Worship: Daily Prayer (2005), 152 alt.

casting down the mighty from their thrones \*  
and lifting up the lowly.  
You have filled the hungry with good things \*  
and sent the rich away empty.  
You have come to the aid of your servant Israel, \*  
to remember the promise of mercy,  
the promise made to our ancestors, \*  
to Abraham and his children for ever.<sup>161</sup>

or

*A Song of Praise (Revelation 4.11; 5.9b, 10)*

You are worthy, our Lord and God, \*  
to receive glory and honour and power.  
For you have created all things, \*  
and by your will they have their being.  
You are worthy, O Lamb, for you were slain, \*  
and by your blood you ransomed for God  
saints from every tribe and language and nation.  
You have made them a priestly people serving our God, \*  
and they will reign with you on earth.<sup>162</sup>

or

*A Song of Christ's Glory (Philippians 2.5-11)*

Christ Jesus was in the form of God, \*  
but he did not cling to equality with God.  
He emptied himself, taking the form of a servant, \*  
and was born in our human likeness.  
Being found in human form he humbled himself, \*  
and became obedient unto death, even death on a cross.  
Therefore God has highly exalted him, \*  
and bestowed on him the name above every name,  
that at the name of Jesus every knee should bow, \*  
in heaven and on earth and under the earth;  
and every tongue confess that Jesus Christ is Lord, \*  
to the glory of God the Father.<sup>163</sup>

*After the Canticle of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>164</sup>

or

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>165</sup>

<sup>161</sup> Evangelical Lutheran Worship (2006), 315 alt.

<sup>162</sup> Common Worship: Daily Prayer (2005) 627 alt.

<sup>163</sup> Common Worship: Daily Prayer (2005) 619.

<sup>164</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>165</sup> Enriching Our Worship I (1998), 20.

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*Evening Prayer continues with an Affirmation of Faith or the Litany.*

### Affirmation of Faith

*One of the following Affirmations of Faith may be said or sung.*

*The Apostles' Creed*

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come again to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.** <sup>166</sup>

*or*

*Hear, O Israel*

**Hear, O Israel,  
the Lord our God, the Lord is one.  
Love the Lord your God  
with all your heart,  
with all your soul,  
with all your mind,  
and with all your strength.**

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<sup>166</sup> Evangelical Lutheran Worship (2006), 105.

**This is the first and the great commandment.  
The second is like it:  
Love your neighbour as yourself.  
There is no commandment greater than these.**<sup>167</sup>

*Evening Prayer continues with the Litany.*

### THE PRAYERS OF THE COMMUNITY

#### The Litany

*The Litany is said or sung.*

Creator of all, open a path for your Word  
**to declare the mystery of Christ.**

Turn now, O God of hosts;  
**behold and tend the vine you have planted.**

May your people rejoice and sing,  
**and your ministers be clothed with salvation.**

May they stand and feed your flock  
**in the strength of your name.**

Keep from trouble all those who trust in you  
**and forget not the poor for ever.**

Have mercy upon us,  
**as we have put our hope in you.**<sup>168</sup>

*Additional intercessions, petitions and thanksgivings may be offered in silence or aloud. Among these concerns it is appropriate to remember*

- *the social services;*
- *all who work in the criminal justice system;*
- *victims and perpetrators of crime;*
- *the work of aid agencies throughout the world;*
- *those living in poverty or under oppression.*<sup>169</sup>

*After a period of silence either the Collect of the Day or one of the following collects may be said or sung.*

<sup>167</sup> The Book of Alternative Services (1985), 53.

<sup>168</sup> Common Worship: Daily Prayer (2005), 398.

<sup>169</sup> Common Worship: Daily Prayer (2005), 362.

O God, the life of all who live, the light of the faithful, the strength of those who labour and the repose of the dead: We thank you for the blessings of the day that is past and humbly ask for your protection through the coming night. Bring us in safety to the morning hours; through him who died and rose again for us, your Son our Saviour Jesus Christ. **Amen.**<sup>170</sup>

*or*

Eternal Lord, our beginning and our end: bring us with the whole creation to your glory, hidden through past ages and made known in Jesus Christ our Lord. **Amen.**<sup>171</sup>

*Evening Prayer continues with the Lord's Prayer.*

### The Lord's Prayer

Gathering our prayers and praises into one,  
let us pray as our Saviour taught us,  
**Our Father in heaven,**  
**hallowed be your name,**  
**your kingdom come,**  
**your will be done,**  
**on earth as in heaven.**  
**Give us today our daily bread.**  
**Forgive us our sins**  
**as we forgive those who sin against us.**  
**Save us from the time of trial,**  
**and deliver us from evil.**  
**For the kingdom, the power,**  
**and the glory are yours,**  
**now and for ever. Amen.**

*Evening Prayer continues with the Dismissal.*

### THE SENDING FORTH OF THE COMMUNITY

#### The Dismissal

Let us bless the Lord.  
**Thanks be to God.**

*Evening Prayer may conclude with the following Sentence.*

May God, who has called us out of darkness into the marvellous light of Christ, bless us and fill us with peace. **Amen.**<sup>172</sup>

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<sup>170</sup> *The Book of Common Prayer (1979)*, 124 alt.

<sup>171</sup> *Common Worship: Daily Prayer (2005)*, 160.

<sup>172</sup> *Common Worship: Daily Prayer (2000)*, 219 alt.

## Morning Prayer for Thursday

### THE GATHERING OF THE COMMUNITY

#### Introductory Responses

Lord, open our lips,  
**and our mouth shall proclaim your praise.**

O God, make speed to save us.

**O Lord, make haste to help us.** <sup>173</sup>

*or*

O Lord, open our lips  
**and our mouth shall proclaim your praise.**

Your light springs up for the righteous

**and all peoples have seen your glory.** <sup>174</sup>

*or*

O God, let our mouth proclaim your praise  
**and your glory all the day long.**

Christ has shown forth his glory:

**O come let us worship.** <sup>175</sup>

*One of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen. Alleluia.** <sup>176</sup>

*or*

Glory to the holy and undivided Trinity, one God:

**as it was in the beginning, is now and will be for ever. Amen. Alleluia.** <sup>177</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:

**as it was in the beginning, is now and will be for ever. Amen. Alleluia.**

#### Invitatory Psalm: Psalm 67

O Holy One,  
    be gracious to us and bless us;  
let your face shine among us,  
    so that your way may be known in the world,  
        your saving help among all nations.  
Let the peoples praise you, O God.  
    Indeed, let all peoples praise you.

<sup>173</sup> *The Book of Alternative Services* (1985), 47.

<sup>174</sup> *Common Worship: Daily Prayer* (2005), 226.

<sup>175</sup> *Enriching Our Worship I* (1998), 20.

<sup>176</sup> *Celebrating Common Prayer* (1992), frontispiece.

<sup>177</sup> *Enriching Our Worship I* (1998), 20.

Let the nations be glad and sing for joy,  
for you judge with truth and justice,  
and guide the nations of the world.  
Let the peoples praise you, Holy One.  
Indeed, let all peoples praise you.  
May the earth yield its harvest.  
May the Holy One, our God, bless us.  
May God bless us,  
and all the ends of the earth revere the Holy One.<sup>178</sup>

### THE PROCLAMATION OF THE WORD

#### The Psalm

*A Psalm from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is said or sung.*

*After the Psalm one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>179</sup>

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>180</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*Morning Prayer continues with the Reading.*

#### The Reading

*A Reading from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is read. After a period of silent reflection one of the following is said.*

The word of the Lord.

**Thanks be to God.**

*or*

Hear what the Spirit is saying to the church.

**Thanks be to God.**

*or*

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<sup>178</sup> Psalm 67 in Barnett and Patriquin, *Songs for the Holy One* (2004).

<sup>179</sup> *Celebrating Common Prayer* (1992), frontispiece.

<sup>180</sup> *Enriching Our Worship I* (1998), 20.

Holy Word, Holy Wisdom.  
**Thanks be to God.**

*Morning Prayer continues with the Responsory or the Canticle or both. If two Readings are read, then the Responsory follows the first Reading and the Canticle the second.*

### The Responsory

*The Responsory is said or sung.*

Fear not, for I have redeemed you.  
I have called you by name; you are mine.  
**Fear not, for I have redeemed you.**  
**I have called you by name; you are mine.**

When you pass through the waters, I will be with you.  
When you walk through fire, you shall not be burned.  
**Fear not, for I have redeemed you.**  
**I have called you by name; you are mine.**

You are precious in my sight and I love you.  
Do not fear, for I am with you.  
**Fear not, for I have redeemed you.**  
**I have called you by name; you are mine.**<sup>181</sup>

*Morning Prayer continues with [the Second Reading or] the Canticle or an Affirmation of Faith.*

### The Canticle

*'The Song of Zechariah', 'A Song of the Covenant' or 'A Song of Tobit' may be said or sung.*

**The Song of Zechariah (Luke 1.68-79)**  
Blessed are you, Lord, the God of Israel, \*  
    you have come to your people and set them free.  
You have raised up for us a mighty Saviour, \*  
    born of the house of your servant David.  
Through your holy prophets, \*  
    you promised of old to save us from our enemies,  
from the hands of all who hate us, \*  
    to show mercy to our forebears,  
        and to remember your holy covenant.  
This was the oath you swore to our father Abraham: \*  
    to set us free from the hands of our enemies,

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<sup>181</sup> Common Worship: Daily Prayer (2005), 164 alt.

free to worship you without fear, \*  
    holy and righteous before you, all the days of our life.  
And you, child, shall be called the prophet of the Most High, \*  
    for you will go before the Lord to prepare the way,  
to give God's people knowledge of salvation \*  
    by the forgiveness of their sins.  
In the tender compassion of our God \*  
    the dawn from on high shall break upon us,  
to shine on those who dwell in darkness and the shadow of death, \*  
    and to guide our feet into the way of peace.<sup>182</sup>

or

*A Song of the Covenant (Isaiah 42.5-8a)*

Thus says God, who created the heavens, \*  
    who fashioned the earth and all that dwells in it;  
who gives breath to the people upon it \*  
    and spirit to those who walk in it,  
'I am the Lord and I have called you in righteousness, \*  
    I have taken you by the hand and kept you;  
I have given you as a covenant to the people, \*  
    a light to the nations, to open the eyes that are blind,  
to bring out the captives from the dungeon, \*  
    from the prison, those who sit in darkness.  
I am the Lord, that is my name; \*  
    my glory I give to no other.'<sup>183</sup>

or

*A Song of Tobit (Tobit 13.1, 3, 4, 6a)*

Blessed be God, who lives for ever, \*  
    whose reign endures throughout all ages.  
Declare God's praise before the nations, \*  
    you who are the children of Israel.  
For if our God has scattered you among them, \*  
    there too has the Lord shown you the divine greatness.  
Exalt God in the sight of the living, \*  
    because the Holy One is our Lord and God for ever.  
God will gather you from every nation, \*  
    from wherever you have been scattered.  
See what the Lord has done for you \*  
    and give thanks with a loud voice.  
Praise the Lord of righteousness \*  
    and exalt the Sovereign of the ages.<sup>184</sup>

*After the Canticle one of the following may be said or sung.*

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<sup>182</sup> Evangelical Lutheran Worship (2006), 303.

<sup>183</sup> Common Worship: Daily Prayer (2005), 163.

<sup>184</sup> Common Worship: Daily Prayer (2005), 596 alt.

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>185</sup>

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>186</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*Morning Prayer continues with an Affirmation of Faith or the Litany.*

### Affirmation of Faith

*One of the following Affirmations of Faith may be said or sung.*

*The Apostles' Creed*

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come again to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.**<sup>187</sup>

*or*

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<sup>185</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>186</sup> Enriching Our Worship I (1998), 20.

<sup>187</sup> Evangelical Lutheran Worship (2006), 105.

*Hear, O Israel*  
**Hear, O Israel,**  
**the Lord our God, the Lord is one.**  
**Love the Lord your God**  
**with all your heart,**  
**with all your soul,**  
**with all your mind,**  
**and with all your strength.**

**This is the first and the great commandment.**  
**The second is like it:**  
**Love your neighbour as yourself.**  
**There is no commandment greater than these.**<sup>188</sup>

*Morning Prayer continues with the Litany.*

#### THE PRAYERS OF THE COMMUNITY

##### The Litany

*The Litany is said or sung.*

Creator of the heavens, lead all peoples into a common life  
of justice, faith and peace:  
**Giver of breath, hear our prayer.**

Inspire the Queen, the Governor General, the Prime Minister  
and all in authority to serve the people of this country  
according to your holy will:  
**Giver of breath, hear our prayer.**

Guide the growth and development of all children and young people:  
**Giver of breath, hear our prayer.**

Deliver and keep the sick in your love:  
**Giver of breath, hear our prayer.**

Support and keep steadfast all who for the sake of justice and truth  
have been condemned to exile, prison, harsh treatment or hard labour:  
**Giver of breath, hear our prayer.**

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<sup>188</sup> *The Book of Alternative Services* (1985), 53.

Direct our lives in the same spirit of service and sacrifice  
as shown by the prophets, apostles, martyrs  
and all who have borne witness to the gospel:  
**Giver of breath, hear our prayer.**<sup>189</sup>

*Additional intercessions, petitions and thanksgivings may be offered in silence or aloud. Among these concerns it is appropriate to remember*

- local government and community leaders;
- all who provide local services;
- those who work with young and elderly people;
- schools, colleges and universities;
- emergency and rescue services and organizations.<sup>190</sup>

*After a period of silence either the Collect of the Day or one of the following collects may be said or sung.*

Creator of the universe, the light of your glory shines in the darkness of our lives. Make us attentive to your presence, prompt to serve you and ever eager to follow in the steps of the one who is our true light, Jesus Christ your Son our Lord. **Amen.**<sup>191</sup>  
*or*

O God, the author of peace and lover of concord, to know you is eternal life, to serve you is perfect freedom. Defend us your servants from all assaults of our enemies; so that we, surely trusting in your defence, may not fear the power of any adversaries; through Jesus Christ our Lord. **Amen.**<sup>192</sup>

*Morning Prayer continues with the Lord's Prayer.*

### The Lord's Prayer

Gathering our prayers and praises into one,  
let us pray as our Saviour taught us,  
**Our Father in heaven,**  
**hallowed be your name,**  
**your kingdom come,**  
**your will be done,**  
**on earth as in heaven.**  
**Give us today our daily bread.**

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<sup>189</sup> *The Book of Alternative Services* (1985), 114-115 alt.

<sup>190</sup> *Common Worship: Daily Prayer* (2005), 363 alt.

<sup>191</sup> *The Book of Alternative Services* (1985), 131.

<sup>192</sup> *Common Worship: Daily Prayer* (2005), 166 alt.

**Forgive us our sins  
as we forgive those who sin against us.  
Save us from the time of trial,  
and deliver us from evil.  
For the kingdom, the power,  
and the glory are yours,  
now and for ever. Amen.**

*Morning Prayer continues with the Dismissal.*

**THE SENDING FORTH OF THE COMMUNITY**

**The Dismissal**

Let us bless the Lord.  
**Thanks be to God.**

*Morning Prayer may conclude with the following Sentence.*

May Christ, who sends us to the nations, give us the power of the Holy Spirit.  
**Amen.**<sup>193</sup>

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<sup>193</sup> Common Worship: Daily Prayer (2005), 231 alt.

## Evening Prayer for Thursday

### GATHERING OF THE COMMUNITY

#### Introductory Responses

O Lord, I call to you; come to me quickly;  
**hear my voice when I cry to you.**  
Let my prayer be set forth in your sight as incense,  
**the lifting up of my hands as the evening sacrifice.**<sup>194</sup>

*or*

O God, make speed to save us.  
**O Lord, make haste to help us.**  
Your light springs up for the righteous  
**and all peoples have seen your glory.**<sup>195</sup>

*or*

O God, be not far from us.  
**Come quickly to help us, O God.**  
Christ has shown forth his glory:  
**O come let us worship.**<sup>196</sup>

*One of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen. Alleluia.**<sup>197</sup>

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen. Alleluia.**<sup>198</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen. Alleluia.**

#### The Evening Hymn: 'Christ, Mighty Saviour'

Christ, mighty Saviour, Light of all creation,  
you make the daytime radiant with sunlight  
and to the night give glittering adornment,  
stars in the heavens.

<sup>194</sup> The Book of Alternative Services (1985), 66.

<sup>195</sup> Common Worship: Daily Prayer (2005), 226.

<sup>196</sup> Enriching Our Worship I (1998), 20.

<sup>197</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>198</sup> Enriching Our Worship I (1998), 20.

Now comes the day's end as the sun is setting:  
mirror of daybreak, pledge of resurrection;  
while in the heavens choirs of stars appearing  
hallow the nightfall.

Therefore we come now, evening rites to offer,  
joyfully chanting holy hymns to praise you,  
with all creation joining hearts and voices  
singing your glory.

Give heed, we pray you, to our supplication:  
that you may grant us pardon for offences,  
strength for our weak hearts, rest for aching bodies,  
soothing the weary.

Though bodies slumber, hearts shall keep their vigil,  
forever resting in the peace of Jesus,  
in light or darkness worshipping our Saviour  
now and forever.<sup>199</sup>

#### THE PROCLAMATION OF THE WORD

##### The Psalm

*A Psalm from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is said or sung.*

*After the Psalm one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>200</sup>  
*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>201</sup>  
*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*Evening Prayer continues with the Reading.*

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<sup>199</sup> Common Praise (1998) #17.

<sup>200</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>201</sup> Enriching Our Worship I (1998), 20.

## The Reading

A Reading from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is read. After a period of silent reflection one of the following is said.

The word of the Lord.

**Thanks be to God.**

or

Hear what the Spirit is saying to the church.

**Thanks be to God.**

or

Holy Word, Holy Wisdom.

**Thanks be to God.**

*Evening Prayer continues with the Responsory or the Canticle or both. If two Readings are read, then the Responsory follows the first Reading and the Canticle the second.*

## The Responsory

*The Responsory is said or sung.*

Fear not, for I have redeemed you.

I have called you by name; you are mine.

**Fear not, for I have redeemed you.**

**I have called you by name; you are mine.**

When you pass through the waters, I will be with you.

When you walk through fire, you shall not be burned.

**Fear not, for I have redeemed you.**

**I have called you by name; you are mine.**

You are precious in my sight and I love you.

Do not fear, for I am with you.

**Fear not, for I have redeemed you.**

**I have called you by name; you are mine.**<sup>202</sup>

*Evening Prayer continues with [the Second Reading or] the Canticle or an Affirmation of Faith.*

## The Canticle

*'The Song of Mary', 'Great and Wonderful' or 'A Song of Christ's Appearing' may be said or sung.*

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<sup>202</sup> Common Worship: Daily Prayer (2005), 164 alt.

*The Song of Mary (Luke 1.46-55)*

My soul proclaims the greatness of the Lord,  
my spirit rejoices in God my Saviour, \*  
    for you, Lord, have looked with favour  
        on your lowly servant.  
From this day all generations will call me blessed: \*  
    you, the Almighty, have done great things for me  
        and holy is your name.  
You have mercy on those who fear you, \*  
    from generation to generation.  
You have shown strength with your arm \*  
    and scattered the proud in their conceit,  
casting down the mighty from their thrones \*  
    and lifting up the lowly.  
You have filled the hungry with good things \*  
    and sent the rich away empty.  
You have come to the aid of your servant Israel, \*  
    to remember the promise of mercy,  
the promise made to our ancestors, \*  
    to Abraham and his children for ever.<sup>203</sup>

*or*

*Great and Wonderful (Revelation 15.3, 4)*

Great and wonderful are your deeds, \*  
    Lord God the Almighty.  
Just and true are your ways, \*  
    O ruler of the nations.  
Who shall not revere and praise your name, O Lord? \*  
    You alone are holy.  
All nations shall come and worship in your presence; \*  
    for your just dealings have been revealed.<sup>204</sup>

*or*

*A Song of Christ's Appearing (1 Timothy 3.16; 6.15a, 16)*

Christ Jesus was revealed in the flesh \*  
    and vindicated in the spirit.  
He was seen by angels \*  
    and proclaimed among the nations.  
Believed in throughout the world, \*  
    he was taken up in glory.  
This will be made manifest at the proper time \*  
    by the blessed and only Sovereign,  
who alone has immortality, \*  
    and dwells in unapproachable light.<sup>205</sup>

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<sup>203</sup> Evangelical Lutheran Worship (2006), 315 alt.

<sup>204</sup> Common Worship: Daily Prayer (2005) 169 alt.

<sup>205</sup> Common Worship: Daily Prayer (2005), 621 alt.

*After the Canticle one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>206</sup>

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>207</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*Evening Prayer continues with an Affirmation of Faith or the Litany.*

### Affirmation of Faith

*One of the following Affirmations of Faith may be said or sung.*

*The Apostles' Creed*

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.**

**On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come again to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.**<sup>208</sup>

*or*

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<sup>206</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>207</sup> Enriching Our Worship I (1998), 20.

<sup>208</sup> Evangelical Lutheran Worship (2006), 105.

*Hear, O Israel*  
**Hear, O Israel,**  
**the Lord our God, the Lord is one.**  
**Love the Lord your God**  
**with all your heart,**  
**with all your soul,**  
**with all your mind,**  
**and with all your strength.**

**This is the first and the great commandment.**  
**The second is like it:**  
**Love your neighbour as yourself.**

**There is no commandment greater than these.**<sup>209</sup>

*Evening Prayer continues with the Litany.*

#### THE PRAYERS OF THE COMMUNITY

##### The Litany

*The Litany is said or sung.*

Send forth your strength, O God;  
**establish what you have wrought in us.**

Uphold all those who fall  
**and raise up those who are bowed down.**

Open the eyes of the blind  
**and set the prisoners free.**

Sustain the orphan and widowed  
**and give food to those who hunger.**

Grant them the joy of your help again  
**and sustain them with your Spirit.**

Giver of peace, judge the peoples  
**and take all nations for your own.**<sup>210</sup>

*Additional intercessions, petitions and thanksgivings may be offered in silence or aloud. Among these concerns it is appropriate to remember*

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<sup>209</sup> *The Book of Alternative Services* (1985), 53.

<sup>210</sup> *Common Worship: Daily Prayer* (2005), 399 alt.

- *local government and community leaders;*
- *all who provide local services;*
- *those who work with young and elderly people;*
- *schools, colleges and universities;*
- *emergency and rescue services and organizations.*<sup>211</sup>

*After a period of silence either the Collect of the Day or one of the following collects may be said or sung.*

Lord Jesus, stay with us, for evening is at hand and the day is past; be our companion in the way, kindle our hearts and awaken hope, so that we may know you as you are revealed in Scripture and the breaking of bread. Grant this for the sake of your love.

**Amen.**<sup>212</sup>

*or*

O God, the source of all good desires, all right judgements and all just works: give to your servants that peace which the world cannot give; so that our hearts may be set to obey your commandments and, freed from the fear of our enemies, we may pass our time in rest and quietness; through Jesus Christ our Saviour. **Amen.**<sup>213</sup>

*Evening Prayer continues with the Lord's Prayer.*

### **The Lord's Prayer**

Gathering our prayers and praises into one,  
let us pray as our Saviour taught us,  
**Our Father in heaven,**  
**hallowed be your name,**  
**your kingdom come,**  
**your will be done,**  
**on earth as in heaven.**  
**Give us today our daily bread.**  
**Forgive us our sins**  
**as we forgive those who sin against us.**  
**Save us from the time of trial,**  
**and deliver us from evil.**  
**For the kingdom, the power,**  
**and the glory are yours,**  
**now and for ever. Amen.**

*Evening Prayer continues with the Dismissal.*

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<sup>211</sup> Common Worship: Daily Prayer (2005), 363 alt.\

<sup>212</sup> The Book of Common Prayer (1979), 124 alt.

<sup>213</sup> Common Worship: Daily Prayer (2005), 172 alt.

## THE SENDING FORTH OF THE COMMUNITY

### The Dismissal

Let us bless the Lord.  
**Thanks be to God.**

*Evening Prayer may conclude with the following Sentence.*

May Christ, who sends us to the nations, give us the power of the Holy Spirit.  
**Amen.**<sup>214</sup>

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<sup>214</sup> Common Worship: Daily Prayer (2005), 231 alt.

## Morning Prayer for Friday

### THE GATHERING OF THE COMMUNITY

#### Introductory Responses

Lord, open our lips,  
**and our mouth shall proclaim your praise.**

O God, make speed to save us.

**O Lord, make haste to help us.** <sup>215</sup>

*or*

O Lord, open our lips  
**and our mouth shall proclaim your praise.**

Hear our voice, O Lord, according to your faithful love,  
**according to your judgement give us life.** <sup>216</sup>

*or*

O God, let our mouth proclaim your praise  
**and your glory all the day long.**

Our God is full of compassion and mercy:

**O come let us worship.** <sup>217</sup>

*One of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen. Alleluia.** <sup>218</sup>

*or*

Glory to the holy and undivided Trinity, one God:

**as it was in the beginning, is now and will be for ever. Amen. Alleluia.** <sup>219</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:

**as it was in the beginning, is now and will be for ever. Amen. Alleluia.**

#### Invitatory Psalm: Psalm 51.1-12

Have mercy on me, O God, in your faithful love;  
    wipe clean the record of my wrong-doing.  
Wash away the stains of disobedience;  
    cleanse me from my awful guilt.  
I know too well the wrongs I have done,  
    haunted always by my guilt.

<sup>215</sup> *The Book of Alternative Services* (1985), 47.

<sup>216</sup> *Common Worship: Daily Prayer* (2005), 238.

<sup>217</sup> *Enriching Our Worship I* (1998), 20.

<sup>218</sup> *Celebrating Common Prayer* (1992), frontispiece.

<sup>219</sup> *Enriching Our Worship I* (1998), 20.

Against you, you alone have I sinned;  
    what is evil in your eyes, that I have done.  
Your verdict against me is just,  
    your judgement what I fully deserve.  
From birth I have been wicked,  
    from my conception bent on doing wrong.  
You want truth and faithfulness;  
    you give wisdom to my inner being.  
Purify me until I am wholly clean;  
    wash me until I am whiter than snow.  
Let me hear joy and gladness,  
    so that the body your broke may rejoice.  
Turn your face from my guilt;  
    wipe away all trace of sin.  
Create in me a clean heart;  
    give me a new and steadfast spirit.  
Cast me not away from your presence;  
    take not your holy spirit from me.  
Restore to me the joy of your saving help;  
    by your bountiful spirit sustain me.<sup>220</sup>

#### THE PROCLAMATION OF THE WORD

##### The Psalm

A Psalm from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is said or sung.

After the Psalm one of the following may be said or sung.

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>221</sup>

or

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>222</sup>

or

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

Morning Prayer continues with the Reading.

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<sup>220</sup> Psalm 51.1-12 in Barnett and Patriquin, *Songs for the Holy One* (2004) alt.

<sup>221</sup> *Celebrating Common Prayer* (1992), frontispiece.

<sup>222</sup> *Enriching Our Worship I* (1998), 20.

## The Reading

A Reading from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is read. After a period of silent reflection one of the following is said.

The word of the Lord.

**Thanks be to God.**

or

Hear what the Spirit is saying to the church.

**Thanks be to God.**

or

Holy Word, Holy Wisdom.

**Thanks be to God.**

*Morning Prayer continues with the Responsory or the Canticle or both. If two Readings are read, then the Responsory follows the first Reading and the Canticle the second.*

## The Responsory

*The Responsory is said or sung.*

Forsake me not, O Lord;  
be not far from me, O my God.

**Forsake me not, O Lord;**  
**be not far from me, O my God.**

Make haste to help me,  
O Lord of my salvation.  
**Forsake me not, O Lord;**  
**be not far from me, O my God.**

In you, O Lord, have I fixed my hope;  
you will answer me, O Lord my God.

**Forsake me not, O Lord;**  
**be not far from me, O my God.**<sup>223</sup>

*Morning Prayer continues with [the Second Reading or] the Canticle or an Affirmation of Faith.*

## The Canticle

*'The Song of Zechariah', 'A Song of Humility' or 'A Song of the Word of the Lord' may be said or sung.*

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<sup>223</sup> Common Worship: Daily Prayer (2005), 152 alt.

*The Song of Zechariah (Luke 1.68-79)*

Blessed are you, Lord, the God of Israel, \*  
you have come to your people and set them free.  
You have raised up for us a mighty Saviour, \*  
born of the house of your servant David.  
Through your holy prophets, \*  
you promised of old to save us from our enemies,  
from the hands of all who hate us, \*  
to show mercy to our forebears,  
and to remember your holy covenant.  
This was the oath you swore to our father Abraham: \*  
to set us free from the hands of our enemies,  
free to worship you without fear, \*  
holy and righteous before you, all the days of our life.  
And you, child, shall be called the prophet of the Most High, \*  
for you will go before the Lord to prepare the way,  
to give God's people knowledge of salvation \*  
by the forgiveness of their sins.  
In the tender compassion of our God \*  
the dawn from on high shall break upon us,  
to shine on those who dwell in darkness and the shadow of death, \*  
and to guide our feet into the way of peace.<sup>224</sup>

or

*A Song of Humility (Hosea 6.1, 3-4, 6)*

Come, let us return to the Lord \*  
who has torn us and will heal us.  
God has stricken us \*  
and will bind up our wounds.  
Let us strive to know the Lord \*  
whose appearing is as sure as the sunrise;  
who comes to us like the showers, \*  
like the spring rains that water the earth.  
'O Ephraim, how shall I deal with you? \*  
How shall I deal with you, O Judah?  
Your love for me is like the morning mist, \*  
like the dew that goes early away.  
For loyalty is my desire and not sacrifice, \*  
and the knowledge of God rather than burnt offerings.<sup>225</sup>

or

*A Song of the Word of the Lord (Isaiah 55.6-11)*

Seek the Lord, while the Lord may be found, \*  
call upon God while God is near.  
Let the wicked abandon their ways, \*  
and the unrighteous their thoughts;

<sup>224</sup> Evangelical Lutheran Worship (2006), 303.

<sup>225</sup> Common Worship: Daily Prayer (2005), 175 alt.

Return to the Lord, who will have mercy; \*  
to our God, who will richly pardon.  
'For my thoughts are not your thoughts, \*  
neither are your ways my ways,' says the Lord.  
For as the heavens are higher than the earth, \*  
so are my ways higher than you ways  
and my thoughts than your thoughts.  
As the rain and the now come down from above, \*  
and return not again but water the earth,  
bringing forth life and giving growth, \*  
seed for sowing and bread to eat,  
so is my word that goes forth from my mouth; \*  
it will not return to me fruitless,  
but it will accomplish that which I purpose, \*  
and succeed in the task I gave it.' <sup>226</sup>

*After the Canticle one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.** <sup>227</sup>

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.** <sup>228</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*Morning Prayer continues with an Affirmation of Faith or the Litany.*

#### Affirmation of Faith

*One of the following Affirmations of Faith may be said or sung.*

##### *The Apostles' Creed*

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.**

<sup>226</sup> Common Worship: Daily Prayer (2005), 584 alt.

<sup>227</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>228</sup> Enriching Our Worship I (1998), 20.

**On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come again to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.** <sup>229</sup>

*or*

**Hear, O Israel  
Hear, O Israel,  
the Lord our God, the Lord is one.  
Love the Lord your God  
with all your heart,  
with all your soul,  
with all your mind,  
and with all your strength.**

**This is the first and the great commandment.  
The second is like it:  
Love your neighbour as yourself.  
There is no commandment greater than these.** <sup>230</sup>

*Morning Prayer continues with the Litany.*

#### THE PRAYERS OF THE COMMUNITY

##### The Litany

*The Litany is said or sung.*

God who restores us, may your people be true and faithful servants of Christ.  
**Source of life, hear our prayer.**

Bring those who are drawing to near to the light of faith to true knowledge of you.  
**Source of life, hear our prayer.**

Give our families and friends joy and satisfaction in all that they do.  
**Source of life, hear our prayer.**

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<sup>229</sup> Evangelical Lutheran Worship (2006), 105.

<sup>230</sup> The Book of Alternative Services (1985), 53.

Comfort and sustain those who are lonely, sick, hungry, persecuted or ignored.  
**Source of life, hear our prayer.**

Help us to contribute to the true growth and well-being of our country.  
**Source of life, hear our prayer.**

Empower the whole human family to live together in justice and peace.  
**Source of life, hear our prayer.**<sup>231</sup>

*Additional intercessions, petitions and thanksgivings may be offered in silence or aloud. Among these concerns it is appropriate to remember*

- the Queen, members of Parliament and the armed forces;
  - peace and justice in the world;
  - those who work for reconciliation;
  - all whose lives are devastated by war and civil strife;
  - prisoners, refugees and homeless people.
- <sup>232</sup>

*After a period of silence either the Collect of the Day or one of the following collects may be said or sung.*

Almighty God and Father, your beloved Son willingly endured the agony and shame of the cross for our redemption. Give us the courage to take up our cross and follow him in newness of life and hope; for he lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**<sup>233</sup>

*or*

Gracious Father, you gave up your Son out of love for the world: lead us to ponder the mysteries of his passion, that we may know eternal peace through the shedding of our Saviour's blood, Jesus Christ our Saviour. **Amen.**<sup>234</sup>

*Morning Prayer continues with the Lord's Prayer.*

### The Lord's Prayer

Gathering our prayers and praises into one,  
let us pray as our Saviour taught us,  
**Our Father in heaven,**  
**hallowed be your name,**  
**your kingdom come,**  
**your will be done,**  
**on earth as in heaven.**

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<sup>231</sup> The Book of Alternative Services (1985), 115-116 alt.

<sup>232</sup> Common Worship: Daily Prayer (2005), 363.

<sup>233</sup> The Book of Alternative Services (1985), 131 alt.

<sup>234</sup> Common Worship: Daily Prayer (2005), 178.

**Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Save us from the time of trial,  
and deliver us from evil.  
For the kingdom, the power,  
and the glory are yours,  
now and for ever. Amen.**

*Morning Prayer continues with the Dismissal.*

**THE SENDING FORTH OF THE COMMUNITY**

**The Dismissal**

Let us bless the Lord.  
**Thanks be to God.**

*Morning Prayer may conclude with the following Sentence.*

May God our Redeemer show us compassion and love. **Amen.**<sup>235</sup>

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<sup>235</sup> Common Worship: Daily Prayer (2000), 243.

## Evening Prayer for Friday

### GATHERING OF THE COMMUNITY

#### Introductory Responses

O Lord, I call to you; come to me quickly;  
**hear my voice when I cry to you.**  
Let my prayer be set forth in your sight as incense,  
**the lifting up of my hands as the evening sacrifice.**<sup>236</sup>

*or*

O God, make speed to save us.  
**O Lord, make haste to help us.**

Hear our voice, O Lord, according to your faithful love,  
**according to your judgement give us life.**<sup>237</sup>

*or*

O God, be not far from us.  
**Come quickly to help us, O God.**  
Our God is full of compassion and mercy:  
**O come let us worship.**<sup>238</sup>

*One of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen. Alleluia.**<sup>239</sup>

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen. Alleluia.**<sup>240</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen. Alleluia.**

The Evening Hymn: ‘O Laughing Light, O First-Born of Creation’

O laughing Light, O First-born of creation,  
radiance of glory, light from light begotten,  
God self-revealing, holy, bright, and blessed:  
you shine upon us.

<sup>236</sup> *The Book of Alternative Services* (1985), 66.

<sup>237</sup> *Common Worship: Daily Prayer* (2005), 238.

<sup>238</sup> *Enriching Our Worship I* (1998), 20.

<sup>239</sup> *Celebrating Common Prayer* (1992), frontispiece.

<sup>240</sup> *Enriching Our Worship I* (1998), 20.

Day's light is fragile; your light is eternal.  
We look to you, our light within the shadow.  
We sing to you, Creator, Christ, and Spirit;  
you shine before us.

Light of the world, O Jesus, you are worthy!  
Giver of life and Child of God, we praise you!  
Hear as the universe proclaims your glory!  
You shine among us.<sup>241</sup>

### THE PROCLAMATION OF THE WORD

#### The Psalm

*A Psalm from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is said or sung.*

*After the Psalm one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>242</sup>

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>243</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*Evening Prayer continues with the Reading.*

#### The Reading

*A Reading from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is read. After a period of silent reflection one of the following is said.*

The word of the Lord.

**Thanks be to God.**

*or*

Hear what the Spirit is saying to the church.

**Thanks be to God.**

*or*

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<sup>241</sup> Common Praise (1998) #18.

<sup>242</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>243</sup> Enriching Our Worship I (1998), 20.

Holy Word, Holy Wisdom.  
**Thanks be to God.**

*Evening Prayer continues with the Responsory or the Canticle or both. If two Readings are read, then the Responsory follows the first Reading and the Canticle the second.*

### The Responsory

*The Responsory is said or sung.*

Forsake me not, O Lord;  
be not far from me, O my God.  
**Forsake me not, O Lord;**  
**be not far from me, O my God.**

Make haste to help me,  
O Lord of my salvation.  
**Forsake me not, O Lord;**  
**be not far from me, O my God.**

In you, O Lord, have I fixed my hope;  
you will answer me, O Lord my God.  
**Forsake me not, O Lord;**  
**be not far from me, O my God.**<sup>244</sup>

*Evening Prayer continues with [the Second Reading or] the Canticle or an Affirmation of Faith.*

### The Canticle

*'The Song of Mary', 'A Song of the Justified' or 'A Song of Faith' may be said or sung.*

*The Song of Mary (Luke 1.46-55)*

My soul proclaims the greatness of the Lord,  
my spirit rejoices in God my Saviour, \*  
    for you, Lord, have looked with favour  
    on your lowly servant.  
From this day all generations will call me blessed: \*  
    you, the Almighty, have done great things for me  
    and holy is your name.  
You have mercy on those who fear you, \*  
    from generation to generation.  
You have shown strength with your arm \*  
    and scattered the proud in their conceit,

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<sup>244</sup> Common Worship: Daily Prayer (2005), 152 alt.

casting down the mighty from their thrones \*  
and lifting up the lowly.  
You have filled the hungry with good things \*  
and sent the rich away empty.  
You have come to the aid of your servant Israel, \*  
to remember the promise of mercy,  
the promise made to our ancestors, \*  
to Abraham and his children for ever.<sup>245</sup>

or

*A Song of the Justified (Romans 4.24, 25; 5.1-5, 11)*  
God reckons as righteous those who believe, \*  
who believe in the one who raised Jesus from the dead.  
For Christ was handed over to death for our sins \*  
and raised to life for our justification.  
Since we are justified by faith, \*  
we have peace with God through our Lord Jesus Christ.  
Through Christ we have gained access  
to the grace in which we stand, \*  
and rejoice in our hope of the glory of God.  
We even exult in our sufferings, \*  
for suffering produces endurance,  
and endurance brings hope, \*  
and our hope is not in vain.  
Because God's love has been poured into our hearts, \*  
through the Holy Spirit, given to us.  
Therefore, we exult in God through our Lord Jesus Christ, \*  
in whom we have now received our reconciliation.<sup>246</sup>

or

*A Song of Faith (1 Peter 1.3-5, 18, 19, 21)*  
Blessed be the God and Father \*  
of our Lord Jesus Christ!  
By God's great mercy we have born anew to a living hope \*  
through the resurrection of Jesus Christ from the dead,  
into an inheritance that is imperishable, undefiled and unfading, \*  
kept in heaven for you,  
who are being protected by the power of God through faith, \*  
for a salvation ready to be revealed in the last time.  
You were ransomed from the futile ways of your ancestors \*  
not with perishable things like silver or gold  
but with the precious blood of Christ \*  
like that of a lamb without spot or stain.  
Through him you have confidence in God,  
who raised him from the dead and gave him glory, \*  
so that your faith and hope are set on God.<sup>247</sup>

<sup>245</sup> Evangelical Lutheran Worship (2006), 315 alt.

<sup>246</sup> Common Worship: Daily Prayer (2005) 181 alt.

*After the Canticle one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.** <sup>248</sup>

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.** <sup>249</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*Evening Prayer continues with an Affirmation of Faith or the Litany.*

### Affirmation of Faith

*One of the following Affirmations of Faith may be said or sung.*

*The Apostles' Creed*

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come again to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.** <sup>250</sup>

*or*

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<sup>247</sup> Common Worship: Daily Prayer (2005), 623 alt.

<sup>248</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>249</sup> Enriching Our Worship I (1998), 20.

<sup>250</sup> Evangelical Lutheran Worship (2006), 105.

*Hear, O Israel*  
**Hear, O Israel,**  
**the Lord our God, the Lord is one.**  
**Love the Lord your God**  
**with all your heart,**  
**with all your soul,**  
**with all your mind,**  
**and with all your strength.**

**This is the first and the great commandment.**  
**The second is like it:**  
**Love your neighbour as yourself.**  
**There is no commandment greater than these.**<sup>251</sup>

*Evening Prayer continues with the Litany.*

#### THE PRAYERS OF THE COMMUNITY

##### The Litany

*The Litany is said or sung.*

God of compassion, answer us in the day of trouble,  
**send us help from your holy place.**

Show us the path of life,  
**for in your presence is joy.**

Give justice to the orphaned and oppressed  
**and break the power of wickedness and evil.**

Look upon the hungry and sorrowful  
**and grant them the help for which they long.**

Let the heavens rejoice and the earth be glad;  
**may your glory endure for ever.**

You have dominion over all  
**and with you is our redemption.**<sup>252</sup>

*Additional intercessions, petitions and thanksgivings may be offered in silence or aloud. Among these concerns it is appropriate to remember*

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<sup>251</sup> *The Book of Alternative Services* (1985), 53.

<sup>252</sup> *Common Worship: Daily Prayer* (2005), 399 alt.

- the Queen, members of Parliament and the armed forces;
- peace and justice in the world;
- those who work for reconciliation;
- all whose lives are devastated by war and civil strife;
- prisoners, refugees and homeless people.<sup>253</sup>

After a period of silence either the Collect of the Day or one of the following collects may be said or sung.

Lord Jesus Christ, by your death you took away the sting of death: grant to us your servants so to follow in faith where you have led the way, that we may at length fall asleep peacefully in you and wake up in your likeness; for your tender mercies' sake.

**Amen.**<sup>254</sup>

or

Heal us, O God, from all our afflictions and keep us steadfast in your love; bind up our wounds, raise us from death, and lead us to fullness of life; through Jesus Christ our Saviour. **Amen.**<sup>255</sup>

*Evening Prayer continues with the Lord's Prayer.*

### The Lord's Prayer

Gathering our prayers and praises into one,  
let us pray as our Saviour taught us,  
**Our Father in heaven,**  
**hallowed be your name,**  
**your kingdom come,**  
**your will be done,**  
**on earth as in heaven.**  
**Give us today our daily bread.**  
**Forgive us our sins**  
**as we forgive those who sin against us.**  
**Save us from the time of trial,**  
**and deliver us from evil.**  
**For the kingdom, the power,**  
**and the glory are yours,**  
**now and for ever. Amen.**

*Evening Prayer continues with the Dismissal.*

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<sup>253</sup> Common Worship: Daily Prayer (2005), 363.

<sup>254</sup> The Book of Common Prayer (1979), 123.

<sup>255</sup> Common Worship: Daily Prayer (2005), 184.

## THE SENDING FORTH OF THE COMMUNITY

### The Dismissal

Let us bless the Lord.  
**Thanks be to God.**

*Evening Prayer may conclude with the following Sentence.*

May God our Redeemer show us compassion and love. **Amen.**<sup>256</sup>

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<sup>256</sup> Common Worship: Daily Prayer (2000), 243.

## Morning Prayer for Saturday

### THE GATHERING OF THE COMMUNITY

#### Introductory Responses

Lord, open our lips,  
**and our mouth shall proclaim your praise.**

O God, make speed to save us.

**O Lord, make haste to help us.** <sup>257</sup>

*or*

O Lord, open our lips  
**and our mouth shall proclaim your praise.**

Your faithful servants bless you.

**They make known the glory of your reign.** <sup>258</sup>

*or*

O God, let our mouth proclaim your praise  
**and your glory all the day long.**

Our God is glorious in all the saints:

**O come let us worship.** <sup>259</sup>

*One of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen. Alleluia.** <sup>260</sup>

*or*

Glory to the holy and undivided Trinity, one God:

**as it was in the beginning, is now and will be for ever. Amen. Alleluia.** <sup>261</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:

**as it was in the beginning, is now and will be for ever. Amen. Alleluia.**

#### The Invitatory Psalm: Psalm 100

O all the world! Raise shouts to the Holy One!  
Worship God with joy!  
Come into the Presence with ringing cries!  
Be assured the Holy One is the God who made us,  
the shepherd to whom we belong,  
who feeds us in green pastures.

<sup>257</sup> *The Book of Alternative Services* (1985), 47.

<sup>258</sup> *Common Worship: Daily Prayer* (2005), 291 alt.

<sup>259</sup> *Enriching Our Worship I* (1998), 20, 21.

<sup>260</sup> *Celebrating Common Prayer* (1992), frontispiece.

<sup>261</sup> *Enriching Our Worship I* (1998), 20.

With thanksgiving enter the Holy One's doors,  
with praise the divine courts.  
Praise and bless the Holy Name.  
Truly the Holy One is good,  
forever true and loving,  
from age to age faithful.<sup>262</sup>

### THE PROCLAMATION OF THE WORD

#### The Psalm

*A Psalm from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is said or sung.*

*After the Psalm one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>263</sup>

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>264</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*Morning Prayer continues with the Reading.*

#### The Reading

*A Reading from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is read. After a period of silent reflection one of the following is said.*

The word of the Lord.

**Thanks be to God.**

*or*

Hear what the Spirit is saying to the church.

**Thanks be to God.**

*or*

Holy Word, Holy Wisdom.

**Thanks be to God.**

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<sup>262</sup> Psalm 100 in Barnett and Patriquin, *Songs for the Holy One* (2004).

<sup>263</sup> *Celebrating Common Prayer* (1992), frontispiece.

<sup>264</sup> *Enriching Our Worship I* (1998), 20.

*Morning Prayer continues with the Responsory or the Canticle or both. If two Readings are read, then the Responsory follows the first Reading and the Canticle the second.*

### The Responsory

*The Responsory is said or sung.*

Your salvation is near to those who fear you;  
that glory may dwell in our land.

**Your salvation is near to those who fear you;  
that glory may dwell in our land.**

Mercy and truth have met together;  
righteousness and peace have kissed each other.

**Your salvation is near to those who fear you;  
that glory may dwell in our land.**

You are speaking peace to your faithful people  
and to those who turn their hearts to you.

**Your salvation is near to those who fear you;  
that glory may dwell in our land.**<sup>265</sup>

*Morning Prayer continues with [the Second Reading or] the Canticle or an Affirmation of Faith.*

### The Canticle

*'The Song of Zechariah', 'A Song of Jerusalem our Mother' or 'A Song of Pilgrimage' may be said or sung.*

*The Song of Zechariah (Luke 1.68-79)*

Blessed are you, Lord, the God of Israel, \*  
    you have come to your people and set them free.  
You have raised up for us a mighty Saviour, \*  
    born of the house of your servant David.  
Through your holy prophets, \*  
    you promised of old to save us from our enemies,  
from the hands of all who hate us, \*  
    to show mercy to our forebears,  
    and to remember your holy covenant.  
This was the oath you swore to our father Abraham: \*  
    to set us free from the hands of our enemies,  
free to worship you without fear, \*  
    holy and righteous before you, all the days of our life.

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<sup>265</sup> Common Worship: Daily Prayer (2005), 188 alt.

And you, child, shall be called the prophet of the Most High, \*  
for you will go before the Lord to prepare the way,  
to give God's people knowledge of salvation \*  
by the forgiveness of their sins.  
In the tender compassion of our God \*  
the dawn from on high shall break upon us,  
to shine on those who dwell in darkness and the shadow of death, \*  
and to guide our feet into the way of peace.<sup>266</sup>

or

*A Song of Jerusalem our Mother (Isaiah 66.10, 11a, 12a, 12c, 13a, 14a, 14b)*

'Rejoice in Jerusalem and be glad for her, \*  
all you who love her,' says the Lord.  
'Rejoice with her in joy, \*  
all you who mourn over her,  
that you may drink deeply with delight \*  
from her consoling breast.'

For thus says our God, \*  
'You shall be nursed and carried on her arm.  
As a mother comforts her children, \*  
so I will comfort you;  
You shall see and your heart shall rejoice; \*  
you shall flourish like the grass of the fields.'<sup>267</sup>

or

*A Song of Pilgrimage (Ecclesiasticus 51.13a, 13c-17, 20, 21a, 22b)*

While I was still young, \*  
I sought Wisdom openly in my prayer:  
before the temple I asked for her, \*  
and I will search for her until the end.  
From the first blossom to the ripening grape, \*  
my heart delighted in her.  
My foot walked on the straight path, \*  
from my youth I followed her steps.  
I inclined my ear a little and received her, \*  
I found for myself much instruction.  
I made progress in Wisdom; \*  
to the One who sent her, I will give glory.  
I directed my soul to Wisdom, \*  
and in purity have I found her.  
With her, I gained understanding from the first, \*  
therefore I will never be forsaken.  
My heart was stirred to seek her, \*  
with my tongue will I sing God's praise.<sup>268</sup>

<sup>266</sup> Evangelical Lutheran Worship (2006), 303.

<sup>267</sup> Common Worship: Daily Prayer (2005), 187.

<sup>268</sup> Common Worship: Daily Prayer (2005), 600.

*After the Canticle one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>269</sup>

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>270</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*Morning Prayer continues with an Affirmation of Faith or the Litany.*

### Affirmation of Faith

*One of the following Affirmations of Faith may be said or sung.*

*The Apostles' Creed*

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.**

**On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come again to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.**<sup>271</sup>

*or*

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<sup>269</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>270</sup> Enriching Our Worship I (1998), 20.

<sup>271</sup> Evangelical Lutheran Worship (2006), 105.

*Hear, O Israel*  
**Hear, O Israel,**  
**the Lord our God, the Lord is one.**  
**Love the Lord your God**  
**with all your heart,**  
**with all your soul,**  
**with all your mind,**  
**and with all your strength.**

**This is the first and the great commandment.**  
**The second is like it:**  
**Love your neighbour as yourself.**  
**There is no commandment greater than these.**<sup>272</sup>

*Morning Prayer continues with the Litany.*

#### THE PRAYERS OF THE COMMUNITY

##### **The Litany**

*The Litany is said or sung.*

God of Jerusalem, send the riches of your grace  
upon the church throughout the world.  
**Creator of all, carry us in your arms.**

Fill all who proclaim the word of truth with the infinite wisdom of Christ.  
**Creator of all, carry us in your arms.**

Inspire all who have consecrated their lives to your reign  
and all who are struggling to follow the way of Christ with the gifts of the Spirit. **Creator of all, carry us in your arms.**

Strengthen Elizabeth our Queen, the Prime Minister and all who govern the nations  
so that they strive for justice and peace.  
**Creator of all, carry us in your arms.**

Enlighten scholars and research-workers  
so that their studies may benefit humanity.  
**Creator of all, carry us in your arms.**

Give your peace to all who have passed from this life in faith and obedience.  
**Creator of all, carry us in your arms.**<sup>273</sup>

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<sup>272</sup> *The Book of Alternative Services* (1985), 53.

<sup>273</sup> *The Book of Alternative Services* (1985), 116 alt.

*Additional intercessions, petitions and thanksgivings may be offered in silence or aloud. Among these concerns it is appropriate to remember*

- *our homes, families, friends and all whom we love;*
- *those whose time is spent caring for others;*
- *those who are close to death;*
- *those who have lost hope;*
- *the worship of the church.*<sup>274</sup>

*After a period of silence either the Collect of the Day or one of the following collects may be said or sung.*

Lord God, the well-spring of life, pour into our hearts the living water of your grace. By your light we see light. Increase our faith, and grant that we may walk in the brightness of your presence; through Jesus Christ our Saviour. **Amen.**<sup>275</sup>

*or*

Grant, Lord, that we who are baptized into the death of your Son our Saviour Jesus Christ may continually put to death our evil desires and be buried with him; and that through the grave and gate of death we may pass to our joyful resurrection; through his merits, who died and was buried and rose again for us, your Son Jesus Christ our Hope. **Amen.**<sup>276</sup>

*Morning Prayer continues with the Lord's Prayer.*

### The Lord's Prayer

Gathering our prayers and praises into one,  
let us pray as our Saviour taught us,  
**Our Father in heaven,**  
**hallowed be your name,**  
**your kingdom come,**  
**your will be done,**  
**on earth as in heaven.**  
**Give us today our daily bread.**  
**Forgive us our sins**  
**as we forgive those who sin against us.**  
**Save us from the time of trial,**  
**and deliver us from evil.**  
**For the kingdom, the power,**  
**and the glory are yours,**  
**now and for ever. Amen.**

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<sup>274</sup> Common Worship: Daily Prayer (2005), 363.

<sup>275</sup> The Book of Alternative Services (1985), 131.

<sup>276</sup> Common Worship: Daily Prayer (2005), 190.

*Morning Prayer continues with the Dismissal.*

THE SENDING FORTH OF THE COMMUNITY

The Dismissal

Let us bless the Lord.  
**Thanks be to God.**

*Morning Prayer may conclude with the following Sentence.*

May Christ, who has opened the gates of heaven, bring us to reign with him in glory.  
**Amen.**<sup>277</sup>

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<sup>277</sup> Common Worship: Daily Prayer (2000), 296 alt.

## Evening Prayer for Saturday

### GATHERING OF THE COMMUNITY

#### Introductory Responses

O Lord, I call to you; come to me quickly;  
**hear my voice when I cry to you.**  
Let my prayer be set forth in your sight as incense,  
**the lifting up of my hands as the evening sacrifice.**<sup>278</sup>

*or*

O God, make speed to save us.  
**O Lord, make haste to help us.**  
Your faithful servants bless you.  
**They make known the glory of your reign.**<sup>279</sup>

*or*

O God, be not far from us.  
**Come quickly to help us, O God.**  
Our God is glorious in all the saints:  
**O come let us worship.**<sup>280</sup>

*One of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen. Alleluia.**<sup>281</sup>

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen. Alleluia.**<sup>282</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen. Alleluia.**

#### The Evening Hymn: 'Now from the Altar of My Heart'

Now from the altar of my heart  
let incense flames arise;  
assist me, Lord, to offer up  
my evening sacrifice.

<sup>278</sup> *The Book of Alternative Services* (1985), 66.

<sup>279</sup> *Common Worship: Daily Prayer* (2005), 291 alt.

<sup>280</sup> *Enriching Our Worship I* (1998), 20.

<sup>281</sup> *Celebrating Common Prayer* (1992), frontispiece.

<sup>282</sup> *Enriching Our Worship I* (1998), 20.

Awake, my love; awake, my joy;  
awake, my heart and tongue!  
Sleep not: when mercies loudly call,  
break forth into a song.

This day God was my sun and shield,  
my keeper and my guide.  
His care was on my frailty shown,  
his mercies multiplied.

New time, new favour, and new joys  
do a new song require;  
till I shall praise thee as I would,  
accept my heart's desire.<sup>283</sup>

#### THE PROCLAMATION OF THE WORD

##### The Psalm

A Psalm from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is said or sung.

After the Psalm one of the following may be said or sung.

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>284</sup>  
*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>285</sup>  
*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*Evening Prayer continues with the Reading.*

##### The Reading

A Reading from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is read. After a period of silent reflection one of the following is said.

The word of the Lord.  
**Thanks be to God.**

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<sup>283</sup> Common Praise (1998) #22.

<sup>284</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>285</sup> Enriching Our Worship I (1998), 20.

or

Hear what the Spirit is saying to the church.

**Thanks be to God.**

or

Holy Word, Holy Wisdom.

**Thanks be to God.**

*Evening Prayer continues with the Responsory or the Canticle or both. If two Readings are read, then the Responsory follows the first Reading and the Canticle the second.*

### The Responsory

*The Responsory is said or sung.*

Your salvation is near to those who fear you;  
that glory may dwell in our land.

**Your salvation is near to those who fear you;  
that glory may dwell in our land.**

Mercy and truth have met together;  
righteousness and peace have kissed each other.

**Your salvation is near to those who fear you;  
that glory may dwell in our land.**

You are speaking peace to your faithful people  
and to those who turn their hearts to you.

**Your salvation is near to those who fear you;  
that glory may dwell in our land.**<sup>286</sup>

*Evening Prayer continues with [the Second Reading or] the Canticle or an Affirmation of Faith.*

### The Canticle

*'The Song of Mary', 'A Song of the Blessed' or 'A Song of God's Love' may be said or sung.*

*The Song of Mary (Luke 1.46-55)*

My soul proclaims the greatness of the Lord,  
my spirit rejoices in God my Saviour, \*  
    for you, Lord, have looked with favour  
    on your lowly servant.

From this day all generations will call me blessed: \*  
    you, the Almighty, have done great things for me  
    and holy is your name.

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<sup>286</sup> Common Worship: Daily Prayer (2005), 188 alt.

You have mercy on those who fear you, \*  
from generation to generation.  
You have shown strength with your arm \*  
and scattered the proud in their conceit,  
casting down the mighty from their thrones \*  
and lifting up the lowly.  
You have filled the hungry with good things \*  
and sent the rich away empty.  
You have come to the aid of your servant Israel, \*  
to remember the promise of mercy,  
the promise made to our ancestors, \*  
to Abraham and his children for ever.<sup>287</sup>

*or*

**A Song of the Blessed (Matthew 5.3-10)**

Blessed are the poor in spirit, \*  
for theirs is the kingdom of heaven.  
Blessed are those who mourn, \*  
for they shall be comforted.  
Blessed are the meek, \*  
for they shall inherit the earth.  
Blessed are those who hunger  
and thirst after righteousness, \*  
for they shall be satisfied.  
Blessed are the merciful,  
for they shall obtain mercy.  
Blessed are the pure in heart, \*  
for they shall see God.  
Blessed are the peacemakers, \*  
for they shall be called children of God.  
Blessed are those who suffer persecution  
for righteousness' sake, \*  
for theirs is the kingdom of heaven.<sup>288</sup>

*or*

**A Song of God's Love (1 John 4.7-11, 12b)**

Beloved, let us love one another, for love is of God; \*  
everyone who loves is born of God and knows God.  
Whoever does not love does not know God, \*  
for God is love.  
In this the love of God was revealed among us, \*  
that God sent the only Son into the world,  
so that we might live through him.  
In this is love,  
not that we loved God but that God loved us, \*  
and sent the Son to be the expiation for our sins.

<sup>287</sup> Evangelical Lutheran Worship (2006), 315 alt.

<sup>288</sup> Common Worship: Daily Prayer (2005) 606 alt.

Beloved, since God loved us so much, \*  
we ought also to love one another.  
For if we love one another, God abides in us, \*  
and God's love will be perfected in us.<sup>289</sup>

*After the Canticle one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>290</sup>

*or*

Glory to the holy and undivided Trinity, one God:  
**as it was in the beginning, is now and will be for ever. Amen.**<sup>291</sup>

*or*

Glory to the Father, and to the Son, and to the Holy Spirit:  
**as it was in the beginning, is now and will be for ever. Amen.**

*Evening Prayer continues with an Affirmation of Faith or the Litany.*

#### Affirmation of Faith

*One of the following Affirmations of Faith may be said or sung.*

*The Apostles' Creed*

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come again to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.**<sup>292</sup>

<sup>289</sup> Common Worship: Daily Prayer (2005), 193 alt.

<sup>290</sup> Celebrating Common Prayer (1992), frontispiece.

<sup>291</sup> Enriching Our Worship I (1998), 20.

or

*Hear, O Israel*

**Hear, O Israel,**

**the Lord our God, the Lord is one.**

**Love the Lord your God**

**with all your heart,**

**with all your soul,**

**with all your mind,**

**and with all your strength.**

**This is the first and the great commandment.**

**The second is like it:**

**Love your neighbour as yourself.**

**There is no commandment greater than these.**<sup>293</sup>

*Evening Prayer continues with the Litany.*

#### THE PRAYERS OF THE COMMUNITY

##### The Litany

*The Litany is said or sung.*

That this evening may be holy, good and peaceful:  
**we pray to you, O Lord.**

That your holy angels may lead us in the paths of peace and goodwill:  
**we pray to you, O Lord.**

That we may be pardoned and forgiven our sins and offences:  
**we pray to you, O Lord.**

That there may be peace in your Church and for the whole world:  
**we pray to you, O Lord.**

That we may bound together by your Holy Spirit,  
in communion with [N and] all your saints,  
entrusting one another and all our life to Christ:  
**we pray to you, O Lord.**<sup>294</sup>

*Additional intercessions, petitions and thanksgivings may be offered in silence or aloud. Among these concerns it is appropriate to remember*

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<sup>292</sup> Evangelical Lutheran Worship (2006), 105.

<sup>293</sup> The Book of Alternative Services (1985), 53.

<sup>294</sup> Common Worship: Daily Prayer (2005), 369 alt.

- *our homes, families, friends and all whom we love;*
- *those whose time is spent caring for others;*
- *those who are close to death;*
- *those who have lost hope;*
- *the worship of the church.*<sup>295</sup>

*After a period of silence either the Collect of the Day or one of the following collects may be said or sung.*

O God, the source of eternal light: shed forth your unending day upon us who watch for you, so that our lips may praise you, our lives may bless you, and our worship on the morrow give you glory; through Jesus Christ our Saviour. **Amen.**<sup>296</sup>

*or*

O God, our protector, by whose mercy the world turns safely into darkness and returns again to light: we give into your hands our unfinished tasks, our unsolved problems and our unfulfilled hopes; for you alone are our sure defence and bring us lasting peace in Jesus Christ our Saviour. **Amen.**<sup>297</sup>

*Evening Prayer continues with the Lord's Prayer.*

### **The Lord's Prayer**

Gathering our prayers and praises into one,  
let us pray as our Saviour taught us,  
**Our Father in heaven,**  
**hallowed be your name,**  
**your kingdom come,**  
**your will be done,**  
**on earth as in heaven.**  
**Give us today our daily bread.**  
**Forgive us our sins**  
**as we forgive those who sin against us.**  
**Save us from the time of trial,**  
**and deliver us from evil.**  
**For the kingdom, the power,**  
**and the glory are yours,**  
**now and for ever. Amen.**

*Evening Prayer continues with the Dismissal.*

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<sup>295</sup> Common Worship: Daily Prayer (2005), 363.

<sup>296</sup> The Book of Common Prayer (1979), 123.

<sup>297</sup> Common Worship: Daily Prayer (2005), 196.

## THE SENDING FORTH OF THE COMMUNITY

### The Dismissal

Let us bless the Lord.  
**Thanks be to God.**

*Evening Prayer may conclude with the following Sentence.*

May Christ, who has opened the gates of heaven, bring us to reign with him in glory.  
**Amen.**<sup>298</sup>

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<sup>298</sup> Common Worship: Daily Prayer (2000), 296 alt.

**FWM Appendix 7: Rites for the Catechumenate (Authorized by the Council of General Synod in March 2019 for Trial Use and Evaluation, where permitted by the Ordinary)**



## **Welcoming Inquirers or Families as Hearers**

**Further Explanatory Notes:** The *Acts of Apostles* portrays a pattern in which evangelizing is something more than ‘inviting people to church.’ Invariably, new people are drawn into the community of Christ’s followers only after they have been met on their own ground. If we have met people on their own terms, this rite of Welcome constitutes the crossing of a threshold in the relationship. Thus the Welcoming of Inquirers or Families to be Hearers assumes that there has already been an informal (ie, non-liturgical) relationship with the Inquirer. Those who are ready to pursue their quest within the life of the Church and in the light of the gospel may then be encouraged to become hearers, and be welcomed on their journey using this rite or an adaptation of it.

The rite of Welcome may be used at any time in the year within a principal Sunday service. Although any number of Inquirers may be welcomed on one occasion, no attempt should be made to fit their welcome into some preconceived seasonal schedule. The spirit of the gospel entails beginning with the agenda of those we seek to serve, rather than our own agenda. They may be welcomed as hearers whenever they are ready, rather than waiting for some pre-conceived occasion that fits the church’s agenda.

## Presentation

*The one being welcomed may be brought by the sponsor to the entrance of the gathering, rather than being seated before the service.<sup>i</sup> After the opening greeting, the presider goes out to greet them. Members of the gathering accompany the presider, or all turn toward the place of welcome. The presider expresses the delight of the Church in receiving those who are drawn to the story of Jesus and the life of faith and encourages the members of the congregation to remember their own journey in faith.*

*The presider then invites the sponsor to introduce the Inquirer. The introduction includes these words,*

**I present N (or N the son/daughter of N and N)  
who wishes (or who wish their child) to follow the way of Christ.**

*The presider asks of the Inquirer, or of the parents who speak on behalf of a young child,*

*What do you seek (for your child)?<sup>ii</sup>*

*Answer      (The Inquirer, or one of the parents, makes a response that has been prepared in conversation with the sponsor during the time of inquiry.)*

*Presider      What do you ask of this community?*

*Answer      (Again, the response will be something prepared in conversation with the sponsor during the time of inquiry.)*

*The presider replies as follows, or in some similar words, adapting the reply to the answer given.*

God gives the light of life  
to everyone who comes into the world,  
so that those who seek may truly find,  
and may live in God's joy for ever.  
You have followed that light;  
you have come to seek the face of the Lord.  
Are you ready to share with us  
in the Church's worship of God  
and service to the poor,  
and in seeking to know the way of Christ?<sup>iii</sup>

*Answer      I am.*

*OR, if there are only parents presenting a child, the presider replies as follows, adapting the reply to the answer given.*

God gives the light of life  
to everyone who comes into the world,  
so that those who seek may truly find,  
and may live in God's joy for ever.  
You have followed that light,  
which has drawn you (back)  
into the fellowship of the Holy Spirit.  
Will you re-examine the covenant made in your baptism  
and seek the help of God and the support of this community  
in embracing that covenant?

*Answer      I will.*

*Question      Are you ready to seek God's face  
by sharing with us and with your child  
in the Church's worship of God  
and service to the poor,  
and in seeking to know the way of Christ?*

*Answer      I am.*

*To the sponsor and congregation the presider says,*

Dear friends in Christ,  
will you care for N (and his/her family),

- People* and support *him/her/them*  
by prayer and by example?<sup>iv</sup>  
**We will.**
- Presider* Will you help *him/her/them* to grow  
in the knowledge and love of God  
and of God's Son, Jesus Christ our Lord?  
**We will.**
- Presider* Will you share with *him/her/them*,  
as God gives you opportunity,  
your own experience of life in Christ?<sup>v</sup>  
**We will.**

## Thanksgiving and Signing

*The presider prays for the Inquirer (or the child), saying,*

God of steadfast love,  
on behalf of this our friend *N* (OR on behalf of the family of *N*)  
we offer thanks and praise to you  
for the experience of your guiding presence  
which has brought *him/her/them* to this day.  
Help us to serve *him/her/them* faithfully  
with the kindness you have shown us,  
and to accept with joy  
all the gifts of grace *he/she/they* bring(s).  
Together may we offer ourselves in your service,  
seeking your kingdom  
and the honour of your holy name;  
through Jesus Christ our Lord. **Amen.**<sup>vi</sup>

*The sponsor marks each part of the body with the sign of the cross while the presider says,*

- † *N*, receive the cross of Christ on your forehead,  
as a sign of his great love for you.
- † Receive the cross on your ears,  
that you may hear the Gospel of Christ.
- † Receive the cross on your lips,  
that you may respond to the word of God.
- † Receive the cross on your eyes,  
that your way may be illumined by the light of Christ.
- † Receive the cross on your hands,  
that the mercy of God may be known in all your work.
- † Receive the cross on your feet,  
that you may follow where Christ leads the way.
- † Receive the cross on your shoulders,  
that you may bear the gentle yoke of Christ.
- † Receive the cross on your heart,  
that Christ may dwell in you by faith.<sup>vii</sup>

*The congregation may repeat a sung or spoken refrain after each signing.*

## Calling to be a Hearer<sup>viii</sup>

*Then the presider says to him/her/them,*

God's word is like bread to our hearts;  
we cannot live without it.  
God's word is like rain  
that comes down upon the earth;  
it brings forth fruit in our lives.  
Come now and share with us  
in hearing the word of the Lord.

*The sponsor accompanies the hearer who takes a place among the people. A suitable hymn may be sung during this procession.<sup>ix</sup> The service continues with the Collect of the Day and the Proclamation of the Word.*

## Handing on the Gospel

*After the reading of the Gospel, or before the Calling to be a Hearer, the hearer may be presented with a copy of the Bible by the sponsor.<sup>x</sup> The sponsor, or another minister, says,*

N, receive the good news; take hold on eternal life.  
May you always find in Jesus Christ a true friend.

*Petitions for hearers may be included regularly in the Prayers of the People: that they may be confirmed in their desire to seek God, that the wounds of sin may be healed in them, that their vision may be enlarged to encompass all the joys of God's kingdom, and that the community may be faithful in its care for them.*

# **Calling Hearers as Candidates for Baptism**

## **Introduction to ‘Calling’**

**Further Explanatory Notes:** Hearers who have tested and confirmed their desire to enter the Baptismal Covenant, and whose calling is attested by their sponsors and catechists, may be formally called to be baptismal candidates in this manner.

Unlike the rite of Welcome, this rite is framed in the plural; now hearers enter the time of the Church, rather than being dealt with on their own individual timetables. All who are ready, therefore, will be chosen together. Of course, all the current hearers will not necessarily be presented, since a rite of passage should not be automatic.

Pastoral preparation for this rite needs to include opportunities for hearers (or their parents) to clarify with their sponsors the meaning for their own lives of the Baptismal Covenant. This rite marks the climax of catechumenal formation, challenging both candidate and community to mutual commitment, and to trust in the great promise and to face the high challenge symbolized by the Baptismal Covenant. It thus marks the beginning of a period of preparation for baptism, as distinct from the preceding period of preparation for the Christian life in general.

For adult candidates, this rite would normally occur on the first Sunday of Lent in making ready for baptism at Easter. For a Pentecost baptism, this rite might most appropriately occur on the 2<sup>nd</sup> Sunday of Easter; for All Saints’, on a Sunday near the beginning of September; and for The Baptism of the Lord, on the First Sunday of Advent.

The rite of Calling should be used within a principal Sunday service, before the Prayers of the People. It takes a section of the Presentation and Examination from the Baptismal rite and makes of it a separate event.

*On the First Sunday of Lent, immediately before the Prayers of the People, the presider begins:*

Dear friends in Christ,  
every year at the time of the Christian Passover,  
we celebrate our redemption  
through the death and resurrection of our Lord Jesus Christ.  
Among us stand hearers who hope to share for the first time  
in this great celebration through the sacrament of Holy Baptism.  
Lent is the time for their final preparation;  
they will need the help of God's Spirit  
who purifies and enlightens us;  
they will need our care and encouragement  
as we accompany them in this journey of faith.<sup>xi</sup>

*OR at other times of the year,*

Dear friends in Christ,  
among us stand hearers who hope to share with us  
in our celebration of *Pentecost /The Baptism of the Lord /All Saints'*  
through the sacrament of Holy Baptism.  
This is the time for their final preparation;  
they will need the help of God's Spirit  
who purifies and enlightens us;  
they will need our care and encouragement  
as we accompany them in this journey of faith.

*The presider continues:*

For some time now  
*N and N (and/or the parents of N and N)*  
have shared with us in hearing the word of the Lord;  
they have sought to know the way of Christ  
(*themselves*, and for their *children*).  
Now, let us testify concerning them (*and/or their children*)  
that they are truly called and rightly chosen  
for Holy Baptism.<sup>xii</sup>

## **Presentation**

*The hearers who are to be presented are brought by their sponsors to stand facing the congregation.*

**Adults and Older Children:**

*Those able to answer for themselves are presented by their sponsors as follows:*  
**Sponsor** I commend *N* as a candidate for Holy Baptism.<sup>xiii</sup>

*The presider asks each candidate when presented,*

**Candidate** Do you desire to be baptized?  
**I do.**<sup>xiv</sup>

**Presider** For some time now you have been testing and confirming this desire to  
enter the baptismal covenant. Are you ready to answer the call of  
Christ?<sup>xv</sup>

**Candidate** I am.

*Here each candidate may speak about how the Spirit has led him/her to this moment, that the whole congregation may be encouraged in its Lenten preparation to renew its commitment to Christ. Sponsors may also speak about the candidate*

*they present, or when all have been presented, the presider may ask the sponsors,*

Do you believe that the time has come for *these our friends* to take the gentle yoke of Christ within the covenant of Holy Baptism?<sup>xvi</sup>

**Sponsor I do, as God is my witness.**

### **Infants and Younger Children:**

*Then those unable to answer for themselves are presented individually by their sponsors as follows:*

**Sponsor I command N as a candidate for Holy Baptism.**

*The presider asks the parent(s),*

For some time now you have been confirming your own baptismal commitment as you prepare to bring your child into the baptismal covenant. Are you ready to answer again the call of Christ?

**Answer I am.**

*The presider asks the sponsor to testify on behalf of the parents,*

Do you believe that the time has come for *this family* to confirm their Christian commitment so that their child may enter the covenant of Holy Baptism?

**Sponsor I do, as God is my witness.**

*When all have been presented, the presider asks the parents and sponsors,*

Will you be responsible for seeing that the child you present is nurtured in the faith and life of the Christian community?<sup>xvii</sup>

**Answer I will, with God's help.**

*Presider Will you by your prayers and witness help this child to grow into the full stature of Christ?*

**Answer I will, with God's help.**

### **All Candidates:**

*The people stand. The presider may then ask the sponsors and the congregation,*

Will you accompany *these our friends* through the coming days of spiritual preparation?<sup>xviii</sup>

**People We will.**

*Presider Will you watch and pray with them as they pass over from death to life through the waters of baptism?*<sup>xix</sup>

**People We will.**

### **Calling to Baptism and Enrollment of Names**

*The presider then turns to the candidates and, taking each one by the hand, says,*

N, God has chosen you  
for baptism into our Lord Jesus Christ.  
Be assured that God is faithful  
to those who are called.<sup>xx</sup>

*The presider then says,*

Let the names of these candidates now be entered in the book,  
in joyful anticipation of their baptism  
at the Paschal Vigil (or Pentecost/The Baptism of the Lord/All Saints).

*Here each sponsor may enter in the Baptismal Register (or in a specially designated book) the name of the candidate they*

*have presented, reading the name aloud.<sup>xxi</sup>*

*The candidates may remain together before the congregation; and the presider invites the congregation to pray, in these or similar words:*

Let us pray for these persons  
whom God has called, and for ourselves,  
that together we may come to share  
the joys of Easter.<sup>xxii</sup>

*If the baptism is to be celebrated at some time other than Easter, the following invitation may be used instead:*

Let us pray for these persons  
whom God has called, and for ourselves,  
that together we may come to share  
the new life God has promised.

### **Prayer over the Candidates**

*The candidates kneel, and each sponsor may place a hand upon the shoulder of the one being sponsored; infants and younger children may be held in arms.*

*The presider, with hands stretched out over the candidates, says,*

God of love and power,  
your purpose is to bring all creation  
within your saving embrace.  
Unite to your Son *these* whom you have chosen,  
and bring *them* through the water of Baptism  
to the banquet of salvation.  
May *they* share with all your people  
the perfect freedom of your service  
as *they bear* witness to your grace;  
through Jesus Christ our Lord. **Amen.**

*The candidates then return to their places.*

### **The Prayers of the People**

*A deacon, or other appointed person leads the Prayers of the People. During this period of preparation, candidates will be named each Lord's Day in the Prayers of the People. One or more of the following petitions may be adapted for use in the prayers:*

We pray for *N* and *N* who are preparing for Baptism:

- A that in coming to a knowledge of the power of sin,  
they may truly repent and be truly healed;
- B that they may be protected from all worldly illusions  
and given courage to accept the challenge of the Christian way;
- C that being delivered from all fear,  
their lives may be enriched with love for others;
- D that being established in God's love,  
they may know their worth and become good stewards of the gift of life.

*The following collect may be used to conclude the prayers on the day candidates are enrolled:*

Gracious God,  
grant that all who are baptized into the death of Jesus Christ  
may be delivered from every evil,

commit their lives to you,  
and share in the eternal priesthood of Christ our Lord;  
for to him, to you, and to the Holy Spirit  
belong all glory and blessing,  
now and for ever. **Amen.**

*The service continues with the Confession and Absolution, or the Peace.*

## Holy Baptism

### Introduction to Baptism

**Further Explanatory Notes:** “Baptism is the sign of new life in Christ. Baptism unites Christ with his people. That union is both individual and corporate. Christians are, it is true, baptized one by one, but to be a Christian is to be part of a new creation which rises from the dark waters of Christ’s death into the dawn of his risen life. Christians are not just baptized individuals; they are a new humanity.” (*BAS*, p 146)

The catechumenate provides a period of mentoring in the way of Christ and the opportunity for hearers to weigh the meaning of the baptismal covenant in order that they and the community of faith together may discern a readiness to enter this new humanity. The following adaptation of the *BAS* rite of Holy Baptism is intended for celebration with those who have already been publicly called to be baptismal candidates on an earlier occasion, using the rite of Calling.

“The celebration of...Holy Baptism requires careful preparation by both the community and the candidates. The service should take place when a congregation gathers for the principal Sunday eucharist, ideally on days that are particularly appropriate for baptism — Easter (especially at the Vigil), Pentecost, All Saints, the Baptism of the Lord — and when the bishop is present.” (*BAS*, p 146)

Pastoral preparation for the rite of Baptism needs to include opportunities for candidates to discern what it will mean for them to renounce evil and turn to Christ as Saviour and Lord. They need to be encouraged to discover all that God has in store for them in the gift of baptism. Traditionally the focus for this discernment process has been the Prayers for Deliverance within the liturgy on the Sundays of Lent following the Sunday of their calling to baptism (see *Prayers of Deliverance for Baptismal Candidates*). Whether or not such public acts of prayer take place, it is important that candidates be provided an opportunity to discern and name the evils that inhibit us from answering God’s call and rob us of the freedom of God’s service.

It is also desirable for candidates and sponsors to keep a vigil of prayer, or make a retreat (of which the Great Vigil of Easter may be the climax). This is a time for recalling, in the spirit of thanksgiving and expectancy, their journey thus far in the catechumenate within the larger journey of the people of God.

**Enriching the celebration.** Nothing that follows is intended to compromise the *BAS* form of the rite. The Presentation (*BAS* p 153) is not to be omitted; rather, it is moved to an earlier occasion as part of the rite of Calling in order to strengthen the role of the community in the celebration. The following adaptation does, however, suggest ways to enrich the rite, developing the implicit drama of the rite in two ways. It suggests using movement to articulate the relation between the Examination of the Candidates (the Act of Repentance, *BAS* p 154) and the Celebration of Baptism (*BAS* p 156 ff). And it suggests expanding the gift-giving ceremony that follows the baptismal act (*BAS* p 160).

The fuller significance of this sacrament can be explored with the newly baptized in the weeks following.

*The order for Holy Baptism is found in the Book of Alternative Services, p 151.*

*When the Presentation (BAS, p 153) has already been made on an earlier occasion, the presider says these or similar words,*

Sisters and brothers in Christ,  
at the beginning of Lent,  
(or at the beginning of Advent, or [on specified occasion],)  
N and N responded to God's call  
and were enrolled as candidates for Holy Baptism.  
Now the hour has come for *these our friends (or these little ones)*  
to follow Christ through the dark waters of his death  
into the dawn of his risen life.  
As we witness this great work of the Spirit,  
I call upon you to remember your own baptism  
and to welcome *these persons*  
into the household of God.<sup>xxiii</sup>

*The service continues with the Examination of the Candidates (the Act of Repentance), beginning from the top of p 154.*

*The following two enrichments of the rite are also commended:*

*It is appropriate to locate the Examination of the Candidates (the Act of Repentance, p 154) at a place other than the font. The candidates and their sponsors may stand at one of the entrances to the worship area with the Paschal Candle in front of them; they may turn to face out toward the 'darkness' as they respond to the first three questions, and then turn toward the 'light' as they respond to the question, "Do you turn to Jesus Christ...?" Following this Act of Repentance, they may be led in procession by the Paschal Candle to the font, either during the Prayers for the Candidates or the singing of a hymn.*<sup>xxiv</sup>

*Instead of during the Calling rite, after the Thanksgiving over the Water each candidate may speak about how the Spirit has led him/her to this moment, that the whole congregation may be encouraged to renew its commitment to Christ. Then the presider invites the congregation to join the candidates in affirming the Baptismal Covenant, saying, "Let us join with those who are committing..." (BAS, p 158).*

*After the baptism, the signing, and the prayer, "Heavenly Father, we thank you..." an expanded ceremony of gifts may follow:*

## The Robing, the Giving of the Light, and Other Gifts<sup>xxv</sup>

*The newly baptized may be presented with gifts by their sponsors:*

*After albs or other white clothes have been presented to all, one of the ministers says,*

Receive the robe of righteousness  
to show that you have put on Christ.

*All*  
**Be clothed in Christ's love,  
that you may stand without fear or shame  
on the day of his coming.**<sup>xxvi</sup>

*After the light from the Paschal Candle has been presented to all, one of the ministers says,*

Receive the light of Christ,  
to show that you have passed  
from darkness to light.

*All*  
**Let your light so shine before others  
that they may see your good works  
and glorify your Father in heaven.**<sup>xxvii</sup>

*After crosses have been hung around the necks of all, one of the ministers says,*

Receive the sign of the cross  
to show that you are dead to sin  
and alive to God in Christ Jesus.

*All*  
**Do not be ashamed of this Gospel,  
but take up your cross daily and follow Christ.<sup>xxviii</sup>**

*After a taste of milk and honey has been offered to all, one of the ministers says,*

Receive the riches of your homecoming  
to a land of milk and honey.

*All*  
**Taste and see that the Lord is good.  
Happy are they who trust in God.<sup>xxix</sup>**

*Other symbolic gifts may be presented at this time.<sup>xxx</sup> A hymn or anthem may be sung while the new Christians withdraw to put on the new clothing. When they rejoin the congregation, bells may be rung.*

# Prayers of Deliverance for Baptismal Candidates

## Introduction

**Further Explanatory Notes:** During the season of Lent our attention is focused on Jesus' final contest with the powers of evil, which culminates in the story of the Passion, and is now played out again in the life of every would-be disciple. The presence of candidates for baptism further strengthens this focus as we pray for them.

In addition, the following prayers for deliverance may be used with candidates who are adults or older children.

By way of pastoral preparation for these acts of purification and enlightenment, candidates can be assisted in recognizing and identifying those elements of the Lenten gospel stories which illumine their own personal experience and history. This can be an opportunity for those who know themselves chosen by God to discern the ways of God in their lives and grow in their perception of the power of sin and their desire for salvation, seeking the freedom which God alone can give. The following public acts of prayer may then serve as communal affirmation of this inward journey.

These prayers for deliverance are appointed for the second, third, fourth, and fifth Sundays of Lent when there are candidates who have already been called to baptism on the first Sunday of Lent. (For baptism at other festival moments in the year, prayers similar to the following may be composed for baptismal candidates, based on the models provided here, and arising out the Sunday gospel readings.)

*After the Prayers of the People (and the Confession and Absolution if they are included here) the candidates and their sponsors are called forward by name; the candidates kneel, and each sponsor may place a hand upon the shoulder of the candidate he/she sponsors.*

*The presider calls the congregation to prayer, in these or similar words:*

Dear friends in Christ,  
let us pray in silence for *these chosen ones*  
who *are* preparing to receive  
the illumination of the Holy Spirit  
in the sacrament of baptism.  
Pray that *they* may be delivered from all evil,  
and given the freedom  
to serve and worship God alone.

*The people stand to pray in silence.*

## Prayer of Deliverance

*The presider then says one of the following:*

*Lent 2A*

Lord of heaven and earth,  
you are the true reward of all who seek for truth  
and the only source of life that endures.  
Reveal to *these* your servants *N* and *N*,  
whom you have called and chosen,  
your great salvation,  
that *they* may be freed from the dominion of the flesh  
and born from above by water and Spirit;  
through the one lifted up on the cross,  
Jesus Christ our Lord. **Amen.**<sup>xxxii</sup>

*The rite continues below.*

*Lent 3A*

God of mercy, through your Son  
you revealed your fatherly care for the woman of Samaria  
and offered salvation to all who are lonely and estranged.  
In your great love, show your mercy to *these* chosen *ones*, *N* and *N*,  
who *desire* to be reborn as your *children*.  
As *they draw* near to the fountain of living water,  
heal *them* of all bitterness and resentment;  
by the consolation of your gracious Spirit,  
awaken *them* to *their* real thirst for a share in your eternal life.  
May *their lives* be a sign of your redeeming love for all amongst whom *they live*.  
We ask this through Jesus Christ our Lord. **Amen.**<sup>xxxiii</sup>

*The rite continues below.*

*Lent 4A*

Gracious God,  
you helped the man born blind to believe in Jesus as the Christ,  
and through that faith to reach the light of your kingdom.  
Free your chosen *ones*, *N* and *N*,  
from the falsehoods that surround and blind *them*.  
Strengthen *their hearts* with your loving Spirit  
that truth may be the foundation of *their lives*.  
May *they* live in your light for ever  
and fearlessly bear witness to what *they have* seen and heard.  
We ask this through Jesus Christ our Lord. **Amen.**<sup>xxxiv</sup>

*The rite continues below.*

*Lent 5A*

Almighty God, fountain of life,  
you seek your glory in humanity fully alive;  
you make known your love in the resurrection of the dead.  
Rescue from the tyranny of death *these* chosen ones, *N* and *N*,  
who *approach* the waters of new birth and *hunger* for the banquet of life.  
Do not let the power of death hold *them* back,  
for by *their* faith *they* will share in the resurrection triumph  
of your Son, Jesus Christ our Lord. **Amen.**<sup>xxxiv</sup>

*The rite continues below.*

*Lent 2B*

Ever-faithful God,  
look upon your *servants* *N* and *N*.  
Free *them* from the power of the Evil One,  
and turn *them* from this sinful generation  
which looks to itself instead of keeping in mind the things of God.  
Give *them* courage and strength to take up *their* cross to follow your Son,  
so that *they* may find wisdom in sacrifice,  
and truly gain *their* life in the glory of your Son,  
Jesus Christ our Lord. **Amen.**<sup>xxxv</sup>

*The rite continues below.*

*Lent 3B*

Loving God,  
you sent your Son to restore to us  
the joy of your presence,  
that we might worship you in spirit and in truth.  
Deliver *N* and *N* whom you have called  
from every spiritual tyranny and deceit.  
Reveal in *them* the splendour of your sacred dwelling place,  
the temple of Christ's body, the praises of your people,  
created anew in the resurrection of your Son,  
Jesus Christ our Lord. **Amen.**

*Or*

Holy God,  
look upon *these* your *servants*, *N* and *N*.  
Deliver *them* from all sham religion  
that masks real trust in you,  
and drive from us all that hinders passionate spirituality  
in *those* who *seek* you,  
that *they* may have zeal for your house,  
the people in whom you choose to dwell,  
and believe the words spoken by your Son.  
As *N* and *N* pass through the waters of baptism  
may *they* be raised to the New Life of Jesus Christ our Lord. **Amen.**<sup>xxxvi</sup>

*The rite continues below.*

*Lent 4B*

Holy God, whose love embraces the whole world,  
we look to the dying victim for healing and salvation;  
we turn to the light of his cross  
so that every evil in us may be exposed.  
Deliver *N* and *N*, your chosen *ones*, from condemnation;  
illumine *their* inmost being with your truth;  
and fill *them* with your eternal life;  
through Jesus Christ our Lord. **Amen.**

*Or*

O God, rich in mercy,  
behold your *servants N* and *N*.  
Free *them* from evil,  
and fill *them* with the light of your truth,  
that *they* may look to the Human One lifted up  
and know your power to save the world.  
We pray for *them* with thanksgiving  
as we wait in joyful hope for the day  
when *N* and *N* will pass through the waters of baptism  
and be raised up to the New Life of Jesus Christ our Lord. **Amen.**<sup>xxxvii</sup>

*The rite continues below.*

*Lent 5B*

Merciful God,  
as we come to the Passover of the Lord,  
the day of judgement of this world  
when the prince of this world is driven out,  
grant that *N* and *N*, as *they see* Jesus lifted up on the cross,  
may be drawn into his eternal embrace.  
Give *them* freedom to turn from the life of this passing age  
and welcome the life of the age to come;  
for by *their* faith *they* will share in the resurrection triumph  
of your Son, Jesus Christ our Lord. **Amen.**

*Or*

God of power and might,  
drive out the prince of this world  
from the *lives* of your *servants N* and *N*.  
Help *them* to know that it is only by losing *their* life in you  
that *they* will truly gain it,  
and that by your Son's willingness to be lifted from the earth  
all people are drawn to him in your love.  
Honour *them*, Father, as *those* who *follow* and *serve*  
our Saviour Jesus Christ. **Amen.**<sup>xxxviii</sup>

*The rite continues below.*

*Lent 2C*

O God, the source and goal of all creation,  
defend and preserve *these* your servants, *N* and *N*,  
who *have* responded to your call.  
Protect *them* from every assault of the evil one,  
from the scorn and intimidation that this world holds  
for those who seek to know your ways.  
Grant that *they* may share the great compassion of your Son  
who gave his life for the life of the world.  
We ask this in the name of Jesus Christ our Lord. **Amen.**<sup>xxxix</sup>

*The rite continues below.*

*Lent 3C*

God of all the ages,  
in the fullness of time you sent your Anointed One  
to bring to fulfilment the promised day of salvation.  
Ripen the seed you have planted in your servants *N* and *N*;  
and in this time of your grace,  
turn *their hearts* to you  
that *their lives* may bear fruit to eternal life;  
through Jesus Christ our Lord. **Amen.**<sup>xl</sup>

*The rite continues below.*

*Lent 4C*

Father of mercy,  
when we come to ourselves  
and acknowledge the poverty of our alienation from you,  
your loving arms welcome us home.  
Reveal your healing love  
to *N* and *N* whom you have called by name.  
As *they come* to the waters of new creation,  
may *they* know *themselves* reconciled and welcomed  
into the household of faith  
through the passion of your Son,  
our Saviour Jesus Christ. **Amen.**<sup>xli</sup>

*The rite continues below.*

*Lent 5C*

Gracious God,  
in Jesus our Saviour you have made us your friends  
and shared in our very lives.  
May *N* and *N*, your chosen *ones*,  
find the freedom and courage  
to pour out *their lives*, a fragrant offering  
to the one who gave up his life for us all,  
your Son, Jesus Christ our Lord. **Amen.**<sup>xlii</sup>

*The rite continues below.*

*The presider lays a hand on the head of each candidate in an act of silent prayer.*

*While this is being done, verses of the hymn Veni Creator Spiritus<sup>xlivi</sup> or a similar hymn, may be sung by the people while the candidates remain kneeling.*

*The service continues with the Peace.*

*One of the following Proper Prefaces for The Great Thanksgiving may be used:*

*Lent 2A*      Blessed are you, gracious God,  
                  creator of heaven and earth.

We give you thanks and praise  
through Jesus Christ your Son, our Lord  
who came not to condemn the world  
but to save it in love,  
and through the waters of baptism  
gives us new birth from above  
that we may behold your kingdom.  
Therefore with angels and archangels  
we raise our voices to you in praise  
to proclaim the glory of your name.

*Lent 3A*      Blessed are you, gracious God,  
                  creator of heaven and earth.

We give you thanks and praise  
through Jesus Christ your Son, our Lord.  
For he is the living water gushing up to eternal life  
and quenching all thirst.  
Therefore with angels and archangels  
we raise our voices to you in praise  
to proclaim the glory of your name.

*Lent 4A*      Blessed are you, gracious God,  
                  creator of heaven and earth.

We give you thanks and praise  
through Jesus Christ your Son, our Lord,  
who came as one of us,  
to lead all people out of darkness  
into the light of faith.  
For we were born in darkness as slaves of sin,  
but through the waters of baptism  
we are reborn as your children  
whose eyes are opened to behold the One who heals us,  
enabling us to see the light of your truth.  
Therefore with angels and archangels  
we raise our voices to you in praise  
to proclaim the glory of your name.

*Lent 5A*      Blessed are you, gracious God,  
                  creator of heaven and earth.

We give you thanks and praise  
through Jesus Christ your Son, our Lord,

who wept at the grave of Lazarus his friend,  
and raised him from the dead  
to reveal his power over death.  
In his love for us all  
he gives us the holy mysteries  
of baptism and eucharist,  
and raises us up to eternal life.  
Therefore with angels and archangels  
we raise our voices to you in praise  
to proclaim the glory of your name.

*Lent 2B*

Blessed are you, gracious God,  
creator of heaven and earth.  
We give you thanks and praise  
through Jesus Christ your Son, our Lord,  
who calls us to deny ourselves,  
and take up our cross and follow him,  
that in him we might gain true life.  
Therefore with angels and archangels  
we raise our voices to you in praise  
to proclaim the glory of your name.

*Lent 3B*

Blessed are you, gracious God,  
creator of heaven and earth.  
We give you thanks and praise  
through Jesus Christ your Son, our Lord,  
who makes us a sacred dwelling place  
that we may become the home  
of his new and resurrected life.  
Therefore with angels and archangels  
we raise our voices to you in praise  
to proclaim the glory of your name.

*Lent 4B*

Blessed are you, gracious God,  
creator of heaven and earth.  
We give you thanks and praise  
through Jesus Christ your Son, our Lord,  
who was lifted up on the cross  
that all who behold him may find healing and life.  
Therefore with angels and archangels  
we raise our voices to you in praise  
to proclaim the glory of your name.

*Lent 5B*

Blessed are you, gracious God,  
creator of heaven and earth.  
We give you thanks and praise  
through Jesus Christ your Son, our Lord,  
who, like a grain of wheat which dies in order to bear fruit,  
gave his life that all people may live.  
Therefore with angels and archangels  
we raise our voices to you in praise

to proclaim the glory of your name.

*Lent 2C*

Blessed are you, gracious God,  
creator of heaven and earth.  
We give you thanks and praise  
through Jesus Christ your Son, our Lord,  
who gathers us like a mother hen protecting her young,  
and calls us to citizenship in the New Jerusalem.  
Therefore with angels and archangels  
we raise our voices to you in praise  
to proclaim the glory of your name.

*Lent 3C*

Blessed are you, gracious God,  
creator of heaven and earth.  
We give you thanks and praise  
through Jesus Christ your Son, our Lord,  
who came to reveal God's mercy and forgiveness  
that we might bear fruit to his glory.  
Therefore with angels and archangels  
we raise our voices to you in praise  
to proclaim the glory of your name.

*Lent 4C*

Blessed are you, gracious God,  
creator of heaven and earth.  
We give you thanks and praise  
through Jesus Christ your Son, our Lord,  
who forgives us even before we confess our sin,  
and who rejoices to welcome home the lost.  
Therefore with angels and archangels  
we raise our voices to you in praise  
to proclaim the glory of your name.

*Lent 5C*

Blessed are you, gracious God,  
creator of heaven and earth.  
We give you thanks and praise  
through Jesus Christ your Son, our Lord,  
whose compassion is a fragrance that fills this house,  
preparing your church to share in his death and resurrection.  
Therefore with angels and archangels  
we raise our voices to you in praise  
to proclaim the glory of your name.

# Rites for Turning Again to the Way of Christ

## Introduction to ‘Welcoming’

**Further Explanatory Notes:** This rite provides a graceful way to welcome and affirm baptised people who have not been active Christians for some time and wish to begin again. It launches people upon a pathway that resembles, yet is distinct from, the catechumenate, because it clearly starts from the reality of their Baptism and honours the membership they already have within the Church. See the suggested pattern of formation.

This welcoming rite presupposes that a supportive relationship has already developed between the person who is turning again to the way of Christ and another member of the church, who will act as sponsor.

This form may be used at any time in the year within a principal Sunday service, and no attempt should be made to fit people into a preconceived schedule. As with other catechumenal rites, it is appropriate to adapt this ceremony to the particular situation of both the individuals and the church community.

## Presentation

*The person being presented is brought to the service by a sponsor. After the opening greeting and an act of praise (BAS, page 185), the presider invites them to stand before the congregation<sup>xliv</sup>, and asks the sponsor to introduce the one being presented. The introduction includes these words, or other words appropriate to the situation.*

**I present N who wishes to turn again to the way of Christ, within the communion of the Church.**

*The presider asks of the inquirer,*

What do you seek?

*Answer* (The person makes a response that has been prepared in conversation with the sponsor, during the time of inquiry).

*Presider* What do you ask of this community?

*Answer* (Again, the response will be something prepared in conversation with the sponsor, during the time of inquiry).

*Question* Have you been baptized in water, in the name of the Father and of the Son and of the Holy Spirit?

*Answer* I have.<sup>xlv</sup>

*The presider replies as follows, or in some similar words, adapting the reply to the answer given:*

In baptism, we died with Christ<sup>xlvii</sup>  
so that we might begin a new life together  
in the power of his resurrection.

You were marked in your baptism with the sign of his cross;  
and now you have come  
to enter more fully into the meaning of that sign.

Will you reexamine the covenant made in your baptism,  
and seek the help of God and the support of this community  
in embracing that covenant?

*Answer* I will.

*To the sponsor and congregation the presider says,*

Dear friends in Christ,  
will you care for N,  
and support him/her  
by prayer and by example?

*People* We will.

*Presider* Will you help him/her continue to grow  
in the knowledge and love of God  
and of God's Son, Jesus Christ our Lord?

*People* We will.

*Presider* Will you share with N,  
as God gives you opportunity,  
your own experience of life in Christ?

*People* We will.<sup>xlviii</sup>

## Thanksgiving

*The presider prays for the person, saying,*<sup>xlviii</sup>

God of steadfast love,  
on behalf of this our brother/sister N,

we offer thanks and praise to you  
for the covenant you made with *him/her* in baptism  
and for the experience of your guiding presence  
which has brought *him/her* to this day.  
Help us to serve *him/her* faithfully  
with the kindness you have shown us  
and to accept with joy all the gifts of grace *he/she* brings.  
Together may we offer ourselves in your service,  
seeking your kingdom and the honour of your holy name;  
through Jesus Christ our Lord. **Amen.**

*A musical acclamation may be sung.<sup>xlix</sup> Then the presider says to him/her,*

God's word is like bread to our hearts;  
we cannot live without it.  
God's word is like rain  
that comes down upon the earth;  
it brings forth fruit in our lives.  
Come now and share with us  
in hearing the word of the Lord.  
Let us prepare our hearts  
to hear what the Spirit is saying to the Church.<sup>l</sup>

*The person and his/her sponsor now return to their places. The service continues with the Collect of the Day and the Proclamation of the Word.*

## **Handing on the Gospel**

*After the gospel reading, or before the invitation to come and hear God's word, the person turning again to the way of Christ may be brought before the congregation; and a copy of the Bible may be presented to him/her by the catechist, saying,*

Remember the story of God's great work  
begun in you at your baptism.  
May you grow day by day  
until you reach the measure of the full stature of Christ.<sup>li</sup>

## **The Prayers of the People**

*The person may be prayed for by name; and the prayers on pp 627 and 628 of the BAS may be adapted for this purpose.*

## **Ash Wednesday: Calling to the Life of Conversion**

### **Introduction to 'Calling'**

Ash Wednesday launches the followers of Christ into the Lenten journey with an act of penitence that demonstrates our vulnerability and the recognition of our utter dependence upon God. As St Augustine reminds us, it is the compelling generosity of God's compassion and forgiveness that empowers us to repent. Experiencing this excess of love, we can begin to let go of enslavement to our own deformed desires and addictions, as we are enticed into a life of increasing liberation and purpose. In a culture where individualism and personal gratification predominate, it is profoundly creative, albeit exceptionally difficult, for Christians to set aside time for the purpose of exposing our inner darkness to the revealing light of Christ. But as Jesus turned toward Jerusalem, confronting the powers of darkness that resisted the reign of God, we also turn to acknowledge and renounce those powers which have drawn us away from the light.

When those who have been alienated from the gathered life of the Church return to a more intentional relationship with God and fellowship with the community, their presence is a powerful reminder of the Church's call to on-going conversion. Their willingness to return, to forgive and to be forgiven, reveals our own need for the healing of divisions and for harmonizing the fragmented aspects of our lives. See the suggested pattern of Lenten Scripture Reflection.

It is assumed that, by Ash Wednesday, those who are returning to Christ will already have spent time telling their stories to sponsors who will have helped them to articulate the ways in which God has been drawing them back into the worship and service of the body of Christ.

Ash Wednesday, of course, draws all the followers of Christ into reflection on his disturbing determination to go to Jerusalem. But there are times when a member already invested in a life of faith has turned some new corner on this pathway, or has experienced a new perspective which results in a desire to mark this particular Lenten journey by celebrating it more intentionally. This too may be celebrated within this rite.

*The exhortation following the sermon (BAS p 281) may be expanded in the following manner.*

*After the sermon, all stand, and the presider addresses the congregation, saying,*

Dear friends in Christ,  
every year at the time of the Christian Passover  
we celebrate our redemption  
through the death and resurrection of our Lord Jesus Christ.  
Lent is a time to prepare for this celebration  
and to renew our life in the paschal mystery.  
It is also a time for those who are turning again to the way of Christ  
to prepare by self-examination and penitence  
for a new commitment to the covenant they once entered at their baptism.  
We begin this holy season  
by remembering our need for repentance,  
and for the mercy and forgiveness proclaimed  
in the Gospel of Jesus Christ.

## Presentation

*Those turning again to the way of Christ may then be presented individually.<sup>lvi</sup>*

**Sponsor** I present *N* who wishes to follow the path of penitence,  
and turn again to the way of Christ.

**Presider** For some time now you have been confirming your baptismal  
commitment. Are you ready to answer again the call of Christ?

**Answer** I am.

*Here the person being presented may be invited to tell how the Spirit has led him/her to this moment.<sup>lvi</sup>*

*As each one is presented, the presider asks of the sponsor,*

Do you, as sponsor, believe that the time has come for this person to join us in this time of  
discipline, in submission to the Spirit of Christ?

**Sponsor** I do, as God is my witness.

*The presider may then ask the sponsors and the congregation,*

Brothers and sisters, will you accompany *these* our friends through the coming days of spiritual  
preparation?

**Sponsor** We will.

*The presider then continues,*

I invite you therefore, in the name of the Lord,  
to observe a holy Lent  
by self-examination, penitence,  
prayer, fasting, and almsgiving,  
and by reading and meditating on the word of God.  
Let us kneel before our Creator and Redeemer.

*The service continues with the silence, and Psalm 51 (p 282).*

*After the prayer over the ashes (p 285), the presider may say,*

I invite *N* and *N* who are turning again to the way of Christ  
to receive this sign of ashes.  
By the power of the Holy Spirit,  
may God grant you to be for us  
a living sign of that conversion  
to which the Lord now calls us all.<sup>liv</sup>

*Ashes are applied to the forehead of each, with the following words.*

Remember you are dust, and to dust you shall return.

*Then one of those turning again to the way of Christ may say,*

I invite all who in this season of Lent  
are turning again to the way of Christ  
to receive this sign of ashes.

*They may then join with the presider in applying ashes to others, using the same words.*

# **Maundy Thursday: Restoring Communion in Mutual Service**

## **Introduction to ‘Restoring’**

Maundy Thursday begins the most intense three days (the Triduum) of the Christian year. The liturgies of Maundy Thursday, Good Friday, the Great Vigil of Easter, and Easter Day are intended to be experienced as one extended celebration. The Thursday rite is a particularly appropriate and poignant moment to complete the period of reconciliation for those turning again to the way of Christ. From this moment on, they will participate fully with all the Faithful in Christ in celebrating the passion and resurrection of the Lord.

*The exhortation following the sermon (BAS p 305) may be expanded in the following manner:*

*Presider*

Fellow servants of our Lord Jesus Christ,  
on the night before his death,  
Jesus set an example for his disciples  
by washing their feet, an act of humble service.  
He taught that strength and growth in the life of the kingdom of God  
come not by power, authority, or even miracle,  
but by such lowly service.

*N and N have been examples for us in turning again to the way of Christ.  
Therefore, I invite them to receive this sign of restoration  
to the community perpetually reborn  
in the cleansing waters of baptism.*

*Those turning again to the way of Christ are then seated on chairs near the front of the assembly; the presider, carrying a towel, proceeds to wash their feet, and then hands them towels.<sup>lv</sup>*

*One of those turning again to the way of Christ may say,<sup>lvii</sup>*

In this season of lent we are all turning again to the way of Christ.  
Therefore I invite you, who share in his royal priesthood,  
to come and accept this sign of his loving service.  
But come remembering his admonition  
that what will be done for us is also to be done by us to others,  
for “a servant is not greater than his master,  
nor is one who is sent greater than the one who sent him.  
If you know these things, blessed are you if you do them.”

*These then share in washing the feet of others; those receiving this sign may also share in administering it to others (including the presider).<sup>lviii</sup>*

*The service continues with the Prayers of the People.*

*The presider may introduce the greeting of the Peace in these or similar words:*

On this night Jesus gathered his own  
and gave them this holy meal as a sign  
that would draw them back into his peace  
even after they had betrayed and forsaken him.  
We ourselves, who have often betrayed him  
and betrayed or offended one another,  
are now reconciled by the blood of his cross.  
Therefore, in Christ’s name I implore you,  
be reconciled to one another.

The peace of the Lord be always with you.  
**And also with you.**

*The presider may first greet those who have turned again to the way of Christ, and then invite members of the congregation to greet them as well.<sup>lviii</sup>*

*If the room is stripped of ornaments after the communion, those who have turned again to the way of Christ may appropriately assist in this work.*

# Reaffirming the Baptismal Covenant

## Introduction to Reaffirmation

**Who is it for?** There are many ways for members of the Church to affirm their Christian faith. Weekly participation in the eucharist is the normative reaffirmation of the baptismal covenant. Daily prayer, private and corporate, articulates and nourishes trust in the Lord. Acts of ministry also confirm the faith that is in us. James has much to say on this in his epistle (James 2:14-26). Those turning again to the way of Christ, particularly when coming home to the Church after some time away, should be encouraged to reaffirm their faith formally within the Community of the Faithful. This act of reaffirmation *with* the Church, then, emphasizes re-integration into the Body of Christ, and has a profound effect both upon those returning and upon the members of the Church. It is a reminder both of the need for continual conversion for all Christians inspired by Christ's Spirit, and of the Spirit's work of reconciling all humanity.

**When to do it.** In the ancient Church, the Great Vigil of Easter eventually came to be seen as the most fitting occasion for baptism, when the Faithful gathered to celebrate Christ's death and rising. The Easter Vigil is, once again, increasingly becoming the annual rite of reaffirmation for Christians, and as such is the most appropriate occasion for those who have turned again to the way of Christ to publically reaffirm their faith. The *Book of Alternative Services* makes specific provision for all members of the congregation to reaffirm their faith at the Easter Vigil, even when there are no baptisms. It is in this context that those who have turned again to the way of Christ reassert their profession of faith. Care must be taken not to usurp the special status of those being baptized at the Vigil, however. For this reason those who have turned again to the way of Christ stand with the community during the Baptismal Covenant; then, after the Welcoming of the Newly Baptized, they may symbolize their reaffirmation by going first to the font to touch the water, giving the lead to the rest of the congregation.

*After the welcoming of the newly baptised (or, when there are no baptisms, after the renewal of baptismal vows), each person who has turned again to the way of Christ may go to the font to touch the water as a memorial of their baptism.*

*The presider then invites the whole congregation to touch the water,*

Emboldened by the work of God's Spirit in *N* and *N*,  
let us all come to the font and touch the water of life,  
reaffirming our commitment to the way of Christ.

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Beginning the ritual at the entrance means that the members of the congregation (or its representatives) make the first move in welcoming a newcomer. It also gives symbolic weight to the act of crossing the threshold. In accompanying the presider members of the congregation demonstrate that they are not mere spectators but desire to encourage the Inquirer toward the way of Christ. The logistics of this will depend on the details of the local setting, and require adapting. This is a kind of welcome in which children may have a special ministry. If microphones are used by the worship leaders, it is desirable for the newcomers and sponsors to have them as well. If the one being welcomed is a child of members of the worshipping community, it may be more appropriate that the family begin among the assembly rather than at the door.

ii

True evangelizing begins where people are, encouraging them to know themselves so they may embrace God's love for them. It takes their concerns and longings seriously and helps awaken them to the deeper hunger of their lives. So a newcomer begins by articulating some deeper longing to the gathered community, encouraging all the faithful to remember their own desires which motivated them on their spiritual journey. Of all the various elements of the catechumenate, this has often been the easiest to introduce in parishes because it opens up the congregation to the myriad ways in which God invites people into community.

"What do you seek?" is the same question Jesus put to would-be disciples, the question he asked the blind man at Jericho, the question we all must face if our religion is to be more than the impulse to measure up to some external expectations of us. It is the question we will want to ask if we trust the stirring of the Spirit.

By way of pastoral preparation for this presentation and welcome, Inquirers may be assisted in coming to a clear sense of what they most deeply desire of God. Out of this experience they may then formulate true responses to the two questions of the rite. The answers to these questions will be given more confidently, and with more conviction, if they have already been heard and affirmed by the sponsors. This also provides an opportunity to make clear that if 'baptism' is the Inquirer's initial answer, the question must be explored more deeply: "What do you seek from God in a baptized life?"

iii

The catechumenal process makes a fundamental assumption that God has always been active in the life of Inquirers (indeed, of all people). Everyone who inquires about baptism has been called, encouraged, unsettled, or wooed by God. Before they are formally welcomed as hearers, their sponsors help them reflect on that experience and articulate how God has been present to them.

The question, "Are you ready . . ." articulates the minimal terms of the covenant which the person enters as a hearer.

iv

It is essential that this covenant with an Inquirer be mutual and shared by a community that is eager to do its part.

v

The communal life of a parish can grow in richness and vitality as the congregation welcomes and supports those who are becoming fellow members of the faith community, celebrating the gifts they bring. In order to make these commitments, it is important that members of the congregation have opportunities to explore the meaning of their own baptism, and find practical ways of supporting those who come among us. It is through the stories that we share that we find meaning and order in our own lives, within the larger drama of God's story.

vi

The prayer of thanksgiving, "God of steadfast love...", makes explicit the awareness that all this has taken place in the presence of a delighted Father who has run out into the road to embrace a returning son or

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daughter/child. Every newcomer enriches and changes the community, and our response is thanksgiving.

vii

It is important that an Inquirer knows that the way of the cross is the path Christians take in all that they do. The signing with the cross is a dual act of sanctification and remembrance: we recall the utter profanity of the cross as an instrument of defilement and death, and the sacredness of the crucifixion as the beginning of the transfiguration of all things. In a moment of tender intimacy, the Inquirer is invited to share our path, receive life in all its fullness, and face the evil of the world with no more defence than trust in God.

It is desirable (but not necessary) that the sponsor touch the Inquirer when making the sign of the cross. If there are a number of Inquirers being welcomed, all can be signed at the same time, each by a sponsor, while the presider speaks the meaning of the action.

viii

In using the word ‘hearer’ (an English equivalent of the Greek ‘catechumen’), we have opted for clarity over ecclesiastical jargon. *Catechumen* comes from ancient Greek *kata* (=down, against, reflected back, answering to, alongside of, each to each), + *ekhein* (to sound/ring); hence, to echo. It is hoped that the good news of Jesus will ring a chord in the experience and longing of the catechumen. Catechesis always involves a question/answer format, as opposed to lecturing — a mutual hearing by which the Spirit inspires both the Inquirer and members of the Church.

This Calling to be Hearers is therefore placed before the ritual Proclamation of the Word. Clearly this rite of Welcome expects the proclamation that follows to be joyful, intelligent and thoughtfully presented. The challenge is to make our ritual proclamation something worthy of serious attention. The *BAS* has clearly issued the same challenge by extending the title ‘proclamation’ to include the ritual of public scripture reading. Beyond any attending ceremonial (e.g., processing the book during the initial entrance to the room, maintaining an auspicious place for scripture readings, use of candles or incense etc.), the most important dimension of proclamation is the active participation of the congregation.

ix

The processional cross should lead the procession. The hearer and sponsor may be preceded by the paschal candle as a sign of the light that illuminates all people and leads us to the knowledge of God. The procession symbolizes the shared pilgrimage of disciples.

x

Presentation of a copy of the bible, if included, must not overshadow the ritual of Proclamation of the Word, which is the real ‘handing on of the good news.’

xi

The first paragraph (used only if hearers are being called to baptism at the beginning of Lent) can serve as a summons to all to recognize the renewed character of Lent within our tradition: a time of preparation for the renewal of the covenant of our baptism in the Paschal Feast. The following paragraph acts as an alternative when baptism is to occur at one of the other great baptismal festivals.

xii

The words about being ‘called’ and ‘chosen’ are not meant to suggest that there are any who are *not* called, but to acknowledge the need for discernment in recognizing God’s call — of responding to the voice of the Good Shepherd — against the clamour of tradition, family, community or culture. It is the integrity of *this* response that allows individuals to recognize that they are truly called and rightly chosen.

xiii

This commendation may be made with confidence when sponsors have had opportunity to guide and encourage hearers during the initial time of exploration of the Christian way, practice of Christian life skills and discernment of their readiness to embrace the challenge of being actively committed Christians.

xiv

Adult hearers may be given the opportunity to amplify their own response to the question, “Do you desire to be baptized?” and so to share with their new found family of faith something of their sense of discovery, or of anticipation, or the nature of the decision they have made.

xv

There is a difference between the recognition of God’s call to enter the Christian covenant and the experience of participation in Christ’s death and resurrection, through which those being baptized actually do enter the covenant. There is a distinct change of agenda here, from a timetable determined by the needs of the individual to the rhythm of life of the Christian community — to the dimension of ‘Church time’.

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xvi

This question (“Do you believe that the time has come...”) assumes a direct personal knowledge of the potential candidates who, by this point, should be well known, by sight at least, to the congregation. Sponsors may be given the option to add personal testimony in corroboration of their response. It should be noted that this is *not* a question of the candidates’ *worthiness*, or the credibility of their performance or conformity. Rather, the issue is *readiness* to enter this very specific covenant — to pass through this particular narrow door.

xvii

During catechesis, parents and sponsors have undertaken to strengthen their faith, through questioning, study and prayer, in recognition of their responsibilities for the primary nurture of the faith of this child. Because the Church is going to ask parents to undertake the spiritual formation of their children, it is incumbent upon the Church to provide appropriate resources. While many churches offer Sunday School, this question implies that the primary form of Christian nurture will be at home. Workshops on faith development for parents, celebrating ecclesiastical seasons at home, print and Internet resources (for both adults and children), and small peer groups, are all possible means to give parents the skills and support they will need in order to accomplish this important ministry.

xviii

Through the companionship and hospitality extended by the congregation, candidates are more fully integrated into the life of the parish by the time of their baptism. The willingness of the congregation to be open to share personal experiences will set the stage for those seeking baptism to fully explore their call to the Christian life.

xix

The question challenges the congregation to recognize in the candidates the Christ with whom, like the disciples in Gethsemane, we are called to watch and pray. From this point the congregation remembers the candidates (and their parents) in the Prayers of the People.

xx

This moment is the culmination of a long period of soul searching, and brings with it a joy and anticipation which may be celebrated with embraces and a suitable hymn or song. (See footnote 2.)

xxi

It is preferable that the candidates’ names be written into the Baptismal Register. If this seems inappropriate (“What if they decide not to be baptized?”), then this rite of Calling may very likely be premature. In the event that names are written into another book, it should be of significant size to indicate its importance and permanence. It is possible, for example, to purchase a commercially available *Book of the Elect*.

xxii

The invitation to pray for the candidates marks the beginning of the period of Candidacy. This is a moment of great solemnity, signified by the gesture of the sponsors.

xxiii

This exhortation acknowledges (especially for the sake of visitors) that what follows is the climax of a long preparation involving both the congregation and the candidates. If the movement suggested in the rubrics that follow has been adopted, this exhortation may appropriately precede the movement of the principal ministers to the place of the examination (Act of Repentance).

xxiv

This movement has its origins in the practice of the early Church (and finds its echo in the current practice of the Eastern Orthodox rite of Baptism). Although the *BAS* rite is sometimes experienced as excessively ‘wordy’, once these movements — movements implied by the words themselves — have been introduced, the words may be heard in all their power. An appropriate gesture that candidates may use to accompany the act of facing the ‘darkness’ is to hold their arms out before them, palms facing away from themselves — a gesture of ‘renunciation’. The positioning of the Paschal Candle in this movement is important within the symbolism of the act as a whole.

xxv

A shower of gifts upon the new Christians is a fitting welcome and a moving sign of the new life of grace which is sustained by the generous gifts of God shared among God’s holy people. It is fitting for gifts to be presented by sponsors and/or other members of the congregation, including children.

xxvi

Robing in white after baptism may well be the earliest post-baptismal ceremony of all, a sign of “putting on Christ” (see Galatians 3:27, and compare Colossians 3:9-10 and Ephesians 4:22-24). It is important to recover the memory that the alb is not a ministerial garment, but the white robe of the baptized, the legitimate vesture of every Christian in worship. Candidates for baptism should be encouraged not to don the new clothes until after coming up from the water; parents of child candidates should be urged to save the ‘christening gown’ for this moment. If

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candidates have been immersed (or water has been poured over them), they will not be able to don the new clothes until they have taken off the wet ones; for the purpose of this presentation, it is enough that the new garment be draped over the candidate's arm (or over the arm of a sponsor).

xxvii

The sign of light is the one gift suggested by the *BAS* rite. The gift of light is not the gift of a candle but the gift of the flame taken from the Paschal Candle. Thus the new Christians may appropriately light their candles from the Paschal Candle held before them.

xxviii

A pendant cross to be worn daily is a fitting gift, and one commonly offered by sponsors in some traditions. Like the gift of new clothes, it can be a sign of “putting on Christ”.

xxix

Milk and honey were the legendary blessings associated by God’s people of old with their entry into the land of God’s promise. It is appropriate to link together the Christian appreciation of the new life in Christ and these ancient symbols of the blessings of God’s kingdom. Thus, a bowl of milk sweetened with honey, may be presented to each new Christian to taste; alternatively, a tray with a cup of milk and a plate of honeycomb may be offered for tasting.

xxx

Another way to perform these post-baptismal ceremonies is for one of the ministers to say the first part of the assigned text as the gift is presented to each of the newly baptized, and then, after all have received that gift, to use the first line of the response as the cue line for the congregation to join in, thus:

*Minister*              Receive the riches of your homecoming

to a land of milk and honey.

*When the newly baptized have all been served, the minister says,*

Taste and see that the Lord is good.

*All*                    Happy are they who trust in God.

xxxi

#### **Gospel Reading Behind the Prayer: John 3: 1 - 17**

Now there was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, “Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.” Jesus answered him, “Very truly, I tell you, no one can see the kingdom of God without being born from above.” Nicodemus said to him, “How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?” Jesus answered, “Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, ‘You must be born from above.’ The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.” Nicodemus said to him, “How can these things be?” Jesus answered him, “Are you a teacher of Israel, and yet you do not understand these things? “Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life. “For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. “Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.”

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#### **Gospel Reading Behind the Prayer: John 4: 5 - 42**

So he came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob’s well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon. A Samaritan woman came to draw water, and Jesus said to her, “Give me a drink.” (His disciples had gone to the city to buy food.) The Samaritan woman said to him, “How is it that you, a Jew, ask a drink of me, a woman of Samaria?” (Jews do not share things in common with Samaritans.) Jesus answered her, “If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.” The woman said to him, “Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?” Jesus said to her, “Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life.” The woman said to him, “Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water.” Jesus said to her, “Go, call your husband, and come back.” The woman answered him, “I have no husband.” Jesus said to her, “You are right in saying, ‘I have no husband’; for you have had five husbands, and the one you have now is not your husband. What you have said is true!” The woman said to him, “Sir, I see that you are a prophet. Our ancestors worshipped on this mountain, but you say that the place where people must worship is in Jerusalem.” Jesus said to her, “Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshippers will worship the Father

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in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth." The woman said to him, "I know that Messiah is coming" (who is called Christ). "When he comes, he will proclaim all things to us." Jesus said to her, "I am he, the one who is speaking to you." Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, "What do you want?" or, "Why are you speaking with her?" Then the woman left her water jar and went back to the city. She said to the people, "Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?" They left the city and were on their way to him. Meanwhile the disciples were urging him, "Rabbi, eat something." But he said to them, "I have food to eat that you do not know about." So the disciples said to one another, "Surely no one has brought him something to eat?" Jesus said to them, "My food is to do the will of him who sent me and to complete his work. Do you not say, 'Four months more, then comes the harvest' ? But I tell you, look around you, and see how the fields are ripe for harvesting. The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labour. Others have laboured, and you have entered into their labour." Many Samaritans from that city believed in him because of the woman's testimony, "He told me everything I have ever done." So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. And many more believed because of his word. They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Saviour of the world."

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#### **Gospel Reading Behind the Prayer: John 9: 1- 41**

As he walked along, he saw a man blind from birth. His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "Neither this man nor his parents sinned; he was born blind so that God's works might be revealed in him. We must work the works of him who sent me while it is day; night is coming when no one can work. As long as I am in the world, I am the light of the world." When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man's eyes, saying to him, "Go, wash in the pool of Siloam" (which means Sent). Then he went and washed and came back able to see. The neighbours and those who had seen him before as a beggar began to ask, "Is this not the man who used to sit and beg?" Some were saying, "It is he." Others were saying, "No, but it is someone like him." He kept saying, "I am the man." But they kept asking him, "Then how were your eyes opened?" He answered, "The man called Jesus made mud, spread it on my eyes, and said to me, 'Go to Siloam and wash.' Then I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know." They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the mud and opened his eyes. Then the Pharisees also began to ask him how he had received his sight. He said to them, "He put mud on my eyes. Then I washed, and now I see." Some of the Pharisees said, "This man is not from God, for he does not observe the sabbath." But others said, "How can a man who is a sinner perform such signs?" And they were divided. So they said again to the blind man, "What do you say about him? It was your eyes he opened." He said, "He is a prophet." The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself." His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. Therefore his parents said, "He is of age; ask him." So for the second time they called the man who had been blind, and they said to him, "Give glory to God! We know that this man is a sinner." He answered, "I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?" Then they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from." The man answered, "Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. Never since the world began has it been heard that anyone opened the eyes of a person born blind. If this man were not from God, he could do nothing." They answered him, "You were born entirely in sins, and are you trying to teach us?" And they drove him out. Jesus heard that they had driven him out, and when he found him, he said, "Do you believe in the Son of Man?" He answered, "And who is he, sir? Tell me, so that I may believe in him." Jesus said to him, "You have seen him, and the one speaking with you is he." He said, "Lord, I believe." And he worshipped him. Jesus said, "I came into this world for judgment so that those who do not see may see, and those who do see may become blind." Some of the Pharisees near him heard this and said to him, "Surely we are not blind, are we?" Jesus said to them, "If you were blind, you would not have sin. But now that you say, 'We see,' your sin remains."

xxxiv

#### **Gospel Reading Behind the Prayer: John 11: 1 - 45**

Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. So the sisters sent a message to Jesus, "Lord, he whom you love is ill." But when Jesus heard it, he said, "This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it." Accordingly, though Jesus loved Martha and her sister and Lazarus, after having heard that Lazarus was ill, he stayed two days longer in the place where he was. Then after this he said to the disciples, "Let us go to Judea again." The disciples said to him, "Rabbi, the Jews were just now trying to stone you, and are you

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going there again?" Jesus answered, "Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. But those who walk at night stumble, because the light is not in them." After saying this, he told them, "Our friend Lazarus has fallen asleep, but I am going there to awaken him." The disciples said to him, "Lord, if he has fallen asleep, he will be all right." Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. Then Jesus told them plainly, "Lazarus is dead. For your sake I am glad I was not there, so that you may believe. But let us go to him." Thomas, who was called the Twin, said to his fellow disciples, "Let us also go, that we may die with him." When Jesus arrived, he found that Lazarus had already been in the tomb four days. Now Bethany was near Jerusalem, some two miles away, and many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him." Jesus said to her, "Your brother will rise again." Martha said to him, "I know that he will rise again in the resurrection on the last day." Jesus said to her, "I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?" She said to him, "Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world." When she had said this, she went back and called her sister Mary, and told her privately, "The Teacher is here and is calling for you." And when she heard it, she got up quickly and went to him. Now Jesus had not yet come to the village, but was still at the place where Martha had met him. The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. When Mary came where Jesus was and saw him, she knelt at his feet and said to him, "Lord, if you had been here, my brother would not have died." When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, "Where have you laid him?" They said to him, "Lord, come and see." Jesus began to weep. So the Jews said, "See how he loved him!" But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?" Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, already there is a stench because he has been dead four days." Jesus said to her, "Did I not tell you that if you believed, you would see the glory of God?" So they took away the stone. And Jesus looked upward and said, "Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me." When he had said this, he cried with a loud voice, "Lazarus, come out!" The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, "Unbind him, and let him go." Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him.

XXXV

#### **Gospel Reading Behind the Prayer: *Mark 8: 31 – 38***

Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are setting your mind not on divine things but on human things." He called the crowd with his disciples, and said to them, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels."

XXXVI

#### **Gospel Reading Behind the Prayer: *John 2:13-22***

The Passover of the Jews was near, and Jesus went up to Jerusalem. In the temple he found people selling cattle, sheep, and doves, and the money changers seated at their tables. Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables. He told those who were selling the doves, "Take these things out of here! Stop making my Father's house a marketplace!" His disciples remembered that it was written, "Zeal for your house will consume me." The Jews then said to him, "What sign can you show us for doing this?" Jesus answered them, "Destroy this temple, and in three days I will raise it up." The Jews then said, "This temple has been under construction for forty-six years, and will you raise it up in three days?" But he was speaking of the temple of his body. After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.

XXXVII

#### **Gospel Reading Behind the Prayer: *John 3: 14 - 21***

And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life. "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. "Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him. Those who believe in him are not condemned; but those who do not believe are condemned already, because they have not believed in the name of the only Son of God. And this is the judgment, that the light has come into the world, and people loved darkness rather than light because their deeds were evil. For all who do evil hate the light and do not come to the light, so that their deeds may not be exposed. But those who do what is true come to the light, so that it may be clearly seen that their deeds have been done in God."

**Gospel Reading Behind the Prayer: John 12: 20 - 33**

Now among those who went up to worship at the festival were some Greeks. They came to Philip, who was from Bethsaida in Galilee, and said to him, "Sir, we wish to see Jesus." Philip went and told Andrew; then Andrew and Philip went and told Jesus. Jesus answered them, "The hour has come for the Son of Man to be glorified. Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit. Those who love their life lose it, and those who hate their life in this world will keep it for eternal life. Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honour. "Now my soul is troubled. And what should I say – 'Father, save me from this hour'? No, it is for this reason that I have come to this hour. Father, glorify your name." Then a voice came from heaven, "I have glorified it, and I will glorify it again." The crowd standing there heard it and said that it was thunder. Others said, "An angel has spoken to him." Jesus answered, "This voice has come for your sake, not for mine. Now is the judgment of this world; now the ruler of this world will be driven out. And I, when I am lifted up from the earth, will draw all people to myself." He said this to indicate the kind of death he was to die.

**Gospel Reading Behind the Prayer: Luke 13: 31 - 35**

At that very hour some Pharisees came and said to him, "Get away from here, for Herod wants to kill you." He said to them, "Go and tell that fox for me, 'Listen, I am casting out demons and performing cures today and tomorrow, and on the third day I finish my work. Yet today, tomorrow, and the next day I must be on my way, because it is impossible for a prophet to be killed outside of Jerusalem.' Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing! See, your house is left to you. And I tell you, you will not see me until the time comes when you say, 'Blessed is the one who comes in the name of the Lord.'"

**Gospel Reading Behind the Prayer: Luke 13: 1 - 9**

At that very time there were some present who told him about the Galileans whose blood Pilate had mingled with their sacrifices. He asked them, "Do you think that because these Galileans suffered in this way they were worse sinners than all other Galileans? No, I tell you; but unless you repent, you will all perish as they did. Or those eighteen who were killed when the tower of Siloam fell on them – do you think that they were worse offenders than all the others living in Jerusalem? No, I tell you; but unless you repent, you will all perish just as they did." Then he told this parable: "A man had a fig tree planted in his vineyard; and he came looking for fruit on it and found none. So he said to the gardener, 'See here! For three years I have come looking for fruit on this fig tree, and still I find none. Cut it down! Why should it be wasting the soil?' He replied, 'Sir, let it alone for one more year, until I dig around it and put manure on it. If it bears fruit next year, well and good; but if not, you can cut it down.'"

**Gospel Reading Behind the Prayer: Luke 15: 1 - 3, 11b - 32**

Now all the tax collectors and sinners were coming near to listen to him. And the Pharisees and the scribes were grumbling and saying, "This fellow welcomes sinners and eats with them."

So he told them this parable: "There was a man who had two sons. The younger of them said to his father, 'Father, give me the share of the property that will belong to me.' So he divided his property between them. A few days later the younger son gathered all he had and travelled to a distant country, and there he squandered his property in dissolute living. When he had spent everything, a severe famine took place throughout that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired hands have bread enough and to spare, but here I am dying of hunger! I will get up and go to my father, and I will say to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands.'' So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. Then the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' But the father said to his slaves, 'Quickly, bring out a robe – the best one – and put it on him; put a ring on his finger and sandals on his feet. And get the fatted calf and kill it, and let us eat and celebrate; for this son of mine was dead and is alive again; he was lost and is found!' And they began to celebrate.

"Now his elder son was in the field; and when he came and approached the house, he heard music and dancing. He called one of the slaves and asked what was going on. He replied, 'Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound.' Then he became angry and refused to go in. His father came out and began to plead with him. But he answered his father, 'Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends. But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!' Then the father said to him, 'Son, you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found.'"

**Gospel Reading Behind the Prayer: John 12: 1 - 8**

Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. There

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they gave a dinner for him. Martha served, and Lazarus was one of those at the table with him. Mary took a pound of costly perfume made of pure nard, anointed Jesus' feet, and wiped them with her hair. The house was filled with the fragrance of the perfume. But Judas Iscariot, one of his disciples (the one who was about to betray him), said, "Why was this perfume not sold for three hundred denarii and the money given to the poor?" (He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.) Jesus said, "Leave her alone. She bought it so that she might keep it for the day of my burial. You always have the poor with you, but you do not always have me."

xliii

The translation by John Webster Grant is very apt (*Common Praise* #638); also appropriate are 'From the Waiting Comes the Sign' (CP #642), 'Come Down, O Love Divine' (CP #645), 'O Holy Spirit, Enter In' (CP #648), 'God's Spirit As a Rising Gale' (CP #650).

xliv

For those who are turning again to the way of Christ, the place of welcome is always the place of worship itself, for they are already members through baptism. They are welcomed back into the assembly of those who gather together to hear the proclamation of God's word. The role of the sponsor will be important here, as in the initiation of Christians. As spiritual companion, the sponsor embodies the Church's care for the returning member until that person is able to make a solemn reaffirmation of the baptismal covenant. The text "I present..." should be adapted if it does not express what is happening in the life of the person being presented, for example, when changing denominations.

xlv

"What do you seek?" is the same question Jesus put to would-be disciples, the question he asked the blind man at Jericho, the same question we all must face if our religion is to be more than the impulse to measure up to some external expectations of us. It is the question we will want to ask the one returning if we trust the stirring of the Spirit in their interior lives. And so it needs to be asked with sensitivity.

The second question, "What do you ask of this community?" is a gentle reminder of the congregation's involvement and delight in the member's return. The members of the community will then have a better understanding of how they may be able to support and help this person.

These questions are about knowing one's own heart, and bringing that openness of heart to the gospel proclamation. It is followed by publicly confessing and declaring ones baptismal standing; consciousness of this standing is thereby reinforced as the real basis of restoration.

xlvi

The words "In baptism, we died with Christ" challenge the person to recognize the profound meaning of baptism and the seriousness of this step. The affirmation about a person's readiness to begin this journey back to life within the covenant leads into the question "Will you reexamine...?"

xlvii

The congregation is called upon to promise its support and faithfulness. The communal life of a parish can grow in richness and vitality as the congregation welcomes and supports those who are turning again to the way of Christ, celebrating the gifts they bring. In order to make these commitments, it is important that members of the congregation have opportunities to explore the meaning of their own baptism, and find practical ways of supporting those who come among us. It is through the stories shared with others that people find meaning and order in their lives and within the larger drama of God's story.

xlviii

The thanksgiving follows without pause ("God of steadfast love...") It makes explicit the awareness that all this has taken place in the presence of a delighted father who has run out into the road to embrace a returning child. It acknowledges the fact that a returning member enriches and changes the community, and our response is thanksgiving.

xlix

Some suggested refrains from *Common Praise* for this moment:

- |     |  |
|-----|--|
| 548 | Eye Has Not Seen, Ear Has Not Heard (refrain)      |
| 61  | As We Gather at Your Table (verse 1)               |
| 712 | Speak, O Lord; Your Servant is Listening (verse 1) |

1

These words link our thanksgiving and the reading of the word, and echo the situation of those turning again to the way of Christ: their recognition, conscious or sub-conscious, that they are indeed starving, hands reaching out for the bread of life. It is hoped that the good news of Jesus will resound in their experience, that they will hear it again as if for the first time, testing the meaning of their history in the Church against this new hearing of the word. It is for this reason that this Welcome is placed before the ritual Proclamation of the Word.

Clearly the Welcome expects the proclamation that follows to be joyful, intelligent and transformative. The

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BAS has issued the same challenge by extending the title ‘proclamation’ to include not only preaching but the public reading of scripture as well. The attending ceremonial can help to suggest the supreme importance of this proclamation (e.g., processing the book during the initial entrance, maintaining an auspicious place for scripture readings, use of candles, incense, etc.). The most important element, however, is the active participation of the congregation.

Essentially, this is a period of mystagogy (i.e., of growing into a fuller appreciation of our sacramental life) in which people may rediscover their identity and calling as the Baptised. It is a time to re-enter the life of ongoing conversion and to seek reconciliation with the community from which they had become estranged. Insofar as this estrangement may have resulted from failings of the Church itself, the contrition of the community of faith will play a part in this reconciliation.

li

Presentation of a copy of the bible must not overshadow the ritual of proclamation, which is the real “handing on of the Good News”.

lii

It is appropriate that those being presented not be called forward at this point, but remain standing in their place (together with their sponsors). Their identity as part of the company of the baptized is thus underlined.

liii

Those turning again to the way of Christ may be invited to speak about what caused their alienation from the Church, and the experiences through which the Spirit enticed them back into the community of the Faithful. The sponsor needs to guide them in preparing what they will say at this moment.

liv

Those turning again to the way of Christ are invited to receive the sign of ashes first. One of them then invites the congregation to come forward, thus confirming the ongoing conversion of the community. They may join the presider in applying ashes to others. The interdependence of congregation and penitents is strengthened by the active role they are given in this rite.

lv

Some visual link to baptism (to underscore the implications of Jesus’ response to Peter) is appropriate. The water for the foot-washing may be taken from the font at this moment, using the vessel customarily used in filling the font; or the foot-washing ceremony may be set within the baptistry (if there is one).

lvi

The iconic leadership of those turning again to the way of Christ through the lenten journey will become explicit when one of them voices this final paragraph of the invitation.

lvii

Various approaches are envisaged in this rubric. If the presider alone had washed the feet of those turning again to the way of Christ, one of them could be handed the pitcher and another the towel so that they, with the presider (holding a basin), may wash the feet of others. Or this ministry may be given over entirely to those whose feet have just been washed (so that the presider is free to receive the foot-washing with others). Those who subsequently receive the foot-washing may in turn administer it to others in a continuing rotation through the congregation.

lviii

The sharing of the Peace becomes the first recognition of a fully restored communion between those turning again to the way of Christ and the community of the Faithful. In greeting returning members first, the congregation publicly acknowledges the profound reconciliation that God has brought about.



# The Anglican Communion Charter for the Safety of People and the Safe Church Policies of the Anglican Church of Canada

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Prepared for Rev. Dr. Eileen Scully, Director of Faith Worship and Ministry

by Mary Margaret Wells, December 3, 2018

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## **What is the *Charter for the Safety of People*?**

The **Anglican Communion Charter for the Safety of People** was adopted in October 2012 by the Anglican Consultative Council (ACC-15). The **Charter** is the result of several years of work by the Anglican Communion Safe Church Network and can be seen as a model for best practice standards. Both lay persons and clergy of the Anglican Church of Canada were active participants in this global initiative that led to the Charter.

The **Five Commitments of the Charter** provide that Provinces of the Anglican Communion will extend:

1. **Pastoral Support where there is abuse**
2. **Effective Responses to abuse**
3. **Practice of Pastoral Ministry**
4. **Effective Review of Suitability for Ministry**
5. **A Culture of Safety in the Church**

As set out in the *Charter*, the witness of Scripture recognises and affirms God's love for all members of the human family and the priority given in Jesus' ministry to children and the vulnerable of society. The five *Commitments* provide a framework for effective Safe Church policies and procedures. A more detailed description of the *Commitments* can be found on in Appendix 1, *Charter for the Safety of People*.

## **What is the *Anglican Communion Safe Church Commission*?**

The Anglican Communion Safe Church Commission (ACSCC) is an international body which was established at the request of the Anglican Consultative Council at its meeting in Lusaka, Zambia, in 2016 (ACC-16). Its creation was recommended by the Anglican Communion Safe Church Network with an objective of developing “International Guidelines to enhance the safety of all persons—especially children, young people and vulnerable adults—within the provinces of the Anglican Communion... The establishment of the Anglican Communion Safe Church Commission was requested in one of four safeguarding resolutions approved by ACC-16. Its creation builds on the adoption by ACC-15 of the Charter for the Safety of People within the Churches of the Anglican Communion”. The Commission, made up of thirteen representatives of the provinces of the Communion, including Canada, has produced draft *Guidelines for the Safety of People*.

These *Guidelines* will be presented for approval at the Anglican Consultative Council (ACC 17) in Hong Kong in April/May 2019, with a view to being presented at the Lambeth Conference in 2020.

## ***Safe Church in Canada***

Since the Diocese of Toronto developed and implemented the first *Sexual Misconduct Policy and Procedures* in 1992, the Anglican Church of Canada has been in the forefront of work to ensure

personal safety in the Church. The *Charter for the Safety of People* and the forthcoming international *Guidelines* have been influenced significantly by Safe Church policy development in Canada. In the past 25 years Misconduct Policies have been developed by all Anglican dioceses in Canada. They are periodically reviewed and updated and have been re-named with various titles such as “Policies for Responsible Ministry”, “Safe Church Policies” or “Safeguarding Policies”. The linguistic changes have tended to reflect a cultural impetus to express a positive purpose of protection for children and other vulnerable persons. For this report, the term “Safe Church Policy” will be used generically.

A more detailed history can be found in Appendix 3.

## PURPOSE OF THIS REPORT

This report is intended to support and inform the work of dioceses of the Anglican Church of Canada as they continue their regular reviews and updates of their Safe Church policies. The study reviews current (2018) Canadian diocesan policies using the framework of the Anglican Communion Charter for the Safety of People and the recommendations of the Anglican Communion Safe Church Anglican Guidelines.

The report is forward looking and will:

- keep dioceses of the Anglican Church of Canada abreast of most recent developments of the Commitments and Guidelines of the Charter for the Safety of People and the international Guidelines;
- highlight the current procedures in place that reflect the Commitments of the Charter;
- identify elements for dioceses in Canada to consider for priority in future reviews and revisions of their policies;
- provide a framework for Canadian Safe Church Policy development that anticipates the International Guidelines that will be presented to Anglican Consultative Council 17 in Hong Kong in 2019;
- provide a foundation for the creation of a template for Safe Church policy;
- support the Anglican Church in Canada’s continued position of leadership in ensuring the Safety of People; and,
- provide the Anglican Church in Canada information to create a resource for consistent practice across the country.

There are 30 dioceses in Canada. In addition to these, the policy bases of two other jurisdictions were studied in this project: that of the Military Ordinariate (Chaplains’ branch of the Canadian Armed Forces), and that of the General Synod (national structure).

A letter from the Director of Faith, Worship, and Ministry was sent to all bishops informing them of the study and requesting that they provide access to their Safe Church policies and procedures. Safe Church policies of all dioceses were obtained largely from the diocesan websites with follow-up e-mail requests to each of the Bishops in those cases where the policies were not easily found in a public, online, form.

Charts based on the five commitments of the *Charter for the Safety of People* and the Guidelines were developed to identify the presence or absence of elements that are recommended to effectively implement these five commitments of the *Charter for the Safety of People*.

It is not expected that all commitments and procedures detailed in the *Guidelines* would be present in all Canadian policies at the time of this study in mid-2018. Rather, the study both highlights the current diocesan policies and procedures that reflect the Commitments of the Charter, and identifies elements for the Canadian Church to consider in future reviews and revisions of their policies. Several diocesan leaders indicated that their policies were, in fact, at this time, undergoing review and revision, and so it is anticipated that this study will need to be updated within a year or two, or kept current, as a longer-term, ongoing project.

### **THE STUDY:**

In the summer of 2017 following her appointment to the Commission, the author undertook an overview survey of the Canadian Anglican Diocesan Sexual Misconduct Policies in order to be able to report to the Commission the status of policies designed to prevent sexual misconduct in the Canadian Church. This was provided first to Rev. Dr. Eileen Scully, Director of Faith, Worship and Ministry, Anglican Church of Canada and then to the Commission in October 2017 (see Appendix (1.).

In March of 2018 Rev. Scully supported a proposal for the author to undertake a multi-variate analysis of key procedures present in the 30 Canadian Diocesan, and additional two other jurisdictions' Safe Church policies. The analysis would reflect the framework of the Commitments of the *Charter for the Safety of People*.

### **STUDY VARIABLES:**

For the purpose of this Review, Sexual Misconduct policies will be called Safe Church policies. The procedures (the variables) are designed to be congruent with the five Commitments of the Charter for the Safety of People. Unless a particular distinction needs to be made, these policies are referred to as 'diocesan' policies (with the understanding two additional jurisdictions are covered in the study).

### **METHOD:**

Effective implementation of the Commitments of the *Charter* depends on having effective basic procedural elements.

Five charts were developed to identify the presence or absence in the Canadian diocesan policy documents of elements needed to effectively implement the Five Commitments of the Charter for the Safety of People.

The Anglican Communion Safe Church Commission is in the process of developing a report to the Anglican Consultative Council 17 in 2019 that offers “best practice guidelines” for implementing the Charter in the diverse cultures of the Communion.

The parameters of the study are forward looking and reflect some new “best practices” that are being developed by the Commission to bring to ACC-17 in April 2019.

It is not expected that all elements and procedures enunciated in the Charter would be present in all Canadian policies at the time of this study in mid-2018. Rather, the study both highlights the current procedures that reflect the Commitments of the Charter, and identifies elements for the Canadian Church to consider prioritizing in future reviews and revisions of their policies.

**Confidentiality:**

Data on the procedural variables was collected through review of the relevant policy in each diocese. What is being presented in this report back to Faith, Worship, and Ministry are the summary findings, which are aggregate in nature. In general, only the aggregate findings of the Review as set out in this report should be disseminated widely. Specific findings from review of an individual diocese’ policy are available to that particular diocesan leadership upon request.

## **SAFE CHURCH POLICIES IN CANADA IN 2018:**

### **A SUMMARY OF FINDINGS:**

- All (100%) of Canadian Anglican dioceses have some of procedures in place to achieve the Charter Commitment to **PASTORAL SUPPORT** for allegations of abuse.
- Most (88%) of Canadian Anglican dioceses have some procedures in place to achieve the Charter Commitment for **EFFECTIVE RESPONSE** to allegations of abuse.
- Fewer than half of dioceses (41%) have some procedures in place to achieve the Charter Commitment to **PASTORAL MINISTRY** (education and training) for responding to allegations of abuse.
- (88%) of Canadian Anglican dioceses currently have some procedures in place to achieve the Charter Commitment to **SUITABILITY FOR MINISTRY**.
- (55%) of Canadian Anglican dioceses currently have some procedures in place to achieve the Charter Commitment to a **CULTURE OF SAFETY**.

**Chart Summarizing Current Procedures in Canadian Anglican Dioceses that Reflect  
the Five Commitments of the Charter for the Safety of People**

| <b>Charter Commitment</b>  | <b>Anglican Communion Guidelines for Effective Implementation of the Charter</b>   | <b>Current (2018) Canadian Safe Church Policies</b>  | <b>Recommendations for Updating Canadian Safe Church Policies</b>  |
|--|--|--|--|
| <i><b>Commitment 1:<br/>Pastoral support where there is abuse.</b></i> | <ul style="list-style-type: none"> <li>Theological statement of compassion and care</li> <li>Appointment of support person (complainant)</li> <li>Appointment of support person (offenders)</li> <li>Offering spiritual assistance and other forms of pastoral care</li> <li>Training for Support persons</li> <li>Supervision of support persons</li> </ul>                 | <ul style="list-style-type: none"> <li>31/32 dioceses/jurisdictions of Canada have some Procedures to achieve the Charter Commitment to Pastoral Support.</li> </ul> | <ul style="list-style-type: none"> <li>Approximately one half of the dioceses (17) may want to consider adding procedures for training and supervision of Support Persons for alleged victims and alleged offenders</li> </ul>   |
| <i><b>Commitment 2:<br/>Effective responses to abuse</b></i>           | <ul style="list-style-type: none"> <li>Policy and related documents are made known on diocesan website</li> <li>Procedure for complaint is made known on website</li> <li>Availability of pastoral care for complainants and alleged offenders</li> <li>Impartial process for determination of allegations</li> <li>Assessment of future suitability for ministry</li> </ul> | <ul style="list-style-type: none"> <li>Most dioceses (30/32) provide most of the elements for effective response</li> </ul>  | <ul style="list-style-type: none"> <li>Some diocesan policies have elements missing related to Safe Church documents available on their websites, including assessment of future suitability for ministry and crisis support for affected parishes and other church organizations</li> </ul> |

| Charter Commitment   | Anglican Communion Guidelines for Effective Implementation of the Charter   | Current (2018) Canadian Safe Church Policies   | Recommendations for Updating Canadian Safe Church Policies  |
|--|---|--|---|
|  | <ul style="list-style-type: none"> <li>• Crisis Support for Congregations</li> </ul>  |  |   |
| <i><b>Commitment 3:</b><br/><i>Practice of pastoral ministry</i></i> | <ul style="list-style-type: none"> <li>• Adopt education standards for practice of pastoral ministry</li> <li>• Curriculum includes description of fiduciary responsibility and dual relationships in place for pastoral relationships</li> <li>• Curriculum includes training in discernment of role of power in clergy and leadership</li> <li>• Curriculum includes training in how to recognize and address abuse of power</li> <li>• Bi-annual participation in training for pastoral ministry required for church personnel and clergy</li> </ul> | <ul style="list-style-type: none"> <li>• <i>14 /32 dioceses provide some procedures for pastoral ministry.</i></li> </ul>  | <ul style="list-style-type: none"> <li>• <i>Missing elements tend to include adoption of education standards for pastoral ministry and training in how to recognize abuse of power</i></li> </ul> |
| <i><b>Commitment 4:</b><br/><i>Suitability for ministry</i></i>      | <ul style="list-style-type: none"> <li>• Policies in place to assess suitability of persons for ordination, including background checks</li> </ul>  | <ul style="list-style-type: none"> <li>• <i>30/32 dioceses currently have some procedures in place to achieve the Charter Commitment to suitability for ministry.</i></li> </ul> | <ul style="list-style-type: none"> <li>• <i>17/32 dioceses do not have safety related policies in place for detailed information sharing</i></li> </ul>   |

| Charter Commitment                       | Anglican Communion Guidelines for Effective Implementation of the Charter   | Current (2018) Canadian Safe Church Policies   | Recommendations for Updating Canadian Safe Church Policies  |
|--|---|--|---|
|  | <ul style="list-style-type: none"> <li>• Policies in place to assess suitability of persons for appointment to positions of responsibility, including background checks</li> <li>• Policies in place for information sharing between bishops when there is a request for transfer between dioceses</li> </ul> |  | <p><i>between Bishops when there is a request for transfer between dioceses</i></p>   |
| <i>Commitment 5: A culture of safety</i> | <ul style="list-style-type: none"> <li>• Prevention education training on Safe Church in place</li> <li>• Training includes review of physical environment for safety</li> <li>• Training includes guidelines for interpersonal behaviour with children</li> </ul>  | <ul style="list-style-type: none"> <li>• <i>19/32 of Anglican Dioceses of Canada currently have procedures in place to achieve the Charter Commitment to a culture of safety.</i></li> </ul> | <ul style="list-style-type: none"> <li>• <i>Of those dioceses that do have some sort of policy and procedure , about half have specific training for Safe Church</i></li> </ul> |

## **Observations and Recommendations:**

Almost all dioceses in Canada have some form of Safe Church policy. Some appear as detailed Sexual Misconduct Policies, some are Safe Church Policies, many include Screening Programs. Some policies are found in the Canons or Policy Handbooks of Dioceses rather than being stand-alone policies.

**Commitment One: Pastoral Support where there is Abuse:** All diocesan Safe Church policies in Canada are grounded in faith based theological reflection and express a commitment to spiritual care of complainants, alleged offenders and parishes. Some dioceses recruit, train and supervise persons for these roles systematically. However, some do not identify how these persons are to be identified, recruited, trained and supervised. This may be due scarcity of resources, especially in small, rural or northern dioceses.

*Recommendation: It may be useful to consider options for virtual (internet) training and consultation*

**Commitment Two: Effective Responses to Abuse:** Only a few dioceses advertise a commitment to abuse prevention and Safe Church on the main page of their websites. Few provide links to their policies and procedures. Without this information readily available, a person who believes they have been abused has no way of knowing what to expect if they inform the diocese that they have a complaint. Similarly, accused persons do not have ready access to information about their rights and the procedures that they can expect to be implemented. Transparency is one of the keys to accountability and empowerment. It is also a powerful deterrent to misconduct.

The description of a fair and just procedure for investigation and decision making is clear in only about half of the policies. An interesting question arises about standard of proof. Generally, this is seen as rising to the civil level of proof (on the balance of probabilities) rather than the higher criminal level of proof.

Another question that should could be more fully explored is: who bears the burden of establishing proof? At least one diocesan document explicitly places the burden of proof on the complainant. Given that the research literature on sexual abuse establishes that abuse of power is a constant dynamic in sexual abuse, I would suggest that this is an unfair pressure to put on a person who may already be experiencing disempowerment at the time of their complaint. In consideration of this example, I would suggest that the onus should be on the diocese.

*Recommendations: Dioceses should consider and implement ways to provide open access to information about their Safe Church policies through use of social media. A clear and consistent principle on the nature of due process and on who should bear the burden of proof should be developed.*

**Commitment Three: The Practice of Pastoral Ministry:** This commitment ensures dioceses have high education standards and practices in abuse prevention for persons in ministry as well as lay staff. *This tends to not be a requirement in Canadian diocesan Safe Church policies.*

*Recommendations: It should be considered a strong consideration to include in Safe Church policy formation and annual training on personal boundaries in ministry, how to prevent abuse, how to recognize, and it when you see it an how to respond both compassionately and within a fair process.*

**Commitment Four: Suitability for Ministry:** 30 out of the 32 Anglican dioceses (and other jurisdictions in the study) currently have some procedures in place in their Safe Church policies to achieve this *Charter Commitment*. There are three dioceses that appear to have no provision addressing this.

Of note, there seems to be no built-in risk management procedures regarding misconduct for clergy or lay staff who are transferring to another diocese. Reporting regarding a history of misconduct are not specifically included in the policies to address what happens when clergy transfer between dioceses. This enables cover-up of misconduct. There have been known instances of sex offenders transferring to another diocese and the new diocese not being alerted to the situation. Screening of clergy specific to lowering the risk for sexual and other misconduct is virtually non-existent or is reduced to a police records check.

*Recommendation: The Safe Church Commission is developing an information tool that can be used for transfers between dioceses. It will address sexual misconduct as well as other behavioural risk issues. In the meantime, Canadian dioceses would do well to put this “on their radar” as a needed, formalized, procedure on top of whatever informal conversations happen amongst bishops.*

**Commitment Five: Maintaining a Culture of Safety:** Over half of Anglican dioceses in Canada currently have procedures in place to achieve the Charter Commitment to a culture of safety. This refers to preventive education training for staff, clergy and volunteers, on maintaining a safe environment.

*Recommendations: There are numerous educational programs on behavioural approaches to abuse prevention. Many are available online, making them more highly accessible. Volunteers Canada offers a “Screening in Faith” program that is comprehensive and has been successfully implemented in several Anglican Dioceses. As well there are several organizations that can provide expert training. These can be found in the bibliography.*

## **Conclusion:**

It has been a great privilege to participate in the Anglican response to sexual misconduct. We began to learn that sexual misconduct can intrude on what should be our safest, most meaningful places, exploiting the powerless and the vulnerable. Thirty years ago in Canada, starting with the Anglican Diocese of Toronto, Anglicans began to develop comprehensive policies, training programs and resources to combat the deeply saddening understanding that sexual abuse occurs in our churches. This policy has informed many Anglican dioceses across the country. Recently, the courage of the victims who have come forward in the #MeToo and #ChurchToo movement serves to forcefully remind us in the Church of the untold harm that can be caused by sexual misconduct.

At the same time, we see this movement as needing refinement to include due process mechanisms, care for alleged offenders and systemic support for alleged victims. Our painful learning in the Church can be a gift to the secular world as it comes to grip with this complex problem.

As Christians we believe that sexuality and sexual activity are gifts of God and that sexual relationships give us joy, and intimate pleasure that cements our personal relationships.

We know too that any of God's gifts are potentially open to abuse. Abuse of the gift of sexuality is potentially soul-destroying. It has caused turmoil on faith communities.

In Canada we have gained in experience through years of confronting this issue in our Church. Canadian Anglicans have also reached out to the world and have been an energizing force in the Anglican Safe Church Network. Canada's learnings and efforts have fed into the establishment and work of the Anglican Communion Safe Church Commission. As a Commission member it has been deeply rewarding to see Canada's experience in Safe Church joining with work from other parts of the globe and helping to create a powerful instrument for compassion and justice.

The Commitments of the Charter for the Safety of People offer an opportunity for the Anglican Church of Canada to both lead and to grow in its capacity to effectively maintain Safe Church. It is hoped that this Review, with its detailed exploration of Safe Church Policies in light of the Charter Commitments, will be an energizing resource supporting and sustaining our determination to make our Church as safe as possible in the coming years.

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## Appendix 1.)

### CHARTER FOR THE SAFETY OF PEOPLE: THE FIVE COMMITMENTS

The Five Commitments of the Charter are to Provide:

#### *Pastoral support where there is abuse*

1. We will provide pastoral support for the abused, their families, and affected parishes and church organizations by:  
(a) listening with patience and compassion to their experiences and concerns, and (b) offering spiritual assistance and other forms of pastoral care.

#### *Effective responses to abuse*

2. We will have and implement policies and procedures to respond properly to allegations of abuse against clergy and other church personnel that include:
  - (a) making known within churches the procedure for making complaints;
  - (b) arranging pastoral care for any person making a complaint of abuse;
  - (c) the impartial determination of allegations of abuse against clergy and other church personnel, and assessment of their suitability for future ministry;
  - (d) providing support for affected parishes and church organizations.

#### *Practice of pastoral ministry*

3. We will adopt and promote by education and training standards for the practice of pastoral ministry by clergy and other church personnel.

#### *Suitability for ministry*

4. We will have and implement policies and procedures to assess the suitability of persons for ordination as clergy or appointment to positions of responsibility in the church including checking their background.

#### *A culture of safety*

5. We will promote a culture of safety in parishes and church organizations by education and training to help clergy, other church personnel and participants prevent the occurrence of abuse.

**Responses to *The Iona Report* (2016):**  
*Reception, Critique, and Recommendations – a Report to General Synod 2019*

*The Iona Report* on the Diaconate in the Anglican Church of Canada was produced by a dedicated Task Force on the Diaconate under the auspices of the Faith, Worship, and Ministry committee. The full text of *The Iona Report* can be found at <http://www.anglican.ca/wp-content/uploads/iona-report.pdf>.

The General Synod of 2016 received *The Iona Report* with the following resolution A144-R1:

*Be it resolved that this General Synod:*

1. receive *The Iona Report*, including the *Competencies for the Diaconate*, and commend it to the dioceses for study and for use in review of their existing guidelines and practices with respect to the diaconate, sending their feedback to Faith, Worship and Ministry Coordinating Committee no later than October 2018;
2. request that the Primate convene a study of *The Iona Report* within the House of Bishops and report to the Faith, Worship and Ministry Coordinating Committee;
3. request that the Faith, Worship and Ministry Coordinating Committee review the Ordinal, in light of current scholarship and best practices, and present to the General Synod of 2019 a revision of the liturgical text for the Ordination of a Deacon.

The aim of this present Report on *Responses to The Iona Report* is several-fold. It will:

1. account for actions in response to the directives of the 2016 Resolution;
2. describe the uptake of Iona by dioceses and by the Association of Anglican Deacons in Canada;
3. summarize key insights, critique, questions, and recommendations contained in written reports received from dioceses; and
4. outline possible avenues for further work, to be referred to the next Faith, Worship, and Ministry committee for their consideration.

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**1. Actions directed by Resolution A144-R1**

The resolution, cited above, contains three directives, only one of which was able to be fulfilled in this triennium. *The Iona Report* was sent to all dioceses after General Synod 2016, with a request for feedback. Later that year it received graphic and layout treatment and was released in small booklet form. There have been two print runs of 500 each over these years, and these have all been distributed.

Of the dioceses from whom feedback was received, 7 were substantial in the form of: official written reports from the diocese reflecting conversations that took place within their college or community of deacons (4), purpose-created task force (1) or other diocesan leadership (bishop, executive officer) (2). Information was also received in the form of a “survey monkey” form answered by 5 individuals designated either by their college/community of deacons or bishop to do so.

With respect to the second clause of the resolution, it was not possible to convene such a conversation within the House of Bishops in this triennium, due to the busy agenda already in place for them.

Early conversations about the Service of Ordination of a Deacon came to play in FWM’s discernment of which liturgical projects would be the priorities for work in this triennium. It quickly became apparent

that a review of the whole Ordinal is necessary, and that all that could be accomplished on that front in this triennium might be the beginnings of some preparatory research. Therefore, there is no revised service of Ordination of a Deacon being presented to this General Synod 2019.

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## 2. Activities in Conferences, and in the Association of Anglican Deacons in Canada

In 2015, the Board of the Association of Anglican Deacons in Canada (AADC) established an ‘ex-officio’ position on the Board for appropriate General Synod staff, thereby creating a happy link between their work and that of Faith, Worship, and Ministry. The AADC Board has been helpful in disseminating *The Iona Report* and in stimulating study of and conversation about *The Iona Report*. At the 2017 Conference of the Association, in Victoria, British Columbia, time was provided on the agenda for discussion of the Report.

A conference on the Diaconate from Anglican, Roman Catholic, and Ukrainian Catholic perspectives, hosted by the Diocese of Qu’Appelle, also provided opportunities for engagement with participants. Informal conversations helped to correct some bibliographical errors and to offer suggestions toward expanding the scope of next phase developments.

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## 3. What we heard from Dioceses

It is clear that the overwhelming majority of those responding to *The Iona Report* at this time are themselves deacons. A wider engagement is necessary, and, in its absence, the following remarks can only be seen as a thin ‘slice’ of experiences, reflections, and questions. This is not to downplay the content of the feedback, but to note the leadership of deacons in caring for their own vocational lives. Their feedback serves as a very helpful beginning, and points to the challenges inherent in trying to engage a wider conversation.

### a. Appreciation and Insights

The responses open with expressions of appreciation and gratitude for the work of the Task Force on the Diaconate. The value of *The Iona Report* is cited for its contribution to a vision of the diaconate in the Anglican Church of Canada, for treating the diaconate with “the attention it deserves.” Feedback to the question, “How would you describe *The Iona Report’s theology of ministry as described in the Preface*” is highly positive.

Most of the positive comments are directed towards the introductory materials and to most parts of the competency ‘grids,’ and, though not without critique (addressed in the next section) of particular areas within the competencies, there is a sense in which simply having something with which to engage and on the basis of which to have conversations and to engage in order to develop formation and educational initiatives, is itself a long-awaited high value.

- “It is one of the best pieces of work that we have on the Diaconate, thank you to all involved.”

- On *Diakonia and the Diaconate* (within the competencies): “It’s absolutely essential that candidates for diaconal ministry are able to articulate a clear calling to \*diaconal\* ministry and show that they are called to it”
- On *Human Awareness and Understanding*: “clerics who are not self aware can cause great harm to the church, to others, and to themselves. It is probably one of the most important attributes that we try to screen for”
- “As an aspirational document it has much to offer. It holds out a vision of a diaconate that is engaged at all levels of the church and society.”

b. Critique

An observation expressed by all with respect to *The Iona Report* is that it sets the bar high. Some expressed gratitude for this. For others the bar is set too high and is too demanding, especially, as it is felt by some, in the absence of any national scheme for training, education, and formation. Some reported that they would not have been ordained if they had had to ‘qualify’ according to the competencies. Others indicated that without access to educational opportunities, particularly in rural areas, where even mentoring is a sometimes-insurmountable challenge, there is little point in using a competency grid. Still others noted that they understood the competencies to be aspirational and, in this respect, they are helpful, but need to be interpreted in particular contexts. A few asked what the actual mandate of the task force was, and what is its continuing scope, with a cautionary note that they would not welcome the imposition of a uniform program or set of expectations across the country (with respect to the competency grid).

While some appreciated greatly the emphasis on Indigenous self-determination and the work of the church in justice, healing and reconciliation, one group submission argued that this justice context and set of issues was privileged above others, and they would wish to see more social justice contexts referred to explicitly. At the same time, another group submission suggested that Indigenous self-determination, justice, healing and right relationship work is so important that it deserves its own category of competency.

Very helpful questions were heard with respect to the use of a particular ‘competencies’ framework. The observations point to something with which the Task Force wrestled – there exist different models of ‘competencies’ for use in different contexts. The Task Force opted for one way of thinking about a competency, which now seems to have been employed to the detriment of others.

“We would suggest that competency not only includes knowledge and skill, but also attitude, i.e. the ‘right’ attitude. Knowledge and skill can be applied devoid of good values without which, the application of good skills and expert knowledge can be disastrous. The right attitude is informed and formed through adopting and acting in congruence with Christ centred values such as love, compassion, respect, et al.”

This particular citation is suggestive of critiques of the 2013 document on Competencies for Priestly Ministry. In that context, however, it could be said that the competencies presumed to be only one part of a much bigger process, and of critical importance amongst the other elements, for example, are the Advisory Committees on Postulants for Ordination, which assess for “call, character, and charism.” The

lack of such an obvious counterpoint may leave the impression of *The Iona Report* reflecting a more cerebral process of knowledge and skill acquisition.

One diocesan response cautioned that the vision of the diaconate in *The Iona Report* is not truly a theological vision, but is, rather, a ‘national vision’, and that better and bolder work needs to be done to provide a theological leadership for the diaconate. “We need a concise theological vision statement of the diaconate precisely *because* there is so much diversity in practice.” Similarly, it was felt by some that not enough attention was paid to the liturgical role of the deacon, including diaconal preaching.

One diocese made helpful mention of existing additional resources (bibliographies and the like) that could be incorporated into this work.

These points of critique speak to a need both to review the competencies and to continue to develop this whole area of work with more and better resources to assist in theological thinking as well as in the local development of discernment and formation-and-education programs.

Over half of the submissions contained very helpful requests for re-organizing the categories in the Competencies sections, to emphasize one or more aspects, or to reflect what they view as more accurate descriptions of what is actually possible ‘at selection’, ‘at ordination’, ‘for lifelong learning.’ Specific suggestions for reframing questions or particular competency descriptions are highly valuable. This is the most dense of the feedback, containing very helpful particular points, and cannot be easily summarized here, but all details will be forwarded to whatever next working group or task force picks up the work.

One diocese offered, as its ‘response,’ a full and extremely detailed learning framework based on measurable outcomes, along with a curriculum for training – essentially a large diaconal educational manual. It may be desirable to share these diocesan resources more widely, so to have diocesan leaders in matters diaconal learn from each other.

A few samples from the comments:

- More could be done to emphasize that “a deacon’s ministry is often completely outside the normal reach of the faith community.”
- There is a need to “place greater emphasis upon the relationship of the deacon in the ministry of Word and Sacrament.... The ministry of the deacon is threefold: Word, Sacrament, and Service.... It could be made more explicit that ‘word’ and ‘service’ function most profoundly as foundational theological diaconal principles only because they are grounded in liturgical expression and that deacons, as a rule, should be active in liturgical leadership.”
- “special attention should be paid to the preaching function of the deacon.”
- “How do we deal with inquirers? We need a pre-selection process.”
- “Priests have education funds, deacons do not. How can we cover the costs for education?”

#### c. Questions and Recommendations

- “It is well done and only needs to *be kept up to date* as further thinking and the work of the Holy Spirit continues to revive and form the shape of diaconia”

- “The competencies are done well; however, we would like to see material on how assessment of those competencies might be carried out. Who ought to be doing those assessments and how can they be done in a way that will provide feedback for growth? How do assessments begin for wide ranges of abilities and wide ranges of understandings of the diaconate?”
- It is difficult for a document such as this which is a national endeavour to integrate diocesan input and engage the HOB in a meaningful and expeditious manner. However COGS may be the place for intentional work on it. The crafting of updated/new ordination service for a Deacon need to be done much sooner than later. Plus the question of direct ordination has become critical. In this time of various shifts/changes within the church it is important to demonstrate clarity on vocations and orders. Confusion around the diaconate as “transitional deacons” who are not called to the different ministry of a “Distinctive” Deacons is both insulting and demeaning to both orders.
- “Common standards for education and formation are required for ordination, while still allowing flexibility to take into account local needs and individual life experiences. This will be necessary to allow for the full restoration of the Order across the country, and to enhance the credibility of the Order.”
- We need “a theological training program that is accessible by distance and of a high quality as well as clearly defined resources for formation.”
- “We are looking forward to the development of a study guide and the supportive resources to accompany the competencies. However, we have concerns about how the information in the report and in the study guide will be educationally presented and by whom.”
- “The flexible approach outlined in the introductory section needs to be made more obvious.”

Above all of these particular recommendations, and expressions of desire for what the next phase of work ought to be, is a call for the whole church leadership – particularly bishops and priests – to learn about the diaconate. “Many priests, and even bishops, do not fully understand the differences in roles between deacons, priests, and lay readers. Additional conversations need to take place so to build trust and clarity between the vocations, and relationships so to know how to serve the community both within and outside of the church.”

Though not in the form of a concrete recommendation, the call for this broad education-of-the-whole-church resonated in most of the responses. How to engage such a process is something to be pondered, both by the Faith, Worship, and Ministry committee as well as for diocesan leadership, particularly bishops who bear these responsibilities.

#### 4. Possible Further Work

“We like Section 6, “Lively Questions.” We think it is important to continue to ask thought provoking questions about all ordered and lay ministry and to be willing to adapt all ministry to the broad spectrum of needs in contemporary culture. We have a few lively questions of our own. What is the intent of the Task Force, regarding the use of this report, going forward? Is the report, and particularly the competencies, intended to be used as the basis of formation in diaconal programmes across Canada? If what is what is intended, how does the Task Force see that being implemented on a National scale?”

This general comment points to the need for better expression of clarity in purpose and objective, which, going forward, will be something that can be built upon for an evolving project.

This summary, as well as the actual feedback reports, will be presented to the FWM committee early in the next triennium, with the express purpose of feeding a next phase of work. The following elements should be considered:

- A textual review of *The Iona Report's* Competencies, with critical re-writing
- The development of additional resources and collection of existing resources into a resource tool kit on the diaconate and the ministry of deacons
- Review of the Ordinal will take place informed by input from the Iona process as one set of inputs along with other resources from research and consultation
- The question of how to engage a wider conversation about the diaconia of the whole people of God, the ministry of deacons, and diaconal vocation and theology, should be considered
- Ongoing consultation with the Board of the Association of Anglican Deacons in Canada is presumed and highly valued

Submitted by J. Eileen Scully, Director of Faith, Worship, and Ministry

## **FWM Appendix 10**

### **"Equipping the Saints: Local Initiatives in Theological Education" A Consultation at Mt. Carmel Spiritual Centre in Niagara Falls, ON, February 13-17, 2017**

#### **1. Introduction and Background**

In 2007, General Synod passed a motion convening a national gathering to “create a strategic plan for the future needs for ordained ministry in the Anglican Church of Canada,” and develop standards for theological training. In January 2010, a group that included bishops and people involved with priestly formation met at Manoir d’Youville in Chateauguay, Quebec. Results included General Synod 2010’s creation of the Primate’s Commission on Theological Education and Formation for Presbyteral Education, which produced the “Competencies for Ordination to the Priesthood” that are currently in use.

“Equipping the Saints” is a product of work done by the Task Force on Presbyteral Ministry, created by General Synod 2013, under the aegis of Faith, Worship, and Ministry (FWM), to follow up on the Competencies document and help to integrate it into the life of the Church. Our first act was to ask dioceses how they are using the document and what might assist them in doing so. Although a written survey got the predictably few responses, personal conversations elicited more informative results. We discovered that a number of dioceses were developing programmes for non-Master of Divinity (M.Div.) training of priests, while some other dioceses (and bishops) were uncertain what to make of such programmes or, perhaps more importantly, the priests ordained from them.

The Task Force concluded that a national consultation would be an appropriate venue to address these questions. This consultation would follow up on the 2010 discussions but with narrower terms of reference: to discuss alternatives to the M.Div. as training for priests and the status/roles of priests in Christ’s church, ordained by the Anglican Church of Canada, who emerge from alternative programmes.

To that end, the Task Force invited bishops, diocesan people involved with presbyteral formation, leaders in alternative presbyteral training programmes, and seminary representatives to a consultation at Mt. Carmel Spiritual Centre in Niagara Falls, ON, February 13-17, 2017. We envisioned a conversation driven by questions raised by bishops and dioceses, both before and during the consultation period.

#### **2. Preparation**

After funding was secured through generous grants from the Anglican Foundation and AllChurches Trust, the Task Force met twice in person and five times by phone/video conference. Our first face-to-face meeting occurred November 2-4, 2015 at the national office in Toronto. The second meeting was hosted by the Diocese of Ottawa Synod Office, December 12-13, 2016.

Eileen Scully canvassed dioceses to ascertain suitable dates. The most available were in the week that we chose: February 13-17, 2017. Our initial hope had been to host the consultation in Western Canada, where a significant proportion of diocesan-based programmes are concentrated. Unfortunately, we were unable to find a facility that could accommodate a group of the anticipated size during that period. Consequently, we booked Mt. Carmel Spiritual Centre in Niagara Falls, ON, which proved to be an excellent choice, with enough spaces – large and small – for our purposes. Mt. Carmel has a substantial number of guest rooms, with alternative spaces nearby, good food, and helpful staff; it is also familiar to many because it hosts other Anglican Church events.

Eileen also spoke with bishops across the country, asking them to identify questions and issues for consideration. Alternative presbyteral preparation schools and programmes were asked to submit materials to help others understand the structure and work of these arrangements. These items were made available in an online Dropbox, so that participants could review them prior to the consultation. During the consultation, items were routinely added, so that this Dropbox has become a helpful archive of material on this field of work and on the consultation itself.

### 3. Attendance

The Task Force is pleased to note that representatives attended from all but three dioceses. We were missing only the Arctic, the Indigenous Spiritual Ministry of Mishamikowesh, and Ontario.

Also represented were: the Faith, Worship, and Ministry Committee; Atlantic School of Theology; the Centre for Christian Studies; The College of Emmanuel & St. Chad; Henry Budd College; Huron University College; Kootenay School for Ministry; the Military Ordinariate; Qu'Appelle School for Ministry; the Saskatoon diocesan clergy training programme; St. John's College; Threshold Ministries; Trinity College; and Wycliffe College. Both the Primate, the Most Rev'd Fred Hiltz, and the National Indigenous Bishop, the Right Rev'd Mark MacDonald, were present.

We regret that fewer Indigenous representatives were present than we had hoped. This limited our ability to discuss Indigenous priestly training, although Mark MacDonald and the Rev. Kara Mandryk, of Henry Budd College, ably assisted us in this area.

### 4. Structure of the Consultation

The consultation was designed to provide opportunities for five kinds of activities: formal presentations, to increase awareness of the issues, developments, and options; group reflections on the presentations; marketplace groups, enabling participants to follow specific interests; free time, for personal interaction; and plenary round-ups, for people to share conclusions and suggestions.

This arrangement worked well. Less time might have been accorded to individual presentations on the various local training programmes, with more focus upon efforts to compare-and-contrast. The influence of a single model (Kootenay School of Ministry) resulted in some repetition.

### 5. Liturgies

Nicola Skinner and Becca Whitla provided leadership in this area, assembling a rich variety of liturgies adapted from the *Book of Alternative Services* and "Liturgical Texts for trial use and evaluation." Numerous participants in the consultation shared liturgical leadership roles. The music came from a variety of sources and was international in flavour. Colin Johnson, hosting for the Ecclesiastical Province of Ontario, presided at the opening Eucharist. Joanne Mercer preached. Mark MacDonald and Nicola Skinner co-presided at the closing Eucharist. Bill Harrison preached, reminding us that our work on changing forms of presbyteral training and leadership serves the mission of a transforming church.

### 6. Informal Relationships

Fostering informal relationships was one of the central purposes of the consultation. To that end, we incorporated both extensive group engagement and substantial free time for relaxed interaction. During presentations, participants sat in groups mixed by categories: ordained/lay, east/west, local training programme/diocese/seminary, and male/female. This encouraged the sharing of different viewpoints, as groups reflected on insights gained from the presentations that we heard.

Marketplace groups (see below) were voluntary, both in leadership and in participation, drawing together people with common interests. Social evenings and Thursday afternoon's free time enabled participants to mix and pursue conversations.

Some groups made intentional use of free time in order to foster the work that they came to do. Notable among these were participants from Western Canada, who met on Thursday to discuss ongoing cooperation in the preparation of clergy and lay leaders.

## 7. Presentations

Bill Harrison led off on Tuesday morning, discussing the expansion of the presbyteral role in the Western church; he pointed to the initial task of sacramental leadership in the medieval church, followed by a series of additions: teaching and preaching in the Reformation and Counter-Reformation, scholarly criticism in the Enlightenment, social justice and therapeutic counselling work in the 20<sup>th</sup> century, and a focus on leadership in the contemporary world. He asked us to consider four questions: 1) Can we imagine priests who aren't trained for all of these? 2) Have we lost the purpose of church in the midst of all these pressures? 3) Do we need to consider the training of priests in relation to formation for other ministries? 4) What is the significance of the language of "mixed economy" or "mixed ecology" for priestly ministry today and tomorrow?

Janet Marshall completed Tuesday morning with a discussion of teams. She focused upon two themes: 1) the centrality of teamwork to contemporary understandings of ministry, and 2) a reminder of teamwork norms. Teams are defined as: 1) having collaborative purpose, performance, and product; 2) meshing of function and mutual support; and 3) possessing shared leadership. They serve us well in our contemporary regionalized, complex, and collegial forms of ministry. In order for them to be successful, we must build trust. Janet helped us to think about ways to sustain teams.

Fred Hiltz focused upon the need for the development of priestly character. The Primate reminded us of the excellent work of the Theological Education in the Anglican Communion group and the helpfulness of their reports, including the formation grids and the Signposts document, and drew our attention to the importance of integrating the local with larger, catholic, concerns. He also reminded us of the Competencies document and called us to re-visit it, asking that we consider its usefulness and ways that it might be adapted for local use. He suggested that we consider creating a Standing Commission on Theological Education. The Primate called us to attend to a focus on mission, and to take seriously the need for a new missionary impulse oriented to the Kingdom. Ultimately, he asked us to ensure that all priests might develop true Christ-like character, shown in presiding, preaching, offering pastoral care, prayer, and being artists of community.

On Wednesday morning, Kara Mandryk talked about the work of Henry Budd College for Ministry. She has recently arrived at the College, which continues to be active in preparing Indigenous leaders for the church. The College is in a discernment period, looking to clarify how it will carry its work forward.

Mark MacDonald spoke about differences between Indigenous discernment and preparation for ministry, on the one hand, and the predominant methods in the Anglican Church of Canada. He emphasized the role of community in discernment, noting that the call to priestly leadership usually comes through the community, rather than from an individual herself or himself. Moreover, the community continues to be part of the process throughout the work of formation, so that removing a candidate to a distant seminary is unhelpful. When the time of leadership comes, the community remains, so that the role of a priest is not solo but is part of the exercise of leadership in the community by the community. This demands an entirely different approach to theological formation than is commonly envisioned.

On Wednesday afternoon, local training programmes made presentations, talking about their curricula and systems of formation. John Privett and Anne Privett spoke about Kootenay School of Ministry, which requires nine 21-contact hour, long-weekend, intensive courses for completion. KSM uses almost entirely faculty with doctoral degrees, drawing from seminaries, parish clergy, and other available scholars. Catherine Harper discussed the Qu'Appelle School for Mission and Ministry, which provides a mixture of weekend workshops, retreats, weeklong courses, and independent study; some of its offerings are in conjunction with Briercrest College and Seminary, in Caronport, SK. Shawn Sanford-Beck outlined the approach of the Diocese of Saskatoon, which uses a combination of retreat weekends and supported independent study. Iain Luke described the current work of The College of Emmanuel & St. Chad, which is being re-oriented to support local training programmes. Joanne Mercer, Rick Singleton, and John Watton discussed Queen's College at Memorial University, which is moving into support for local training programmes.

## 8. Marketplace Groups

The Marketplace Groups developed out of the questions posed by bishops and dioceses prior to the consultation and out of group discussions in response to presenters.

Jay Koyle, chair of FWM, opened the Marketplace Group portion of the consultation on Thursday morning, inviting participants to identify topics in which they have an interest and would appreciate a group discussion. He reminded everyone of the need for someone to facilitate each group and someone to record each group's reflections, using the appropriate form.

Brief summary of group input:

### i. Diverse Priestly Ministries/Discernment and Formation/Local and Universal

We need more thorough discernment processes for ministry, including lay ministry. ACPO can be unhelpful for presbyteral discernment because of its Eurocentric approach to call and simple Yes/No conclusions, and it does not reflect on other sorts of ministries. Dioceses are encouraged to post their processes for discernment on their websites. We need more conversation across dioceses about discernment, formation and competencies

### ii. Types of Priestly Ministry/Types of Training/Equity Issues

Equity issues arise in relation to compensation. We need to examine remuneration on the basis of the following equity considerations:

- How can we treat all priests equitably?
- How can we treat those who have received training for priestly ministry in the same way equitably?
- How can we treat those who are assigned the same or comparable tasks or responsibilities equitably?
- Should and how should we factor in the livelihood needs of those who exercise ministries for the church? Should and how should we factor in a declared lack of need for financial compensation for a ministry in treating those who exercise ministries equitably?
- With respect prohibited grounds of discrimination – Aboriginal priests and women priests are more often non-stipendiary. How can be more just?
- How can we strive to treat those who exercise similar ministries equitably across the country?

iii. More Effective Training of Preachers

There are plenty of resources for training preachers. Schools are encouraged to focus on training lay preachers, in addition to ordained. Preaching needs to be done regularly, and heard/assessed/feedback provided.

iv. Next Steps

Much of the conversation of this group found its way into the “Things to Think About” (below). Additionally, the group encourages the whole church to begin a conversation about how laypeople, deacons, priests, and bishops fit into a missional model of the church suitable for the unfolding 21<sup>st</sup> century. If there is a move toward national standards for preparation for forms of ministry, consistent with such a vision, then the provincial level might be a helpful place to begin formulating standards.

v. Iona Report – Facilitating Discussion in Dioceses

Dioceses and theological schools are invited to consider combining their local certificate, EfM programs or academy-based programs (e.g. M.Div., L.Th., B.Th., M.T.S.) with action/reflection leadership training in community (*Learning on Purpose*) plus in-person or on-line formation (*Ministering by Word and Example* or *Images of Diaconia*), and a continuing education component using a portable Mentor-training module offered by the Centre for Christian Studies.

vi. Partnerships Between Dioceses and Colleges for Training

Both dioceses and colleges need to reach out to one another, in order to clarify both the needs to be filled and the resources available; the colleges are receptive to partnerships. Other provinces may be wise to consider having a Commission on Theological Education. There should be a national office to and for theological education, and a permanent database showing what's available. The annual Heads of Anglican Colleges meeting could include leaders of other schools for ministry. Seminaries might be able to contribute training for trainers to serve local programmes.

vii. Formation of all the Baptized

The church needs a more effective model for discipling, including: experience, content, reflection, re-formation. Modelling the faith and God's gospel is central to the church's mission. This involves enabling people to behave, belong, and believe.

viii. Local Formation and Discipleship

Local formation depends upon strengthening the work of discipling people in the community. That enables the community to identify people who are called to presbyteral ministry, especially as they undertake tasks. The Diocese of Qu'Appelle has a model of Vocation Weekends that may be helpful with discernment. There is a need for good screening, including psychological testing, early in the discernment process.

ix. National L.Th. Standards/Wider Theological Education

A national L.Th. standard, and perhaps a General Synod Licentiate, would be a helpful basic qualification as bi-vocational and non-stipendiary priests are growing more common. Further formation would be expected and could lead to the M.Div. for priests for whom it is appropriate. Questions were raised about the significance of this for seminaries and ecumenical relationships.

x. National Faculty

The group strongly supported the creation of a national faculty list, both for teaching availability (ideally with an indication of preferred scheduling) and for consultation about curriculum and assessment.

9. Things to Think About

i. Another Conversation

The assembled group was almost unanimous in asserting that another meeting to continue the discussion is necessary. Debate was not around the question of "if." Instead, we were occupied with the issues of timing and agenda. A strong preference was expressed for another consultation in **3 years' time**; the group does not believe that we can wait more than 5 years and sooner would be better. The landscape of ministry and ministerial formation is shifting quickly enough that more frequent meetings are productive. While being aware of the costs and energy that a consultation demands, the group also expressed the belief that the meeting would offer significant return on investment in greater efficiency and effectiveness in ministry formation programmes.

This consultation grew out of the work of the Task Force on Presbyteral Ministry and was organized by the Task Force and associated staff. Necessarily and appropriately, the result was a consultation focused upon developments in presbyteral formation and ministry, specifically. Some participants found this unduly limited, while most recognized that there were sufficient issues to be considered in this area to justify a conversation defined thus particularly. However, the group was quite clear that the next consultation should cover the breadth of ministerial formation: lay, diaconal, and presbyteral. Some participants asked that the next consultation be more obviously driven by considerations of mission, as our church seeks to reach out to people who would not traditionally have shared in our life.

ii. National Faculty List – Who/How/Where?

This consultation inherits the idea of a National Faculty List from the D'Youville meetings. The need seems to be greater than ever, as the number and variety of alternative preparation arrangements grows. Participants are convinced of the necessity of this and would like to move forward. The primary questions are about the construction and location of the list. FWM is urged to consider whether it might sponsor such a project, perhaps in connection with the work desired under the next item for discussion: a mechanism for strengthening relationships among programmes.

iii. Mechanism for Strengthening Relationships Among Programmes

The growing complexity of theological education systems, which seems to be necessary for a world of increasing complexity, suggests to the participants that some kind of ongoing national interaction and coordination is desirable. Both seminaries and other diocesan programmes are looking at sharing resources, including faculty, course options, and library facilities. Some mechanism will be needed to find ways to do these things efficiently. One possibility might be to locate a “single desk” for this work within the FWM context. This could be handed to FWM staff. Another option might be to follow up on a suggestion made by the Primate: a National Commission on Theological Formation and Education.

iv. National Commission on Theological Formation and Education

Without going into great detail, the Primate placed before us the idea of a standing National Commission on Theological Formation and Education. Given the variety of matters to be continued from the consultation, this idea may be worthy of further discussion. Under the umbrella of FWM, this body might take responsibility for carrying out any tasks emerging from the consultation that FWM regards as helpful and wishes to move forward.

v. ACPO

Participants were in general agreement that conversation is needed with ACPO. Some expressed concern that ACPO is not suitable for Indigenous persons moving toward ordination because of the emphasis upon a sense of personal call, which clashes with the Indigenous emphasis upon the community’s call. Many noted that ACPO is not designed to work with candidates who are not and will not be undertaking seminary training or with those who do not anticipate stipendiary clergy employment. Also discussed was a sense that ACPO is used differently by different dioceses, with some expecting that it will serve a larger discernment role; questions were raised about whether ACPO might be more helpful if it addressed the question of what sort of ministry a candidate is called to, rather than simply affirming or rejecting a call to ordained presbyteral ministry. Alternatively, there may be some value in clarifying for bishops and dioceses the limits of ACPO’s usefulness.

vi. Bishops’ School in Canada

Bp. John Privett recommended that we consider holding a Bishops’ School for Canadian bishops, suggesting that the growing complexities of our particular ministry situation are such that neither the British nor the American school serve our needs adequately.

vii. House of Bishops and the Preparation Conversation

The growing movement to ordaining presbyters with preparation other than the M.Div. represents a shift away from a norm, though one of recent vintage and from which there have always been departures. The landscape of ministry preparation is shifting as the nature of the church changes. Participants expressed a hope that the House of Bishops will discuss the transformations that are occurring and give thought to the new structures that are both developing and in need of creation.

viii. General Synod L.Th.

A number of participants noted that General Synod has offered academic qualifications in the past. Rooted in the discussions of one of the Marketplace groups, some urged that General Synod consider offering the Licentiate in Theology as the basic national expectation for ordination. The benefit of this approach is that various programmes and institutions across Canada could offer courses, which would then be accessible to everyone. General Synod would establish categories of preparation, guided by the Competencies document and existing programmes, and set minimal requirements for completion. Programmes would then be free to focus on their strengths and together we could provide solid and broad training. Challenges to this idea were noted: a) L.Th. and related programmes differ significantly in structure, intention, and expectation, so that General Synod's requirements would need to be flexible and programmes would need to be open to modifying their approaches; and b) local training programmes have generally been designed to suit particular circumstances, so operating under guidelines established elsewhere would represent a significant cultural shift for them. Challenges notwithstanding, participants expressed an interest in having the conversation about a national L.Th. under General Synod aegis.

ix. Provincial Commissions on Theological Education

Currently, the only ecclesiastical province with a functioning Commission on Theological Education (COTE) is Ontario. The concentration of seminaries, other schools and programmes providing theological education, and large dioceses in Ontario undoubtedly accounts for both the need and possibility of sustaining that COTE. However, the development of other programmes in a variety of places across the country suggests that growth of COTEs elsewhere may be valuable at this time.

x. Affordability of Theological Education

The costs of theological education continue to grow, although seminaries and universities are to be commended for ongoing efforts to control tuition and provide scholarship and bursary support. Some participants identified financial considerations as a significant barrier to preparation for presbyteral ministry and asked that all efforts be made, at a national and provincial level, to find ways to limit expenses and help with costs for those who choose to attend seminaries. This concern was raised especially in light of the declining number of permanent, stipendiary, positions for clergy in today's church.

xi. Indigenous Spiritual Leadership

Participants expressed concern that the consultation was unable to address needs for support in the development of Indigenous presbyters and other leaders. Moreover, the contributions of Mark MacDonald and Kara Mandryk made clear that we have much to learn from Indigenous ways of being that can help us through our years of challenge. Although we were unable to identify appropriate courses of action to resolve these questions, participants believe that laying them before FWM and the church national is important.

**10. Assessment**

We received helpful feedback through an online survey requesting comments on the conference. Over 1/3 of participants responded. Feedback was strongly positive overall, with a definite

sense that the consultation was worth the time, effort, and money. There is a general consensus that another such meeting should take place, not later than three years away. A question arose about the decision to provide Thursday afternoon off: some valued this as conversation and meeting time, while others would prefer that the conference be compressed and finish on Thursday evening.

#### 11. Organizing Committee

The organizing committee consisted of the members of the Task Force on Presbyteral Ministry serving as of 2015, with the additional assistance of Becca Whitlaw and support of national staff, Eileen Scully and Dayjan Lesmond.

The Ven. William Harrison, chair

The Rev. Karen Egan

The Rev. Joanne Mercer

The Ven. David Selzer

The Rev. Nicola Skinner

Becca Whitla (not on Task Force)

Eileen Scully, Director of Faith, Worship, and Ministry

Dayjan Lesmond, Assistant to Faith, Worship, and Ministry and Communications

## REPORT OF FINANCIAL MANAGEMENT COMMITTEE (FMC)

This report covers the period from 2016 General Synod to May 2019

### 1. The Committee's Role and Mandate

The role of Financial Management Committee is advisory to the Council of the General Synod and the committee is accountable to the General Synod through the Council of the General Synod (CoGS). The primary roles of the Committee are to direct, oversee and supervise the management of the finances of the General Synod. Working closely with CoGS and members of General Synod's Management Team, especially the Treasurer, the Committee paid particular attention to the following:

- Regular monitoring of actual financial performance against planned financial performance;
- Third quarter review of forecast revenue and expenses as compared to full year budget;
- Setting guidelines for the preparation of budgets, and review of detailed annual budgets and multi-year financial plans prior to the presentation of the budget to CoGS;
- Consideration of the availability of resources for the Council of the North and other national ministries;
- The work of General Synod's Audit Committee;
- The work of the Drayton Grants Sub-committee, which provides grants to active and retired clergy for significant expenses often related to health and education costs;
- The work of the Investment Sub-committee, with a particular focus on the performance of General Synod's investment portfolio;
- The terms of reference of the Ministry Investment Fund;
- Review of the Committee's own mandate;
- Trends and issues that will influence General Synod's long term sustainability; and,
- Various policy items recommended to the Council of the General Synod.

The Committee met three times in person and four times by telephone. The environment during the triennium was characterized by significant external and internal change. The finances of the General Synod were remarkably stable during the triennium given continuing gradual demographic shifts across the country, significant challenges within the world wide Anglican Communion, and challenges across the Canadian church national. The requirements of the committee's work were influenced by these factors, along with staff and leadership changes within General Synod. The wise and dedicated counsel of every committee member remained faithful to a set of guiding principles developed early in the triennium. Our work was carried out consistently in a spirit of hope, commitment, generosity of spirit and unwavering dedication.

### 2. Financial Management

The Committee regularly reviewed performance of revenue and expenses against budget. Direction was provided by CoGS in November 2008, to eliminate deficit budgeting immediately and to reduce dependence on undesignated bequests to zero by 2012. Measures were implemented during the 2007 - 2010 triennium to respond to the reality of long-term trends of gradually decreasing diocesan giving; regrettably this included reduction of programs and staff positions.

Annual balanced budgets during the current triennium were achieved by the deliberate reduction and elimination of certain expenses, non-replacement of some staff positions following resignations or retirement, as well as the generous and ongoing commitment of proportional gifts from dioceses to General Synod. Diocesan financial realities towards the end of the current triennium foreshadow reductions in proportional gifts in the coming triennium. The committee is mindful of changing demographic patterns which will likely affect diocesan proportional gifts.

### **3. Other Work**

The Committee was engaged in other pieces of work.

#### **3.1 National Insurance Program**

General Synod sponsors the National Insurance Program. Participation includes 17 dioceses, General Synod and the Anglican Foundation. Insurance coverage includes property, commercial general liability, crime, directors and officers, physical and sexual abuse, and boiler and machinery. Umbrella coverage is available for participants who wish to have it.

It is best practice that services are put to tender from time to time. The program was formally marketed by the broker AON in 2018 for the 2019 renewal. The previous formal marketing exercise was done in 2015. The incumbent insurer Ecclesiastical was re-affirmed at the conclusion of the 2018 marketing process.

#### **3.2 Finance Officers Conference**

A Finance Officers Conference was held in November 2018. Finance Officers meet once every triennium to get to know their colleagues across the Church National, learn about topical finance matters both from each other and from guest speakers. Travel costs are shared by those attending through a travel pool, and General Synod pays for meals and accommodations. Members of FMC are invited to share in the organization of the conference and to participate in planning of agenda.

### **4. Committee Assignments**

Most members of FMC served on various sub-committees.

#### **4.1 Audit Committee**

The role of Audit Committee is advisory in nature and members are appointed by CoGS. Audit Committee advises CoGS on all matters related to the annual audited financial statements of General Synod entities.

Audit Committee was composed of five members, four external to FMC. FMC was extremely fortunate and grateful to have Archbishop Colin Johnson chair the Audit Committee for the triennium. James Sweeny, a member of FMC, contributed substantially to the work of the committee. The other three members rounding out the committee are well-respected retired partners of chartered professional accountancy firms.

Audit Committee received, reviewed and recommended for approval the audited financial statements of the General Synod of the Anglican Church of Canada, the Anglican Church of Canada Consolidated Trust

Fund, and the Anglican Church of Canada Resolution Corporation for each of the fiscal years ended December 31<sup>st</sup>, 2016, 2017 and 2018. Other work included in the capacity of the committee was the review and evaluation of reports prepared by the Auditor for each fiscal year, as well as annual recommendation of the Auditor annually to CoGS.

Please refer to Appendix B of this report, relating to audited financial statements for the fiscal year ended December 31, 2018.

#### **4.2 Grants Sub-Committee**

The Grants Sub-committee was composed of three FMC members. Members were The Ven. Trevor Freeman, Canon Paul Rathbone and chair The Rev. Leo Martin. The sub-committee considers a variety of health and social support grant applications from active and retired clergy and their dependents to the Lady Edith Drayton Trust. The sub-committee reviews applications in view of established policies and guidelines intended to ensure that consideration of each grant application is fair, equitable, and based on clear criteria.

The sub-committee meets twice a year, coinciding with FMC meetings to consider grant applications. The sub-committee meets in confidence and provides a general overview of their decisions to FMC at each meeting. Over the triennium, the Grants Sub-committee recommended more than \$50,000 in grants.

#### **4.3 Investment Sub-Committee**

The Investment Sub-committee was composed of five members. Two FMC members served on the sub-committee in the current triennium, Rob Saffrey and The Ven. Jane Humphreys. The sub-committee was very fortunate to benefit from the expertise of two non-FMC members, each an expert in their own area of professional expertise. Susan Chortyk is a retired actuary with over 30 years of experience mostly in the pension field. David MacNicol has forty years of direct investment management experience including the past 18 years as the principal of his own investment management firm. Kennedy Marshall, a former member of FMC and long-time Investment subcommittee member, chaired the sub-committee for the 2016-2019 triennium.

The primary responsibility of the sub-committee is to monitor the performance of the investment manager engaged to manage the assets held by the Anglican Church of Canada Consolidated Trust Fund.

The sub-committee met semi-annually in person throughout the triennium. The investment manager, Connor, Clark & Lunn, attended some portion of each in person meeting. The sub-committee also met via conference call between in person meetings. Manager performance is evaluated on quantitative and qualitative criteria on a quarterly basis. The sub-committee remains satisfied with manager performance.

The sub-committee also has responsibility to review the Statement of Investment Policy & Goals (SIPG) to ensure that it continues to serve General Synod effectively. The sub-committee proposed a revision to the asset mix within the SIPG to FMC on one occasion during the triennium. The revision was approved by FMC and was subsequently proposed to and approved by CoGS in June 2018. Please refer to Appendix A of this report for the current SIPG.

A standing agenda item for every meeting is the discussion of responsible investing from environmental, social and governance perspectives (ESG) and how current screening methods align Anglican values. The

sub-committee has recently implemented additional screens for thermal coal and oil sands, using thresholds commonly used by faith investors.

General Synod has also joined the Shareholder Association for Research & Education (SHARE). Through SHARE, the General Synod actively engages certain corporations that we own stock in on matters of ESG.

## **5. Summary of Policy Recommendations and Changes**

FMC recommended a number of policy changes to CoGS for approval.

- Review and revision of the Statement of Investment Policy & Goals for the Consolidated Trust Fund. The Statement of Investment Policy & Goals was revised once during the current triennium. Please refer to Appendix A for a copy of the current Statement.
- FMC continues to review and recommend changes to the Ministry Investment Fund policy and criteria. The Ministry Investment Fund policy and criteria were reviewed during the current triennium, but no revisions were made.
- Allocation of various internally designated funds.
- A *Request for Proposal* for Audit Services was issued in August 2016 for the audit of fiscal 2016. The outcome was that General Synod changed audit firm to Grant Thornton LLP who has now been our auditor for three fiscal years.

## **6. Committee Staffing**

The Committee continues to be staffed by Hanna Goschy, Treasurer & Chief Financial Officer. During the triennium we said good bye to Marsha Bailey, who served in the role of Controller from May 2013 to August 2018. We welcomed new Controller Beth Meng in December 2018. Emily DeLucia Wood provided excellent administrative support to FMC throughout the triennium; Emily is currently on maternity leave and we look forward to Emily's return to General Synod at the end of her leave in 2020.

Respectfully submitted,

Rob Saffrey, Chair, FMC

# The Anglican Church of Canada Consolidated Trust Fund

## Statement of Investment Policy and Goals

Revised CoGS May 3-2014  
Revised CoGS Nov 15-2015  
**Revised CoGS June 2-2018**

## STATEMENT OF INVESTMENT POLICY AND GOALS

### Section I – Governance

#### 1. *Purpose of the Fund*

The Consolidated Trust Fund (CTF) exists primarily to invest endowment and trust funds of General Synod and the Missionary Society. Dioceses, parishes, and other Church-related institutions which have similar investment objectives may also use it for investing their assets, which will be held in trust by the CTF.

#### 2. *Investment Objectives*

We are called to be God's stewards of funds entrusted to us. An understanding of stewardship is based in scripture. The first chapter of Genesis tells us that God created all things, including people, who are to be the managers, caretakers and stewards of all that God created, recognizing that all comes as a gift from God. As stewards we are responsible to tend these funds in a wise and just manner to the best of our ability.

#### 3. *Administration of the Fund*

Responsibility for the CTF lies with the Financial Management Committee (FMC) of General Synod. FMC has appointed an Investment Sub-Committee which meets with the managers regularly and provides them with policy direction.

The Fund shall be managed in accordance with all applicable legal requirements including the Income Tax Act (Canada) and the Ontario Trustee Act. It is understood that any investment management ("the Manager") or any other agent or advisor providing services in connection with the Fund, shall accept and adhere to this Statement.

The Investment Sub-Committee may delegate some of its responsibilities with respect to the investment of the Fund to agents or advisors. In particular, the services of a custodian (the "Custodian") and of one or more investment managers (the "Manager") are retained.

The Investment Sub-Committee shall:

- establish the Statement;
- select the Manager and Custodian;
- obtain advice, as required, regarding the legal and regulatory requirements and constraints set out in this Statement applicable to the Fund;
- on an annual basis, review the Statement and recommend appropriate amendments to FMC;
- provide regular reports to FMC;

## Section I – Governance

(cont'd)

- monitor the Fund and the investment performance of assets managed by each Manager and the performance of the Fund as a whole;
- inform the Manager of any significant deposits and withdrawals.

### ***3.1 Investment Managers***

The Manager is responsible for:

- maintaining an understanding of legal and regulatory requirements and constraints applicable to the Fund;
- selecting securities within the asset classes assigned to them, subject to applicable legislation and the constraints set out in this Statement;
- providing the Investment Sub-Committee with quarterly reports of actual portfolio holdings and a review of investment performance and future strategy;
- attending meetings of the Investment Sub-Committee at least twice per year to review performance and to discuss proposed investment strategies;
- informing the Investment Sub-Committee promptly of any investments which fall outside the investment constraints contained in this Statement and what actions will be taken to remedy this situation;
- advising the Investment Sub-Committee of any elements of this Statement that could prevent attainment of the Fund's objectives;
- explaining the characteristics of new asset classes or investments and how they may assist in achieving the Fund's objectives;
- being available for consultation with the Investment Sub-Committee at all reasonable times;
- providing future outlook information during attendance at Investment Sub-Committee meetings; and
- advising on a quarterly basis of the compliance status with this policy.

### ***3.2 Custodian***

The Custodian is responsible for:

- holding the assets of the Fund in accordance with applicable legislation; and
- providing a quarterly consolidated report of the assets of the Fund to the Investment Sub-Committee.

**Section I – Governance**  
(cont'd)

**4. Conflict of Interest Policies**

**4.1 Sub-Committee Members**

- (a) A conflict of interest is deemed to exist when a fiduciary of the CTF has an interest of sufficient substance and proximity to his/her duties and powers with respect to the CTF, to impair his/her ability to render unbiased advice or to make unbiased decisions affecting the CTF.
- (b) A fiduciary of the CTF must disclose any actual or perceived conflict of interest to the Chair of FMC, who shall disclose same to all FMC members as soon as possible.

**4.2 The Investment Manager**

The Investment Manager shall fully disclose to the Investment Sub-Committee information on any actual or potential conflicts of interest.

**5. Retention or Delegation of Voting Rights**

The Investment Manager is responsible for the voting of all proxies of holdings within the CTF using the best interests of the Fund as the sole voting criterion.

However, the Investment Sub-Committee reserves the right to vote any proxies directly.

The Investment Manager is to provide on a timely basis a record of voting and/or intention of voting to the Treasurer.

**6. Securities Lending**

Securities lending is permitted.

## STATEMENT OF INVESTMENT POLICY AND GOALS

### Section II – Investment Policy and Strategy

#### *1. Fund Objectives*

##### *1.1 Investment Objectives*

The overall investment objectives, *in their order of priority*, of the Fund are to:

- preserve capital, as adjusted for Canadian Consumer Price Index (CPI) inflation and fund management expense;
- maintain liquidity; and
- generate a reasonable rate of return.

##### *1.2 Corporate Social Responsibility*

The Fund shall engage an investment manager that utilizes and applies an investment decision-making process where Socially Responsible Investing (SRI) screening would be used and implemented where feasible, prudent and effective.

SRI screening criteria will include areas of business activity that are generally considered to be controversial or ethically questionable. These criteria may include, but not be limited to: alcohol, gambling, military weapons, nuclear power, pornography and tobacco.

The Fund is to be invested in accordance with these guidelines even in the absence of special instructions.

#### *2. Performance Objectives*

The Investment Manager is expected to add value to the Fund through the proper use of asset mix and security selection in the context of not exposing the Fund to undue risk. On a four year moving average basis, the CTF expects investment returns to exceed the benchmark return by 75 or more points net of fees.

**Section II – Investment Policy and Strategy**  
(cont'd)

**3. Asset Mix, Ranges and Benchmark Indices**

| Asset Class               | Strategic Target | Range            | Benchmark  | Benchmark                      |
|---------------------------|------------------|------------------|------------|--------------------------------|
| Cash & short-term         | <b>4.3%</b>      | 0% - 20%         | <b>5%</b>  | DEX 91 Day T-Bill Index        |
| Bonds                     | <b>26.3%</b>     | <b>25% - 75%</b> | <b>31%</b> | DEX Universe Bond Index        |
| <i>Equities</i>           | <b>42.5%</b>     | 30% - 60%        |            |                                |
| Canadian                  | <b>21.25%</b>    | 15% - 60%        | <b>25%</b> | S&P/TSX Composite Index        |
| Foreign                   | <b>21.25%</b>    | 15% - 60%        | <b>25%</b> | MSCI World Index (ex Canada)   |
| <i>Alternatives</i>       | <b>15.0%</b>     | <b>0 - 20%</b>   |            |                                |
| Real Estate               | <b>7.5%</b>      | <b>0% - 10%</b>  |            |                                |
| Infrastructure            | <b>7.5%</b>      | <b>0% - 10%</b>  |            |                                |
| Market Neutral Hedge Fund | <b>11.9%</b>     | <b>0%-15%</b>    | <b>14%</b> | <b>DEX Universe Bond Index</b> |

**4. Risk Guidelines**

All allocations are based on market values at time of purchase. The assets of the Fund will be invested at all times in a prudently diversified manner.

Derivative securities may be used in the portfolio for income generation (e.g. through the sale of covered call options), currency exposure management (e.g. currency forward contracts) or to obtain exposure to capital markets through the use of synthetic securities (e.g. future contracts). Derivative securities may not be used for speculative purposes and cannot be used to add leverage to the portfolio.

**4.1 Cash and Cash Equivalents**

At least R1-low.

Maximum term to maturity for any single security is one (1) year.

Maximum exposure to corporate issues is 50% of the cash pool.

**4.2 Fixed Income**

The average credit quality of the overall bond portfolio holdings will be at least "A" rated.

Revised CoGS May 3-2014

Revised CoGS Nov 15-2015

**Revised CoGS June 2-2018**

5

## Section II – Investment Policy and Strategy (cont'd)

### 4.3 Canadian Equities

The Fund must be well diversified across industry sectors and capitalization ranges consistent with the following:

- (a) No one equity holding shall represent more than 15% of the market value of each equity portfolio.
- (b) There will be a minimum of 30 stocks in each equity portfolio.
- (c) No more than 15% of the market value of an equity portfolio may be invested in companies with a market capitalization of less than \$250 million at the time of purchase.

### 4.4 Foreign Equities

Same as above except international holdings will be broadly diversified by region, industry, country and currency.

### 4.5 Alternative Investments

The portfolio manager may invest in Alternative Investment asset classes including Real Estate, Infrastructure and Market Neutral Strategies in accordance with the Asset Class ranges outlined in Section II, Clause 3.

#### Real Estate

The investment objective of the Real Estate portfolio is to invest in income producing real property, real estate related securities, and such other property or investments in Canada. Investments will be made directly in a diversified portfolio of primarily office, retail and industrial properties in Canadian urban and select tertiary markets. The strategy is expected to produce net returns in the 8-11% range over time. The portfolio may also invest in cash, money market and short term debt instruments as appropriate.

##### Asset Size

- Investments will be made in properties that range in size from \$10-50 million dollars.
- Individual properties are not to exceed 25% of the market value of the Portfolio.

##### Indebtedness

- Individual properties will typically be financed with debt between 40 and 60% of the market value of the property
- Individual property indebtedness cannot exceed 80% of the market value at time of acquisition.
- In aggregate the indebtedness of the Real Estate portfolio cannot exceed 65% of market value at the time the money is borrowed.

## Section II – Investment Policy and Strategy

(cont'd)

### Geographical Diversification

- The Real Estate portfolio is diversified by region including significant allocations to Ontario, Alberta, British Columbia and Quebec.

### Liquidity

- The assets of the Real Estate portfolio are illiquid and there can be no assurance that the Consolidated Trust Fund or the Partnerships will be able to realize on their respective investments in a timely manner.

### Infrastructure

The Infrastructure portfolio will invest primarily in limited partnership investments. The limited partnerships will primarily target construction stage infrastructure assets although operating stage assets may also be considered. Assets fall in two broad categories: (i) Energy infrastructure assets, including power generation (hydroelectric, wind, solar, cogeneration), electricity transmission, district heating/cooling, energy conservation and other projects, and (ii) traditional infrastructure assets, including roads, schools, bridges, hospitals, water distribution and treatment, and other projects.

### Asset Size

- The Infrastructure portfolio will be invested in projects that range in size from \$50-\$750 million dollars.

### Indebtedness

- The Infrastructure portfolio may borrow an amount not exceeding 10% of portfolio net asset value in order to provide some measure of flexibility for cash management purposes including in funding its expenses, subscriptions in one or more partnerships and redemptions of portfolio units.

### Liquidity

- The assets of the Infrastructure portfolio and the partnerships are illiquid and there can be no assurance that the portfolio or the partnerships will be able to realize on their respective investments in a timely manner.

### Market Neutral Strategies

Market Neutral Strategies may invest in Canadian, U.S. and international equity and debt securities, preferred shares, convertible bonds, cash, cash equivalents, Global Depository Receipts, American Depository Receipts, collective investment vehicles including pooled funds, closed-end funds, exchange traded funds (such as iShares) and derivatives.. The portfolio may make such investments directly or indirectly through other funds, including funds managed by the Manager. The portfolio or the underlying funds may use leverage in order to meet their stated investment objective. The Market Neutral Strategies portfolio, in making investments, will engage in short selling, borrow securities and use leverage. Derivative instruments will only be used in ways

## Section II – Investment Policy and Strategy

(cont'd)

that are consistent with the portfolio's investment objectives. Counterparty risk arising from derivative transactions will be limited to credits rated "A" or better. Derivative instruments used may include but are not limited to futures, forwards, options, swaps and structured notes.

**4.6** Notwithstanding this Section, it is recognized by the Investment Committee that complete adherence to these diversification and constraint standards within a pooled fund may not be entirely possible To the extent that the portfolio is invested either in whole or in part in an Investment Manager's pooled funds, the foregoing investment constraints, and any other provisions of the Investment Policy Statement that may be affected, shall not apply but the Investment Manager shall be governed by the Investment Manager's own investment policies for the pooled funds. The investment manager shall provide such policies to the Investment Committee of the Consolidated Trust Fund and shall inform the Investment Committee when and how the policies of the funds differ from the Consolidated Trust Fund Investment Policy Statement. Such differences shall not be substantial deviations from the overall intent of the Consolidated Trust Fund investment policy. The intention of this provision is to allow, in the case of pooled funds, the necessary latitude for the implementation of the investment strategy of the Consolidated Trust Funds investments.

## 5. Reporting & Monitoring

### 5.1 Investment Reports

Each quarter the Manager will provide to the Investment Sub-Committee, within twenty business days from the last day of the quarter, a written report containing the following information:

- Fund holdings at the end of the quarter;
- Fund transactions during the quarter;
- Rates of return for the Fund with comparisons with relevant indexes or benchmarks; and
- A compliance report stating that the assets of the Fund are invested in compliance with this Statement.

### 5.2 Monitoring

At the discretion of the Investment Sub-Committee as required, the Manager will meet with the Investment Sub-Committee regarding:

- the rate of return achieved by the Manager;
- the Manager's future strategies and other issues as requested;
- the filing of compliance reports; and
- the Manager's report.

## Section II – Investment Policy and Strategy (cont'd)

### 5.3 Annual Review

It is the intention of the Investment Sub-Committee to ensure that this Statement is continually appropriate to the FMC's needs and responsive to changing economic and investment conditions. Therefore, the Statement shall be reviewed annually by the Investment Sub-Committee.

### 6. Standard Of Care

The Manager is expected to comply, at all times and in all respects, with the code of ethics and standards of professional conduct as promulgated by the professional organization of which s/he is a member (CFA, CSI, etc) as well as those of the Ontario Securities Commission.

The Manager will manage the assets with the care, diligence and skill that a prudent Investment Manager would use in dealing with all clients. The Manager will also use all relevant knowledge and skill that it possesses or ought to possess as a prudent Investment Manager.

### ACKNOWLEDGEMENT

#### APPROVED

The General Synod of the Anglican Church of Canada

Signature

Michael Thompson

Name

June 2, 2018

Date

Signature

Hanna Gossy

Name

June 2, 2018

Date

#### ACCEPTED

Investment Manager

Signature

Name

June 5, 2018

Date

Revised CoGS May 3-2014

Revised CoGS Nov 15-2015

**Revised CoGS June 2-2018**

**Appendix B**

## **Audited Financial Statements**

As provided by Canon VI, sections 4 c) and d), draft audited financial statements are presented for approval to members of the General Synod in a year that the Synod meets.

Current procedures of our Auditor, Grant Thornton LLP, are such that audited financial statements are considered *draft* until final approval by the governing body. At that time, the word 'draft' will be removed and the signature of the Auditor will be affixed.

Draft audited financial statements for the fiscal year ended December 31, 2018 for the following entities are appended as follows.

- The Anglican Church of Canada Resolution Corporation Appendix B (1)
- The Anglican Church of Canada Consolidated Trust Fund Appendix B (2)
- The General Synod of the Anglican Church of Canada Appendix B (3)

## Financial Statements

The Anglican Church of Canada  
Resolution Corporation

December 31, 2018

DRAFT

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# Independent auditor's report

To the Primate and Trustees of  
[The Anglican Church of Canada Resolution Corporation](#)

## Opinion

We have audited the accompanying financial statements of The Anglican Church of Canada Resolution Corporation ("The Resolution Corporation"), which comprise the statement of financial position as at December 31, 2018 and the statements of operations and changes in fund balances and cash flows for the year then ended, and a summary of significant accounting policies and other explanatory information.

In our opinion, the accompanying financial statements present fairly, in all material respects, the financial position of The Anglican Church of Canada Resolution Corporation as at December 31, 2018 and the results of its operations and changes in fund balances and cash flows for the year then ended in accordance with Canadian accounting standards for not-for-profit organizations.

## Basis for Opinion

We conducted our audit in accordance with Canadian generally accepted auditing standards. Our responsibilities under those standards are further described in the *Auditor's Responsibilities for the Audit of the Financial Statements* section of our report. We are independent of The Resolution Corporation in accordance with the ethical requirements that are relevant to our audit of the financial statements in Canada, and we have fulfilled our other ethical responsibilities in accordance with these requirements. We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our opinion.

## Responsibilities of Management and Those Charged with Governance for the Financial Statements

Management is responsible for the preparation and fair presentation of these financial statements in accordance with Canadian accounting standards for not-for-profit organizations, and for such internal control as management determines is necessary to enable the preparation of financial statements that are free from material misstatement, whether due to fraud or error.

In preparing the financial statements, management is responsible for assessing The Resolution Corporation's ability to continue as a going concern, disclosing, as applicable, matters related to going concern and using the going concern basis of accounting unless management either intends to liquidate The Resolution Corporation or to cease operations, or has no realistic alternative but to do so.

Those charged with governance are responsible for overseeing The Resolution Corporation's financial reporting process.

### Auditor's Responsibilities for the Audit of the Financial Statements

Our objectives are to obtain reasonable assurance about whether the financial statements as a whole are free from material misstatement, whether due to fraud or error, and to issue an auditor's report that includes our opinion. Reasonable assurance is a high level of assurance, but is not a guarantee that an audit conducted in accordance with Canadian generally accepted auditing standards will always detect a material misstatement when it exists. Misstatements can arise from fraud or error and are considered material if, individually or in the aggregate, they could reasonably be expected to influence the economic decisions of users taken on the basis of these financial statements.

As part of an audit in accordance with Canadian generally accepted auditing standards, we exercise professional judgment and maintain professional skepticism throughout the audit. We also:

- Identify and assess the risks of material misstatement of the financial statements, whether due to fraud or error, design and perform audit procedures responsive to those risks, and obtain audit evidence that is sufficient and appropriate to provide a basis for our opinion. The risk of not detecting a material misstatement resulting from fraud is higher than for one resulting from error, as fraud may involve collusion, forgery, intentional omissions, misrepresentations, or the override of internal control.
- Obtain an understanding of internal control relevant to the audit in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of The Resolution Corporation's internal control.
- Evaluate the appropriateness of accounting policies used and the reasonableness of accounting estimates and related disclosures made by management.
- Conclude on the appropriateness of management's use of the going concern basis of accounting and, based on the audit evidence obtained, whether a material uncertainty exists related to events or conditions that may cast significant doubt on The Resolution Corporation's ability to continue as a going concern. If we conclude that a material uncertainty exists, we are required to draw attention in our auditor's report to the related disclosures in the financial statements or, if such disclosures are inadequate, to modify our opinion. Our conclusions are based on the audit evidence obtained up to the date of our auditor's report. However, future events or conditions may cause The Resolution Corporation to cease to continue as a going concern.
- Evaluate the overall presentation, structure and content of the financial statements, including the disclosures, and whether the financial statements represent the underlying transactions and events in a manner that achieves fair presentation.

We communicate with those charged with governance regarding, among other matters, the planned scope and timing of the audit and significant audit findings, including any significant deficiencies in internal control that we identify during our audit.

Toronto, Canada  
Month XX, 20XX

Chartered Professional Accountants  
Licensed Public Accountants

**The Anglican Church of Canada Resolution Corporation  
Statement of Operations and Changes in Fund Balances**  
Year ended December 31

|                                     | Settlement Fund |      | Anglican Fund for Healing and reconciliation |           | General Fund |          | Total<br>2017 |
|-------------------------------------|-----------------|------|--|-----------|--------------|----------|---------------|
|                                     | 2018            | 2017 | 2018   | 2017      | 2018         | 2017     |               |
| Revenue                             |                 |      |  |           |              |          |               |
| Interest income                     | \$ -            | \$ - | \$ 677                                       | \$ -      | \$ 25        | \$ 1,100 | \$ 1,100      |
| Expenses                            |                 |      |  |           |              |          |               |
| Grants                              | -               | -    | 4,477  | 328,863   | -            | -        | 4,477         |
| Other (Note 5(b))                   | -               | -    | -  | -         | 25           | 1,100    | 25            |
|                                     | -               | -    | 4,477  | 328,863   | 25           | 1,100    | 4,502         |
| Deficiency of revenue over expenses | -               | -    | (3,800)                                      | (328,863) | -            | -        | (3,800)       |
| Fund balances, beginning of year    |                 |      | 3,800  | 332,663   | -            | -        | 3,800         |
| Fund balances, end of year          | \$ -            | \$ - | \$ -   | \$ 3,800  | \$ -         | \$ -     | \$ 3,800      |

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## The Anglican Church of Canada Resolution Corporation Statement of Financial Position

December 31

2018

2017

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### Assets

#### Current

|                           |            |            |
|---------------------------|------------|------------|
| Cash and cash equivalents | \$ _____ - | \$ 145,120 |
|---------------------------|------------|------------|

|  |            |            |
|--|------------|------------|
|  | \$ _____ - | \$ 145,120 |
|--|------------|------------|

---

### Liabilities

#### Current

|                |    |   |            |
|----------------|----|---|------------|
| Grants payable | \$ | - | \$ 136,391 |
|----------------|----|---|------------|

|       |    |   |       |
|-------|----|---|-------|
| Other | \$ | - | 3,933 |
|-------|----|---|-------|

|  |    |   |     |
|--|----|---|-----|
| Due to The General Synod of the Anglican Church of<br>Canada (Note 5(d)) | \$ | - | 996 |
|--|----|---|-----|

|  |    |   |         |
|--|----|---|---------|
|  | \$ | - | 141,320 |
|--|----|---|---------|

### Fund balances

|                          |    |   |      |
|--------------------------|----|---|------|
| Settlement Fund (Note 2) | \$ | - | \$ - |
|--------------------------|----|---|------|

|   |    |   |       |
|---|----|---|-------|
| Anglican Fund for Healing and Reconciliation (Notes 2(c) and 4) | \$ | - | 3,800 |
|---|----|---|-------|

|              |    |   |      |
|--------------|----|---|------|
| General Fund | \$ | - | \$ - |
|--------------|----|---|------|

|  |    |   |       |
|--|----|---|-------|
|  | \$ | - | 3,800 |
|--|----|---|-------|

|    |   |            |
|----|---|------------|
| \$ | - | \$ 145,120 |
|----|---|------------|

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## The Anglican Church of Canada Resolution Corporation Statement of Cash Flows

Year ended December 31

2018

2017

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Increase (decrease) in cash and cash equivalents

**Operating**

|  |                |                   |
|--|----------------|-------------------|
| Deficiency of revenue over expenses                              | \$ (3,800)     | \$ (328,863)      |
| Change in non-cash working capital items                         |                |                   |
| Grants payable   | (136,391)      | (78,605)          |
| Other liabilities  | (3,933)        | (5,163)           |
| Due to (from) The General Synod of the Anglican Church of Canada | <u>(996)</u>   | <u>18,376</u>     |
| Decrease in cash and cash equivalents                            | (145,120)      | (394,255)         |
| Cash and cash equivalents, beginning of year                     | <u>145,120</u> | <u>539,375</u>    |
| Cash and cash equivalents, end of year                           | <u>\$ -</u>    | <u>\$ 145,120</u> |

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## **1. Purpose of the organization and expected depletion of funds**

The Anglican Church of Canada Resolution Corporation (“ACCRC”) was incorporated as a not-for-profit corporation without share capital under the Canadian Not-for-profit Corporations Act. ACCRC is exempt from income taxes under the Income Tax Act (Canada).

ACCRC’s primary purpose is to operate and manage a fund (the “Settlement Fund”) contributed to by The General Synod of the Anglican Church of Canada (“General Synod”), The Missionary Society of the Anglican Church of Canada (“The Missionary Society”) and all dioceses in Canada (collectively referred to as the “Anglican Entities”) pursuant to the Settlement Agreement and the Anglican Amending Agreement described in Note 2. ACCRC is under the management and administration of three trustees appointed by General Synod.

During the year, the remaining funds in the ACCRC were disbursed.

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## **2. Agreements with the Government of Canada**

- (a) On March 11, 2003, General Synod and The Missionary Society signed an agreement with the Government of Canada (the “Settlement Agreement”) to establish a process for dealing with claims related to the operation of residential schools and to establish a framework to apportion and pay liabilities related to these claims. The Settlement Agreement provided that the Anglican Entities would contribute a total of \$25,000,000 to the Settlement Fund over a period of five years commencing March 14, 2003.
- (b) As a result of the Government of Canada entering into a more favourable agreement with entities related to the Roman Catholic Church (the “Catholic Entities”), the Government of Canada entered into an agreement with the Anglican Entities and other parties setting out a new process and revised funding arrangements for residential schools’ related claims (the “2006 Indian Residential Schools Settlement Agreement”). In addition, the Government of Canada entered into an agreement with the Anglican Entities amending the Settlement Agreement with an implementation date of September 19, 2007 (the “Anglican Amending Agreement”).
- (c) Under the Anglican Amending Agreement, the maximum amount the Anglican Entities were required to contribute towards Indian Residential Schools (“IRS”) Abuse Claims and healing and reconciliation was \$15,687,188. This amount was calculated based on the maximum amount that the Catholic Entities are required to contribute towards IRS Abuse Claims and healing and reconciliation as set out in an agreement with the Government of Canada.

The maximum payable by the Anglican Entities of \$15,687,188 was satisfied as follows:

- (i) Compensation of \$6,699,125 for IRS Abuse Claims paid by the Anglican Entities to November 20, 2005.
- (ii) The establishment by ACCRC of a segregated fund, the Anglican Fund for Healing and Reconciliation (the “AFHR”), satisfied by transferring \$2,200,000 from the Settlement Fund in 2007 (Note 4(b)).
- (iii) A minimum of \$402,367 of in-kind services, or cash payments into the AFHR from the Settlement Fund (Note 4(b)) each year over a ten-year period commencing in 2008, or until the contributions total \$4,023,675, whichever came earlier. This amount was permitted to be used to fund projects carried out by the Anglican Entities or third parties (Note 4(a)).

## 2. Agreements with the Government of Canada (continued)

- (iv) The amount of \$2,764,300 was held in the Settlement Fund representing the maximum eligible for return to the Anglican Entities based on the actual amounts contributed by the Catholic Entities.

Confirmation of the results of the Catholic Entities' fundraising campaign was received in 2015. As a result, the maximum amount of \$2,764,300 that was eligible for return to the Anglican Entities was returned in fiscal 2015 and the Settlement Fund is now fully depleted.

- (d) The Settlement Agreement provides that interest income earned on the investment of funds held for the Settlement Fund by ACCRC is to be first used for the payment of reasonable administrative costs of the Settlement Fund, and thereafter as determined by ACCRC. The Anglican Amending Agreement provides that interest accruing on funds held for the AFHR will be first used for the payment of reasonable administrative expenses related to the AFHR and that any excess will be added to the funds available for grants. The Anglican Amending Agreement provides that any expenses in excess of the interest income earned may be recovered from the Settlement Fund if approved by the Government of Canada.
- 

## 3. Summary of significant accounting policies

### Basis of accounting

ACCRC has prepared its financial statements in accordance with Canadian accounting standards for not-for-profit organizations (ASNPO).

### Fund accounting

ACCRC has formally set aside certain funds which are to be used for specific purposes. A description of each of these funds follows:

#### *Settlement Fund*

The Settlement Fund holds resources to be used to satisfy certain of the Anglican Entities' obligations under the Anglican Amending Agreement (Note 2(c)).

#### *Anglican Fund for Healing and Reconciliation*

The AFHR was created in accordance with the terms of the Anglican Amending Agreement for funds that will be made available for initiatives or programs designed to assist with healing and reconciliation that have been approved by the AFHR Committee (the "AFHRC") established by the Anglican Amending Agreement (Notes 2(c) and 4).

#### *General Fund*

The General Fund accounts for accumulated unrestricted funds. Under the terms of the Settlement Agreement, investment income earned on the Settlement Fund is available to ACCRC to offset reasonable administration expenses and thereafter as determined by ACCRC.

### **3. Summary of significant accounting policies (continued)**

#### **Cash and cash equivalents**

Cash and cash equivalents consist of cash on hand and units in a money market fund.

#### **Financial instruments**

Financial instruments, including cash and cash equivalents, amounts payable, are initially recorded at fair value and subsequently measured at amortized cost.

#### **Revenue recognition**

ACCRC follows the restricted fund method of accounting for restricted contributions. Contributions are recorded when received or receivable if the amount to be received can be reasonably estimated and collection is reasonably assured. Externally restricted contributions are recognized as revenue of either the AFHR or the Settlement Fund, as applicable, in the year in which they are received. Unrestricted contributions are recognized as revenue of the General Fund in the year received or receivable if the amount to be received can be estimated and collection is reasonably assured.

Investment income is recorded on an accrual basis.

#### **Grants**

Grants are accrued when approved by the AFHRC and the grantee has been notified.

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### **4. Anglican Fund for Healing and Reconciliation**

- (a) The AFHR has been established in accordance with the Anglican Amending Agreement (Note 2(c)) and must be managed in accordance with this agreement. Grants from the AFHR to the Anglican Entities or third parties must be approved by the AFHRC. The Anglican Amending Agreement sets out the criteria to be used by the AFHRC to determine whether a project is eligible for a grant. The funds in the AFHR must be paid out by 2019 and any funds not paid out by that date must be transferred to the Aboriginal Healing Foundation or to another charitable organization agreed upon unanimously by the AFHRC.
- (b) The initial transfer of funds to the AFHR of \$2,200,000, as required by the Anglican Amending Agreement, was made in 2007. Transfers of \$402,367 from the Settlement Fund to the AFHR were made from 2008 to 2013 in accordance with the Anglican Amending Agreement. In 2014, \$170,095 was transferred to the AFHR, which represents the amount in the Settlement Fund after setting aside the maximum amount that may be refunded to the Anglican Entities of \$2,764,300 (Note 2(c)). No further amounts were transferred as the Settlement Fund was depleted following the refund to the Anglican Entities during 2015.

## 5. Transactions with The General Synod of the Anglican Church of Canada

- (a) General Synod provides administrative support to ACCRC at no cost, and makes payments on behalf of ACCRC from time to time.
- (b) In 2018, General Synod incurred expenses of \$182,619 (2017 - \$158,495) relating to the administering of the AFHR of which \$177,318 related to administrative expenses and \$5,301 related to audit fee expense.

In 2018, other expenses charged to the General Fund were \$25. In 2017, \$1,100 charged to the General Fund represented the maximum available to partially defray the administrative expenses incurred by General Synod to administer the AFHR.

- (c) Grants paid by General Synod on behalf of the AFHR and reimbursed by ACCRC amounted to \$5,439 (2017 - \$Nil).
- (d) In 2018, the AFHR Committee approved grants in excess of funds available in the AFHR. Grants amounting to \$4,973 were reversed in the AFHR and accrued in General Synod on behalf of the AFHR. This amount will not be reimbursed by ACCRC as the corporation has depleted its funds.
- (e) As at December 31, 2018, an amount of \$Nil is due to General Synod (2017 - \$996). Amounts due to/from General Synod are non-interest bearing and due on demand.



## Financial Statements

The Anglican Church of Canada  
Consolidated Trust Fund

December 31, 2018

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# Independent auditor's report

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**Grant Thornton LLP**  
11th Floor  
200 King Street West, Box 11  
Toronto, ON  
M5H 3T4  
T +1 416 366 0100  
F +1 416 360 4949

To the Financial Management Committee of the General Synod of the Anglican Church of Canada as Trustees of  
*The Anglican Church of Canada Consolidated Trust Fund*

## Opinion

We have audited the accompanying financial statements of The Anglican Church of Canada Consolidated Trust Fund ("The Consolidated Trust Fund"), which comprise the statement of financial position as at December 31, 2018 and the statements of operations and changes in net assets attributable to unitholders for the year then ended, and a summary of significant accounting policies and other explanatory information.

In our opinion, the accompanying financial statements present fairly, in all material respects, the financial position of The Anglican Church of Canada Consolidated Trust Fund as at December 31, 2018 and the results of its operations and changes in net assets attributable to unitholders for the year then ended in accordance with Canadian accounting standards for private enterprises.

## Basis for Opinion

We conducted our audit in accordance with Canadian generally accepted auditing standards. Our responsibilities under those standards are further described in the *Auditor's Responsibilities for the Audit of the Financial Statements* section of our report. We are independent of The Consolidated Trust Fund in accordance with the ethical requirements that are relevant to our audit of the financial statements in Canada, and we have fulfilled our other ethical responsibilities in accordance with these requirements. We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our opinion.

## Responsibilities of Management and Those Charged with Governance for the Financial Statements

Management is responsible for the preparation and fair presentation of these financial statements in accordance with Canadian accounting standards for private enterprises, and for such internal control as management determines is necessary to enable the preparation of financial statements that are free from material misstatement, whether due to fraud or error.

In preparing the financial statements, management is responsible for assessing The Consolidated Trust Fund's ability to continue as a going concern, disclosing, as applicable, matters related to going concern and using the going concern basis of accounting unless management either intends to liquidate The Consolidated Trust Fund or to cease operations, or has no realistic alternative but to do so.

Those charged with governance are responsible for overseeing The Consolidated Trust Fund's financial reporting process.

### Auditor's Responsibilities for the Audit of the Financial Statements

Our objectives are to obtain reasonable assurance about whether the financial statements as a whole are free from material misstatement, whether due to fraud or error, and to issue an auditor's report that includes our opinion. Reasonable assurance is a high level of assurance, but is not a guarantee that an audit conducted in accordance with Canadian generally accepted auditing standards will always detect a material misstatement when it exists. Misstatements can arise from fraud or error and are considered material if, individually or in the aggregate, they could reasonably be expected to influence the economic decisions of users taken on the basis of these financial statements.

As part of an audit in accordance with Canadian generally accepted auditing standards, we exercise professional judgment and maintain professional skepticism throughout the audit. We also:

- Identify and assess the risks of material misstatement of the financial statements, whether due to fraud or error, design and perform audit procedures responsive to those risks, and obtain audit evidence that is sufficient and appropriate to provide a basis for our opinion. The risk of not detecting a material misstatement resulting from fraud is higher than for one resulting from error, as fraud may involve collusion, forgery, intentional omissions, misrepresentations, or the override of internal control.
- Obtain an understanding of internal control relevant to the audit in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of The Consolidated Trust Fund's internal control.
- Evaluate the appropriateness of accounting policies used and the reasonableness of accounting estimates and related disclosures made by management.
- Conclude on the appropriateness of management's use of the going concern basis of accounting and, based on the audit evidence obtained, whether a material uncertainty exists related to events or conditions that may cast significant doubt on The Consolidated Trust Fund's ability to continue as a going concern. If we conclude that a material uncertainty exists, we are required to draw attention in our auditor's report to the related disclosures in the financial statements or, if such disclosures are inadequate, to modify our opinion. Our conclusions are based on the audit evidence obtained up to the date of our auditor's report. However, future events or conditions may cause The Consolidated Trust Fund to cease to continue as a going concern.
- Evaluate the overall presentation, structure and content of the financial statements, including the disclosures, and whether the financial statements represent the underlying transactions and events in a manner that achieves fair presentation.

We communicate with those charged with governance regarding, among other matters, the planned scope and timing of the audit and significant audit findings, including any significant deficiencies in internal control that we identify during our audit.

Toronto, Canada  
Month XX, 20XX

Chartered Professional Accountants  
Licensed Public Accountants

**The Anglican Church of Canada Consolidated Trust Fund  
Statement of Operations and Changes in Net Assets Attributable to Unitholders**  
Year ended December 31

|   | Income           |                    | Capital              |                      | Total                |                      |
|---|------------------|--------------------|----------------------|----------------------|----------------------|----------------------|
|   | 2018             | 2017               | 2018                 | 2017                 | 2018                 | 2017                 |
| <b>Income</b>   |                  |                    |                      |                      |                      |                      |
| Interest and dividends  | \$ 672,645       | \$ 650,770         | \$ 363,975           | \$ (244,015)         | \$ 672,645           | \$ 650,770           |
| Unrealized gains (losses) on foreign exchange                 | -                | -                  | 1,068,350            | 770,270              | 363,975              | (244,015)            |
| Realized gains on investments                                 | -                | -                  | (2,524,073)          | 926,090              | 1,068,350            | 770,270              |
| Change in unrealized gains on investments                     | -                | -                  |                      |                      | (2,524,073)          | 926,090              |
| <b>672,645</b>  | <b>650,770</b>   | <b>(1,091,748)</b> | <b>1,452,345</b>     | <b>(419,103)</b>     | <b>2,103,115</b>     |                      |
| <b>Expenses</b>   |                  |                    |                      |                      |                      |                      |
| Investment management and other fees                          | <b>154,193</b>   | <b>146,107</b>     | <b>-</b>             | <b>-</b>             | <b>154,193</b>       | <b>146,107</b>       |
| (Decrease) increase in net assets attributable to unitholders | <b>518,452</b>   | <b>504,663</b>     | <b>(1,091,748)</b>   | <b>1,452,345</b>     | <b>(573,296)</b>     | <b>1,957,008</b>     |
| Net assets attributable to unitholders, beginning of year     | -                | -                  | <b>26,687,981</b>    | <b>25,163,722</b>    | <b>26,687,981</b>    | <b>25,163,722</b>    |
| Additions to capital invested                                 | -                | -                  | 1,160,188            | 987,562              | 1,160,188            | 987,562              |
| Withdrawal of capital invested                                | -                | -                  | (513,805)            | (145,378)            | (513,805)            | (145,378)            |
| Distributions   | <b>(518,452)</b> | <b>(504,663)</b>   | <b>(1,068,350)</b>   | <b>(770,270)</b>     | <b>(1,586,802)</b>   | <b>(1,274,933)</b>   |
| Net assets attributable to unitholders, end of year           | <b>\$ -</b>      | <b>\$ -</b>        | <b>\$ 25,174,266</b> | <b>\$ 26,687,981</b> | <b>\$ 25,174,266</b> | <b>\$ 26,687,981</b> |

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## The Anglican Church of Canada Consolidated Trust Fund Statement of Financial Position

| December 31                                   | 2018                        | 2017                        |
|---|-----------------------------|-----------------------------|
| <b>Assets</b>                                 |                             |                             |
| Cash  | \$ 156,323                  | \$ 108,298                  |
| Accrued income                                | 21,263                      | 26,570                      |
| Investments, at market value (Note 3)         | <u>26,228,523</u>           | <u>27,503,007</u>           |
|   | <u>\$ 26,406,109</u>        | <u>\$27,637,875</u>         |
| <hr/>   |                             |                             |
| <b>Liabilities</b>                            |                             |                             |
| Accounts payable and accrued liabilities      | \$ 14,552                   | \$ 14,292                   |
| Distributions payable                         | <u>1,217,291</u>            | <u>935,602</u>              |
|   | <u>1,231,843</u>            | <u>949,894</u>              |
| <b>Net assets attributable to unitholders</b> | <b><u>\$ 25,174,266</u></b> | <b><u>\$ 26,687,981</u></b> |
|   | <b><u>\$ 26,406,109</u></b> | <b><u>\$ 27,637,875</u></b> |
| <hr/>   |                             |                             |

See accompanying notes to the financial statements.

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# The Anglican Church of Canada Consolidated Trust Fund

## Notes to the Financial Statements

December 31, 2018

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### 1. Description and purpose of the trust

The Anglican Church of Canada Consolidated Trust Fund ("The Consolidated Trust Fund") is a trust established pursuant to the Church of England Consolidated Trust Fund Act, 1951 (Chap. 34, Statutes of Canada, 1951 (2nd Session)). The name of the trust was changed to its present form in 1956 (Chap. 57, Statutes of Canada, 1956). The Consolidated Trust Fund is authorized to receive personal property, securities and moneys of The General Synod of the Anglican Church of Canada ("General Synod") and The Missionary Society of the Anglican Church of Canada ("The Missionary Society") and to manage and invest such as one general trust fund. In addition, The Consolidated Trust Fund may hold for investment any trust funds or other securities or moneys vested in or held by any department, board, council or committee of General Synod or of The Missionary Society, or held by any Provincial or Diocesan Synod in Canada or any board or committee thereof.

The Consolidated Trust Fund is managed as a pooled fund with participants being allocated units pro-rata to the value of their contributions made to The Consolidated Trust Fund for investment purposes.

All participants in The Consolidated Trust Fund are registered charities under the Income Tax Act (Canada) and are exempt from income taxes.

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### 2. Summary of significant accounting policies

These financial statements were prepared in accordance with Part II of the Chartered Professional Accountants of Canada Handbook - Accounting, which sets out generally accepted accounting principles for private enterprises in Canada and includes the significant accounting policies described hereafter.

#### Basis of presentation

Realized and unrealized gains (losses) on investments and foreign exchange are recorded in the capital section of the statement of operations and changes in net assets.

Interest and dividends are recorded in the income section of the statement of operations and changes in net assets.

A statement of cash flows was not presented as it would not provide additional information.

#### Financial instruments

Investments are recorded at fair value, which results in capital gains or losses being allocated to unitholders. Transactions are recorded on a trade date basis and transaction costs are expensed as incurred.

Other financial instruments, including cash and accounts payable, are initially recorded at their fair value and are subsequently measured at amortized cost, net of any provisions for impairment.

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# The Anglican Church of Canada Consolidated Trust Fund

## Notes to the Financial Statements

December 31, 2018

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### 2. Summary of significant accounting policies (continued)

#### Foreign currency translation

Transactions denominated in foreign currencies are translated into Canadian dollars at exchange rates prevailing at the transaction date. Monetary assets and liabilities are translated into Canadian dollars at exchange rates in effect at the date of the statement of financial position. Non-monetary assets and liabilities are translated at the historical rate. Exchange gains and losses are recorded in the statement of operations and changes in net assets.

#### Unit valuation

The Consolidated Trust Fund is a unitized fund which is valued quarterly. Additions to capital are permitted at the beginning of each quarter and are valued at the unit value as at the end of the previous quarter. Withdrawals of capital are valued at the unit value as at the end of the previous quarter.

#### Distributions

Distributions are allocated to unitholders quarterly, pro-rata based on the number of units held at the end of each quarter.

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### 3. Investments

|                                  | 2018                       |                      | 2017                        |                      |
|----------------------------------|----------------------------|----------------------|-----------------------------|----------------------|
| Fixed income                     |                            |                      |                             |                      |
| Canadian pooled funds            | <u>\$ 9,155,394</u>        | <u>34.9%</u>         | <u>\$ 9,314,031</u>         | <u>33.9%</u>         |
| Equities                         |                            |                      |                             |                      |
| Canadian equities                | <u>4,997,013</u>           | <u>19.0%</u>         | <u>7,745,636</u>            | <u>28.2%</u>         |
| U.S. equities                    | <u>4,032,547</u>           | <u>15.4%</u>         | <u>3,917,332</u>            | <u>14.2%</u>         |
| Global equity pooled funds       | <u>2,857,280</u>           | <u>10.9%</u>         | <u>3,061,876</u>            | <u>11.1%</u>         |
|                                  | <u><b>11,886,840</b></u>   | <u><b>45.3%</b></u>  | <u><b>14,724,844</b></u>    | <u><b>53.5%</b></u>  |
| Alternative investments          |                            |                      |                             |                      |
| Multi-strategy hedge fund        | <u>3,473,692</u>           | <u>13.2%</u>         | <u>2,226,089</u>            | <u>8.1%</u>          |
| Infrastructure pooled fund       | <u>254,343</u>             | <u>1.0%</u>          | <u>142,750</u>              | <u>0.5%</u>          |
|                                  | <u><b>3,728,035</b></u>    | <u><b>14.2%</b></u>  | <u><b>2,368,839</b></u>     | <u><b>8.6%</b></u>   |
| Real estate                      |                            |                      |                             |                      |
| Canadian real estate pooled fund | <u>1,458,254</u>           | <u>5.6%</u>          | <u>1,095,293</u>            | <u>4.0%</u>          |
|                                  | <u><b>\$26,228,523</b></u> | <u><b>100.0%</b></u> | <u><b>\$ 27,503,007</b></u> | <u><b>100.0%</b></u> |

Investments are managed by Connor, Clark & Lunn Private Capital Ltd.

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# The Anglican Church of Canada Consolidated Trust Fund

## Notes to the Financial Statements

December 31, 2018

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### 4. Participants' units and income distributions

All investments are pooled and each participant in The Consolidated Trust Fund is allocated units. As at December 31, 2018, there were 1,064,448 units (2017 - 1,039,154) issued, of which 825,695 (2017 – 796,980) were held by the General Synod.

Per unit data is as follows:

|   | <b>2018</b> | <b>2017</b> |
|---|-------------|-------------|
| Market value, as at December 31                     | \$ 23.65    | \$ 25.68    |
| Income distributions during the year                | \$ 0.49     | \$ 0.49     |
| Realized capital gain distributions during the year | \$ 1.00     | \$ 0.74     |
| Net earnings for the year                           | \$ (0.54)   | \$ 1.88     |

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### 5. Transactions with The General Synod of the Anglican Church of Canada

General Synod receives contributions and makes payments on behalf of The Consolidated Trust Fund, and provides administrative services at no cost.

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### 6. Financial instruments

The Consolidated Trust Fund is exposed to various financial risks through transactions in financial instruments, which are unchanged from the prior year.

#### Currency risk

The Consolidated Trust Fund is exposed to foreign currency risk with respect to its investments denominated in foreign currencies because the fair value and future cash flows will fluctuate due to the changes in the relative value of foreign currencies against the Canadian dollar.

#### Credit risk

The Consolidated Trust Fund is exposed to credit risk in connection with its fixed income investments because of the risk that one party to the financial instrument may cause a financial loss for the other party by failing to discharge an obligation.

#### Interest rate risk

The Consolidated Trust Fund is exposed to interest rate risk with respect to its investment in a pooled fund that holds fixed income securities because the fair value will fluctuate due to changes in market interest rates.

#### Other price risk

The Consolidated Trust Fund is exposed to other price risk through changes in market prices (other than changes arising from interest rate or currency risks) in connection with its investments in equities and pooled funds.

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# The Anglican Church of Canada Consolidated Trust Fund

## Notes to the Financial Statements

December 31, 2018

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### 6. Financial instruments (continued)

#### Liquidity Risk

The Consolidated Trust Fund is exposed to liquidity risk with respect to its accounts payable and distributions payable. The Consolidated Trust Fund meets its liquidity requirements by preparing and monitoring detailed forecasts of cash flows from operations, anticipating investing and financing activities, and holding assets that can be readily converted into cash.



## Consolidated Financial Statements

The General Synod of the  
Anglican Church of Canada

December 31, 2018

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# Independent auditor's report

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To the Primate and the Members of  
The General Synod of the Anglican Church of Canada

## Opinion

We have audited the accompanying consolidated financial statements of The General Synod of the Anglican Church of Canada ("The General Synod"), which comprise the statement of financial position as at December 31, 2018 and the statements of operations, changes in net assets and cash flows for the year then ended, and a summary of significant accounting policies and other explanatory information.

In our opinion, the accompanying consolidated financial statements present fairly, in all material respects, the financial position of The General Synod as at December 31, 2018 and the results of its operations, changes in net assets and cash flows for the year then ended in accordance with Canadian accounting standards for not-for-profit organizations.

## Basis for Opinion

We conducted our audit in accordance with Canadian generally accepted auditing standards. Our responsibilities under those standards are further described in the *Auditor's Responsibilities for the Audit of the Financial Statements* section of our report. We are independent of The General Synod in accordance with the ethical requirements that are relevant to our audit of the financial statements in Canada, and we have fulfilled our other ethical responsibilities in accordance with these requirements. We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our opinion.

## Responsibilities of Management and Those Charged with Governance for the Financial Statements

Management is responsible for the preparation and fair presentation of these financial statements in accordance with Canadian accounting standards for not-for-profit organizations, and for such internal control as management determines is necessary to enable the preparation of financial statements that are free from material misstatement, whether due to fraud or error.

In preparing the financial statements, management is responsible for assessing The General Synod's ability to continue as a going concern, disclosing, as applicable, matters related to going concern and using the going concern basis of accounting unless management either intends to liquidate The General Synod or to cease operations, or has no realistic alternative but to do so.

Those charged with governance are responsible for overseeing The General Synod's financial reporting process.

### Auditor's Responsibilities for the Audit of the Financial Statements

Our objectives are to obtain reasonable assurance about whether the financial statements as a whole are free from material misstatement, whether due to fraud or error, and to issue an auditor's report that includes our opinion. Reasonable assurance is a high level of assurance, but is not a guarantee that an audit conducted in accordance with Canadian generally accepted auditing standards will always detect a material misstatement when it exists. Misstatements can arise from fraud or error and are considered material if, individually or in the aggregate, they could reasonably be expected to influence the economic decisions of users taken on the basis of these financial statements.

As part of an audit in accordance with Canadian generally accepted auditing standards, we exercise professional judgment and maintain professional skepticism throughout the audit. We also:

- Identify and assess the risks of material misstatement of the financial statements, whether due to fraud or error, design and perform audit procedures responsive to those risks, and obtain audit evidence that is sufficient and appropriate to provide a basis for our opinion. The risk of not detecting a material misstatement resulting from fraud is higher than for one resulting from error, as fraud may involve collusion, forgery, intentional omissions, misrepresentations, or the override of internal control.
- Obtain an understanding of internal control relevant to the audit in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of The General Synod's internal control.
- Evaluate the appropriateness of accounting policies used and the reasonableness of accounting estimates and related disclosures made by management.
- Conclude on the appropriateness of management's use of the going concern basis of accounting and, based on the audit evidence obtained, whether a material uncertainty exists related to events or conditions that may cast significant doubt on The General Synod's ability to continue as a going concern. If we conclude that a material uncertainty exists, we are required to draw attention in our auditor's report to the related disclosures in the financial statements or, if such disclosures are inadequate, to modify our opinion. Our conclusions are based on the audit evidence obtained up to the date of our auditor's report. However, future events or conditions may cause The General Synod to cease to continue as a going concern.
- Evaluate the overall presentation, structure and content of the financial statements, including the disclosures, and whether the financial statements represent the underlying transactions and events in a manner that achieves fair presentation.

We communicate with those charged with governance regarding, among other matters, the planned scope and timing of the audit and significant audit findings, including any significant deficiencies in internal control that we identify during our audit.

Toronto, Canada  
Month XX, 20XX

Chartered Professional Accountants  
Licensed Public Accountants

## The General Synod of the Anglican Church of Canada Consolidated Statement of Operations

Year ended December 31

2018

2017

### **Revenue**

|                             |                   |                   |
|-----------------------------|-------------------|-------------------|
| Contributions from Dioceses | \$ 7,898,264      | \$ 8,416,738      |
| Other (Note 4)              | 1,528,777         | 1,556,498         |
| Anglican Journal            | 1,260,387         | 1,357,383         |
| Resources for Mission       | 432,142           | 611,846           |
|                             | <hr/>             | <hr/>             |
|                             | <b>11,119,570</b> | <b>11,942,465</b> |

### **Expenses**

|  |                   |                   |
|--|-------------------|-------------------|
| Council of the North Grants                      | 2,150,000         | 2,150,000         |
| Anglican Journal                                 | 1,924,824         | 2,066,107         |
| Administration (Note 6)                          | 1,467,270         | 1,431,582         |
| Other Program Initiatives                        | 1,134,690         | 1,057,560         |
| Indigenous Ministries                            | 1,073,741         | 691,251           |
| Primate and House of Bishops                     | 841,206           | 795,984           |
| Communications                                   | 766,071           | 678,107           |
| Governance (Note 6)                              | 680,899           | 585,731           |
| Global Relations                                 | 577,631           | 633,100           |
| Faith, Worship and Ministry                      | 400,841           | 437,033           |
| Resources for Mission                            | 337,445           | 367,589           |
| Affiliations                                     | 275,112           | 274,544           |
| Public Witness for Social and Ecological Justice | 182,791           | 129,660           |
| Diocesan Support                                 | 32,172            | 123,003           |
|  | <hr/>             | <hr/>             |
|  | <b>11,844,693</b> | <b>11,421,251</b> |

|   |           |         |
|---|-----------|---------|
| (Deficiency) excess of revenue over expenses before the following | (725,123) | 521,214 |
|---|-----------|---------|

|  |                           |                           |
|--|---------------------------|---------------------------|
| Investment (loss) income (Note 7)            | (296,603)                 | 998,523                   |
| Undesignated legacies                        | <hr/> <b>286,404</b>      | <hr/> <b>211,686</b>      |
| (Deficiency) excess of revenue over expenses | <hr/> <b>\$ (735,322)</b> | <hr/> <b>\$ 1,731,423</b> |

**The General Synod of the Anglican Church of Canada  
Consolidated Statement of Changes in Net Assets**  
Year ended December 31

|  | <u>Unrestricted</u> | <u>Internally<br/>designated</u> | <u>Endowments</u>   | <u>Total<br/>2018</u> | <u>Total<br/>2017</u> |
|--|---------------------|----------------------------------|---------------------|-----------------------|-----------------------|
| Net assets, beginning of year  | \$ 4,655,706        | \$ 11,734,930                    | \$ 4,899,089        | <b>\$ 21,289,725</b>  | \$ 19,313,109         |
| (Deficiency) excess of revenue over expenses                                       | (735,322)           | -                                | -                   | (735,322)             | 1,731,423             |
| Transfer to (from) internally designated net assets, net<br>(Note 11)              | 160,118             | (160,118)                        | -                   | -                     | -                     |
| Investment (loss) income allocated to externally<br>restricted endowments (Note 7) | -                   | -                                | (185,625)           | (185,625)             | 245,193               |
| Net assets, end of year  | <b>\$ 4,080,502</b> | <b>\$ 11,574,812</b>             | <b>\$ 4,713,464</b> | <b>\$ 20,368,778</b>  | <b>\$ 21,289,725</b>  |

# The General Synod of the Anglican Church of Canada

## Consolidated Statement of Financial Position

December 31

2018

2017

## Assets

Current

|                                      |                      |               |
|--------------------------------------|----------------------|---------------|
| Cash and cash equivalents            | \$ 865,041           | \$ 1,363,150  |
| Cash held in trust                   | 757,201              | -             |
| Accounts receivable (Note 6)         | 1,985,909            | 1,960,570     |
| Inventory                            | 108,464              | 137,463       |
| Prepaid expenses and other assets    | 120,026              | 125,592       |
|                                      | <b>3,836,641</b>     | 3,586,775     |
| Investments (Note 7)                 | 19,527,738           | 20,468,368    |
| Car and staff housing loans (Note 8) | 368,792              | 411,272       |
| Capital assets (Note 9)              | 2,454,785            | 2,529,952     |
|                                      | <b>\$ 26,187,956</b> | \$ 26,996,367 |

## **Liabilities**

Current

|   |                  |            |
|---|------------------|------------|
| Accounts payable and accrued liabilities (Note 6) | \$ 937,716       | \$ 934,428 |
| Other accounts payable                            | 757,201          | -          |
| Deferred contributions (Note 5)                   | <u>2,585,582</u> | 2,955,610  |
|   | <u>4,280,499</u> | 3,890,038  |
| Annuities (Note 10)                               | <u>1,538,679</u> | 1,816,604  |
|   | <u>5,819,178</u> | 5,706,642  |

### **Net assets**

|                                 |                            |                     |
|---------------------------------|----------------------------|---------------------|
| Unrestricted                    | <b>4,080,502</b>           | 4,655,706           |
| Internally designated (Note 11) | <b>11,574,812</b>          | 11,734,930          |
| Endowments (Note 3)             | <b>4,713,464</b>           | 4,899,089           |
|                                 | <hr/> <b>20,368,778</b>    | <hr/> 21,289,725    |
|                                 | <hr/> <b>\$ 26,187,956</b> | <hr/> \$ 26,996,367 |

## Contingencies (Notes 2(e) and 12)

## The General Synod of the Anglican Church of Canada Consolidated Statement of Cash Flows

Year ended December 31

2018

2017

Increase (decrease) in cash and cash equivalents

### Operating

|  |                  |                  |
|--|------------------|------------------|
| (Deficiency) excess of revenue over expenses | \$ (735,322)     | \$ 1,731,423     |
| Items not affecting cash                     |                  |                  |
| Amortization                                 | 110,633          | 116,419          |
| Non cash investment transactions             | <u>296,603</u>   | <u>(998,523)</u> |
|  |                  |                  |
|  | (328,086)        | 849,319          |
| Change in non-cash working capital items     |                  |                  |
| Accounts receivable                          | (25,339)         | (648,128)        |
| Inventory                                    | <u>28,999</u>    | <u>49,656</u>    |
| Prepaid expense and other assets             | 5,566            | (17,394)         |
| Accounts payable and accrued liabilities     | 3,288            | (457,901)        |
| Other accounts payable                       | <u>757,201</u>   | <u>-</u>         |
| Deferred contributions                       | <u>(370,028)</u> | <u>(106,946)</u> |
|  |                  |                  |
|  | <u>71,601</u>    | <u>(331,394)</u> |

### Investing

|  |                            |                            |
|--|----------------------------|----------------------------|
| Purchase of capital assets                       | \$ (35,466)                | \$ (37,564)                |
| Withdrawals (contributions) to                   |                            |                            |
| The Consolidated Trust Fund, net                 | 458,402                    | (57,919)                   |
| Repayment of car and staff housing loans         | <u>42,480</u>              | <u>103,325</u>             |
| Annuities, net                                   | <u>(277,925)</u>           | <u>(53,140)</u>            |
|  |                            |                            |
|  | <u>187,491</u>             | <u>(45,298)</u>            |
| Increase (decrease) in cash and cash equivalents | <u>259,092</u>             | <u>(376,692)</u>           |
| Cash and cash equivalents, beginning of year     | <u>1,363,150</u>           | <u>1,739,842</u>           |
| Cash and cash equivalents, end of year           | <u><u>\$ 1,622,242</u></u> | <u><u>\$ 1,363,150</u></u> |
|  |                            |                            |
| Cash and cash equivalents                        | \$ 865,041                 | \$ 1,363,150               |
| Cash held in trust                               | <u>757,201</u>             | <u>-</u>                   |
| Total  | <u><u>\$ 1,622,242</u></u> | <u><u>\$ 1,363,150</u></u> |

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# The General Synod of the Anglican Church of Canada

## Notes to the Consolidated Financial Statements

December 31, 2018

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### 1. Purpose of the organization and basis of presentation

The General Synod of the Anglican Church of Canada (“The General Synod”) was incorporated by Act of Parliament in 1921 as the central representative body of the Anglican Church of Canada (the “Church”) with authority and jurisdiction in all matters affecting in any way the general interest and well-being of the whole Church including: relations of the Church to other religious bodies in Canada and elsewhere; relations of the Church to the worldwide Anglican Communion; the definition of the doctrines of the Church in harmony with the Solemn Declaration adopted in 1893; structural uniformity in relation to the episcopal prerogative of licensing clergy; the basic standards of theological education and the qualifications and training of candidates for the ministry of the Church; and as a partner in the worldwide Anglican Communion and in the universal church, to proclaim and celebrate the gospel of Jesus Christ in worship and action.

The General Synod is established as a non-profit corporation under the Canada Not-for-profit Corporations Act and is a registered charity with Canada Revenue Agency, and thus, is not subject to income taxes.

The Missionary Society of the Anglican Church of England in Canada (“The Missionary Society”) was incorporated by Act of Parliament in 1903 to carry out the general missionary work of the Church and consisted of all members of The Church of England in Canada, known as the Anglican Church of Canada after 1955. Subject to the authority of The General Synod, the work of the society was administered by a Board of Management. Originally a very active body, the work and structure of The Missionary Society changed over several decades, and currently only provides car loans to the missionary dioceses and holds a small number of externally restricted endowments. While the Board of Management has not had administrative or operational duties since 1970, it still meets once a year to approve the financial statements and to deal with any business related to remaining funds.

The Missionary Society is established a non-profit corporation under the Canada Not-for-profit Corporations Act and is a registered charity with Canada Revenue Agency, and thus, is not subject to income taxes.

The consolidated financial statements include the assets, liabilities, net assets, revenue and expenses of The General Synod and The Missionary Society.

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### 2. Residential Schools claims

- (a) On March 11, 2003, The General Synod and The Missionary Society signed an agreement with the Government of Canada (the “Settlement Agreement”) to establish a process for dealing with claims related to the operation of Indian Residential Schools (IRS) and to establish a framework to apportion and pay liabilities related to these IRS Abuse Claims. The Settlement Agreement provided that The General Synod, The Missionary Society and all dioceses in Canada (the “Anglican Entities”) would contribute a total of \$25,000,000 to the Settlement Fund over a period of five years commencing March 14, 2003. In 2003, The General Synod contributed \$3,000,000, representing its share of the \$25,000,000 in accordance with the Settlement Agreement. The Settlement Fund is operated and managed by a separate corporation, The Anglican Church of Canada Resolution Corporation (“ACCRC”) (Note 6).

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# The General Synod of the Anglican Church of Canada

## Notes to the Consolidated Financial Statements

December 31, 2018

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### 2. Residential School claims (continued)

- (b) As a result of the Government of Canada entering into a more favourable agreement with entities related to the Roman Catholic Church (the "Catholic Entities"), the Government of Canada entered into an agreement with the Anglican Entities and other parties setting out a new process and revised funding arrangements for residential schools' related claims (the "2006 Indian Residential Schools Settlement Agreement"). In addition, the Government of Canada entered into an agreement with the Anglican Entities amending the Settlement Agreement with an implementation date of September 19, 2007 (the "Anglican Amending Agreement").
- (c) Under the Anglican Amending Agreement, the maximum amount the Anglican Entities were required to contribute towards IRS Abuse Claims and healing and reconciliation was \$15,687,188. This amount was calculated based on the maximum amount that the Catholic Entities were required to contribute towards IRS Abuse Claims and healing and reconciliation as set out in an agreement with the Government of Canada. The maximum amount of \$2,764,300 was refunded to the Anglican Entities from the Settlement Fund, which is now fully depleted, after the amount contributed by the Catholic Entities towards IRS Abuse Claims was finalized in 2015.
- (d) Under the Anglican Amending Agreement, a fund called the Anglican Fund for Healing and Reconciliation ("AFHR") was established in ACCRC to provide grants for healing and reconciliation. The AFHR is administered by The General Synod on behalf of ACCRC and costs incurred and grants made are reimbursed by ACCRC (Note 6).
- (e) The General Synod is a co-defendant with the Government of Canada and certain dioceses in a number of legal cases involving substantial claims arising from the operation of IRS Abuse Claims. The Anglican Amending Agreement provides that the Government of Canada will be responsible for payment of all further amounts related to residential schools' claims covered by the Settlement Agreement.

Certain other outstanding claims, such as those where the cause of action is not related to an intentional tort (e.g., for loss or diminution of aboriginal language or culture), are not covered by the Settlement Agreement for a limited number of people who opted out of the 2006 Indian Residential Schools Settlement Agreement. As well, there are possible claims not covered by the Settlement Agreement. No provision has been made in these consolidated financial statements for costs, if any, which might arise from a finding of liability in connection with actions not covered by the Settlement Agreement.

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### 3. Summary of significant accounting policies

#### Basis of accounting

The General Synod has prepared its financial statements in accordance with Canadian accounting standards for not-for-profit organizations (ASNPO).

#### Revenue recognition

The General Synod follows the deferral method of accounting for contributions, which include grants, bequests and other donations. Unrestricted grants and bequests are recorded in the accounts when received or receivable if the amount to be received can be reasonably estimated and collection is reasonably assured. Other donations which are unrestricted are recorded when received, since pledges are not legally enforceable claims.

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# The General Synod of the Anglican Church of Canada

## Notes to the Consolidated Financial Statements

December 31, 2018

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### 3. Summary of significant accounting policies (continued)

#### Revenue recognition (continued)

Externally restricted contributions, excluding endowment contributions, are deferred when initially recorded in the accounts and recognized as revenue in the year in which the related expenses are recognized. Externally restricted endowment contributions are recognized as direct increases in net assets when initially recorded in the accounts.

Investment income (loss), which consists of interest, dividends, income distributions from pooled funds, and realized and unrealized gains and losses, is recorded in the consolidated statement of operations, except to the extent that it is externally restricted, in which case it is added to or deducted from endowment net assets or other restricted balances.

Anglican journal revenue includes contributions, advertising and subscription revenue. Contributions are recognized as noted above. Advertising and subscription revenues are recognized when the publication is distributed.

Resources for Mission revenue represents contributions received and are recognized as noted above.

#### Endowments

Endowments represent contributions where the donor has required that the capital be maintained permanently with the income available for various purposes.

#### Grants

Grants are recorded when approved and the recipient has met all conditions.

#### Cash and cash equivalents

Cash and cash equivalents consist of cash on hand, units in money market funds and short-term deposits with original maturities of less than 90 days from the date of purchase. Cash and cash equivalents meeting the definition of cash and cash equivalents that are held for investing rather than operating purposes are classified as long-term investments.

#### Financial instruments

Investments are recorded at fair value. Transactions are recorded on a trade date basis and transaction costs are expensed as incurred.

Other financial instruments, including cash and cash equivalents, cash held in trust, accounts receivable, car and staff housing loans, accounts payable, and annuities, are initially recorded at their fair value and are subsequently measured at amortized cost, net of any provisions for impairment in the case of financial assets.

#### Inventory

Inventory comprises stock of ABC Publishing, which is carried at the lower of cost, as determined using the first-in, first-out method, and net realizable value.

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# The General Synod of the Anglican Church of Canada

## Notes to the Consolidated Financial Statements

December 31, 2018

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### 3. Summary of significant accounting policies (continued)

#### **Capital assets**

Capital assets are carried at cost less accumulated amortization. Amortization is calculated on a straight-line basis over the estimated useful lives of the assets over the following periods:

|                         |               |
|-------------------------|---------------|
| Building                | 40 years      |
| Furniture and equipment | 3 to 10 years |

#### **Annuities**

Annuities are recorded at the greater of: (i) the net present value of the future obligations as determined by an actuary; and (ii) the amounts contributed, net of an administration fee, plus income earned less annuity payments. Any amount remaining in an annuitant's account upon the death of the annuitant is payable to the designated beneficiary.

#### **Foreign currency translation**

Transactions denominated in foreign currencies are translated into Canadian dollars at exchange rates prevailing at the transaction date. Monetary assets and liabilities are translated into Canadian dollars at exchange rates in effect at the date of the consolidated statement of financial position. Non-monetary assets and liabilities are translated at the historical rate. Exchange gains and losses are included in the consolidated statement of operations, except to the extent that they relate to investments, in which case they are accounted for consistent with investment income (loss).

#### **Contributed materials and services**

Contributed materials and services are not recognized in these consolidated financial statements.

#### **Pension plan**

The General Synod participates in a multi-employer defined benefit plan. As required under ASNPO, defined contribution plan accounting is applied to the multi-employer defined benefit plan, whereby contributions are expensed on an accrual basis, as the participating employers do not individually have sufficient information to apply defined benefit plan accounting.

#### **Use of estimates**

The presentation of The General Synod's financial statements, in conformity with ASNPO, requires management to make estimates and assumptions that affect the amounts in the financial statements and the disclosure in the notes thereto. Actual results could differ from those estimates used in preparing the financial statements. Balances which require some degree of estimation are accounts receivable (allowance for doubtful accounts), inventory (obsolescence), capital assets (amortization), accrued liabilities (estimation), annuities (valuation), and allocated expenses (estimation).

## The General Synod of the Anglican Church of Canada Notes to the Consolidated Financial Statements

December 31, 2018

### 4. Other revenue

Other revenue includes the following:

|                                | 2018                | 2017                |
|--------------------------------|---------------------|---------------------|
| Grants and other contributions | \$ 984,442          | \$ 993,948          |
| Cost-sharing                   | <b>263,464</b>      | 270,428             |
| ABC Publishing                 | <b>130,442</b>      | 147,341             |
| Calendar sales                 | <b>98,275</b>       | 70,325              |
| Other                          | <b>52,154</b>       | 74,456              |
|                                | <b>\$ 1,528,777</b> | <b>\$ 1,556,498</b> |

### 5. Deferred contributions

Deferred contributions represent externally restricted funds received by The General Synod to be spent in future years. Deferred contributions are held for various restricted purposes including education, bursaries and work of the Church in the North and overseas. Revenue recognized in the consolidated statement of operations with respect to these contributions is equal to expenses incurred for the restricted purposes during the year.

The continuity of the deferred contributions balance is as follows:

|  | 2018                | 2017         |
|--|---------------------|--------------|
| Increase   |                     |              |
| Donations, grants and bequests                                   | \$ 966,152          | \$ 1,201,300 |
| Investment income (Note 7)                                       | <b>66,428</b>       | 124,237      |
|  | <b>1,032,580</b>    | 1,325,537    |
| Decrease   |                     |              |
| Income recognized related to expenses<br>for restricted purposes | <b>1,402,608</b>    | 1,432,483    |
| Net decrease in deferred contributions                           | <b>(370,028)</b>    | (106,946)    |
| Balance, beginning of year                                       | <b>2,955,610</b>    | 3,062,556    |
| Balance, end of year   | <b>\$ 2,585,582</b> | \$ 2,955,610 |

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# The General Synod of the Anglican Church of Canada

## Notes to the Consolidated Financial Statements

December 31, 2018

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### 6. The Anglican Church of Canada Resolution Corporation

ACCRC was incorporated to operate and manage the Settlement Fund, contributed into by the Anglican Entities pursuant to the Settlement Agreement and the Anglican Amending Agreement (Note 2). ACCRC is under the management and administration of three trustees appointed by The General Synod.

The General Synod expenses include the provision of administrative support to ACCRC including the AFHR (Note 2(d)). In 2018, administration costs incurred by The General Synod in connection with the AFHR and reimbursed by ACCRC amounted to \$ Nil (2017 - \$1,100). The expense is included in governance expenses in the consolidated statement of operations and the reimbursement in other revenue. Costs incurred relating to the administering of the AFHR were \$182,619 (2017 - \$158,495) of which \$177,318 related to administrative expenses and \$5,301 related to audit fee expense included in administration expenses in the consolidated statement of operations.

The General Synod also makes payments on behalf of ACCRC from time to time. Grants paid by The General Synod on behalf of the AFHR and reimbursed by ACCRC amounted to \$5,439 (2017 - \$Nil).

Included in accounts receivable as at December 31, 2018 is \$ Nil due from ACCRC (2017 - \$996 due to ACCRC). Amounts due from ACCRC are non-interest bearing and due on demand.

The remaining funds in the ACCRC were depleted in 2018.

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### 7. Investments

Investments of The General Synod are held in The Anglican Church of Canada Consolidated Trust Fund ("The Consolidated Trust Fund"), a trust that invests funds of The General Synod and other organizations. The Consolidated Trust Fund's investments are managed by Connor, Clark & Lunn Private Capital Ltd. The General Synod provides administrative support to The Consolidated Trust Fund at no cost.

## The General Synod of the Anglican Church of Canada Notes to the Consolidated Financial Statements

December 31, 2018

### 7. Investments (continued)

As at December 31, The General Synod's share of The Consolidated Trust Fund's investments, which are recorded at fair value, consists of the following:

|                                  | 2018                |             | 2017                |             |
|----------------------------------|---------------------|-------------|---------------------|-------------|
| Cash and cash equivalents        | <u>\$ 131,328</u>   | 1%          | <u>\$ 99,883</u>    | 0.5%        |
| Fixed income                     |                     |             |                     |             |
| Canadian pooled fund             | <u>6,770,559</u>    | 35%         | <u>6,897,889</u>    | 34%         |
| Equities                         |                     |             |                     |             |
| Canadian equities                | <u>3,695,370</u>    | 19%         | <u>5,736,351</u>    | 28%         |
| U.S. equities                    | <u>2,982,133</u>    | 15%         | <u>2,901,141</u>    | 14%         |
| Global equity pooled funds       | <u>2,113,005</u>    | 11%         | <u>2,267,599</u>    | 11%         |
|                                  | <u>8,790,508</u>    | 45%         | <u>10,905,091</u>   | 53%         |
| Alternative investments          |                     |             |                     |             |
| Multi-strategy fund              | <u>2,568,850</u>    | 13%         | <u>1,648,622</u>    | 8%          |
| Infrastructure fund              | <u>188,091</u>      | 1%          | <u>105,719</u>      | 0.5%        |
|                                  | <u>2,756,941</u>    | 14%         | <u>1,754,341</u>    | 8.5%        |
| Real estate                      |                     |             |                     |             |
| Canadian real estate pooled fund | <u>1,078,402</u>    | 5%          | <u>811,164</u>      | 4%          |
|                                  | <u>\$19,527,738</u> | <u>100%</u> | <u>\$20,468,368</u> | <u>100%</u> |

Investment income includes the following:

|                               | 2018                  | 2017       |
|-------------------------------|-----------------------|------------|
| Net unrealized (losses) gains | <u>\$ (1,138,569)</u> | \$ 340,006 |
| Income distributions          | <u>282,737</u>        | 269,426    |
| Net realized capital gains    | <u>559,229</u>        | 389,091    |
|                               | <u>\$ (296,603)</u>   | \$ 998,523 |

Investment income was recognized as revenue as follows:

|  | 2018                | 2017         |
|--|---------------------|--------------|
| Total investment income  | <u>\$ (451,670)</u> | \$ 1,505,299 |
| Allocated to   |                     |              |
| Externally restricted endowments   | <u>(185,625)</u>    | 245,193      |
| Deferred contributions related to (Note 5)                               |                     |              |
| Endowments   | <u>77,126</u>       | 76,826       |
| Other  | <u>(10,698)</u>     | 47,411       |
| Annuities  | <u>(35,870)</u>     | 137,346      |
|  | <u>(155,067)</u>    | 506,776      |
| Investment income recognized in the consolidated statement of operations | <u>\$ (296,603)</u> | \$ 998,523   |

## The General Synod of the Anglican Church of Canada Notes to the Consolidated Financial Statements

December 31, 2018

### 8. Car and staff housing loans

Car and staff housing loans consist of the following:

|   | 2018                     | 2017                     |
|---|--------------------------|--------------------------|
| Car loans, non-interest bearing, due within<br>48 months of date of issue, guaranteed by dioceses | \$ 101,635               | \$ 136,028               |
| Staff housing loans, with interest payable at<br>2.56%, due 2037 (2017 – 2.56%, due 2037)         | <u>267,157</u>           | <u>275,244</u>           |
|   | <u><u>\$ 368,792</u></u> | <u><u>\$ 411,272</u></u> |

Car loans are available to clergy and lay workers in the assisted dioceses, with the maximum individual loan being \$16,000.

Staff housing loans are secured and were provided to certain staff who came to work in Toronto having previously been resident outside the Greater Toronto Area.

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### 9. Capital assets

|                         | Cost                       | Accumulated<br>Amortization | Net Book<br>Value          | 2018                       | 2017   |
|-------------------------|----------------------------|-----------------------------|----------------------------|----------------------------|--------|
| Building                | \$ 3,415,402               | \$ 1,049,302                | \$ 2,366,100               | \$ 2,453,537               |        |
| Furniture and equipment | <u>927,860</u>             | <u>839,175</u>              | <u>88,685</u>              |                            | 76,415 |
|                         | <u><u>\$ 4,343,262</u></u> | <u><u>\$ 1,888,477</u></u>  | <u><u>\$ 2,454,785</u></u> | <u><u>\$ 2,529,952</u></u> |        |

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### 10. Annuities

The General Synod holds charitable gift annuities. A charitable gift annuity permits the donor to designate a beneficiary who receives any residual funds upon the death of the annuitant. These beneficiaries include dioceses, parishes, The Anglican Foundation of Canada, Primate's World Relief and Development Fund, and The General Synod. The most recent valuation of the annuities liability was completed as of December 31, 2018.

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## The General Synod of the Anglican Church of Canada Notes to the Consolidated Financial Statements

December 31, 2018

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### 11. Internally designated net assets

Internally designated net assets are amounts set aside for various special purposes based on decisions by The General Synod. The amounts internally designated are for the following purposes as at December 31:

|   | Balances,<br>January 1,<br>2018 | Net transfers | Balances,<br>December 31,<br>2018 |
|---|---------------------------------|---------------|-----------------------------------|
| Ministry Investment Fund                        | \$ 3,698,857                    | \$ 193,943    | \$ 3,892,800                      |
| Amounts invested in capital assets              | 2,529,952                       | (75,167)      | 2,454,785                         |
| Provision for contingencies                     | 1,706,098                       | (92,000)      | 1,614,098                         |
| Provision for General Synod – 2019              | 877,964                         | 88,304        | 966,268                           |
| Healing Fund                                    | 500,000                         | -             | 500,000                           |
| Provision for Sacred Circle – 2018 meeting      | 443,118                         | (162,998)     | 280,120                           |
| ACCRC returned funds                            | 324,509                         | -             | 324,509                           |
| Provision for Nationwide Fundraising Initiative | 114,200                         | (114,200)     | -                                 |
| Other   | 1,540,232                       | 2,000         | 1,542,232                         |
|   | <hr/>                           | <hr/>         | <hr/>                             |
|   | \$ 11,734,930                   | \$ (160,118)  | \$ 11,574,812                     |

All undesignated legacies are transferred to the Ministry Investment Fund. The Ministry Investment Fund provides funding for internal projects that meet certain criteria.

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### 12. Contingencies

The General Synod's contingent liabilities in connection with IRS Abuse Claims are described in Note 2(e).

The General Synod is a defendant or co-defendant with several dioceses in a number of other legal claims. The potential liability, if any, with respect to these claims is not determinable. However, The General Synod believes it has good defences to these claims or adequate insurance coverage for any successful claims. Any additional losses related to claims would be recorded in the year during which the amount of the liability is able to be estimated or adjustments to the amount recorded are determined to be required.

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## The General Synod of the Anglican Church of Canada Notes to the Consolidated Financial Statements

December 31, 2018

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### **13. Pension plan**

The General Synod and its employees make contributions to The General Synod Pension Plan (the "Plan"), a multi-employer defined benefit pension plan administered by the Board of Trustees of the Plan which covers certain dioceses and other church institutions. The most recent valuation for financial reporting purposes completed by the Plan as of December 31, 2017 disclosed net assets available for benefits of \$818,420,000 with pension obligations of \$662,235,000, resulting in a surplus of \$156,185,000. The next valuation as of December 31, 2018 is expected to be completed in the fourth quarter of 2019.

During the year, The General Synod made contributions of \$415,086 (2017 - \$397,152) to the Plan.

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### **14. Line of credit**

The General Synod has a demand operating line of credit of \$2,000,000 with interest payable at prime plus 1.0% with substantially all of its assets pledged as security. As at December 31, 2018 and 2017, no amount was outstanding.

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### **15. Financial instruments**

The General Synod is exposed to various financial risks through transactions in financial instruments.

#### **Foreign currency risk**

Currency risk is the risk that the fair value or future cash flows of a financial instrument will fluctuate because of changes in foreign exchange rates. The General Synod is exposed to foreign currency risk with respect to the underlying investments held in The General Synod denominated in foreign currencies.

#### **Credit risk**

Credit risk arises as a result of the potential non-performance by counterparties of contract obligations which could lead to a financial loss to The General Synod. The General Synod is exposed to credit risk in connection with its accounts receivable, car and staff housing loans, and the short-term and fixed income investments held in The General Synod.

#### **Interest rate risk**

Interest rate risk is the risk that the fair value of or future cash flows from a financial instrument will fluctuate because of market changes in interest rates. The General Synod is exposed to interest rate risk with respect to the car and staff housing loans, the investments in fixed income investments held in The General Synod, and its annuities payable because the fair value will fluctuate due to changes in market interest rates.

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## The General Synod of the Anglican Church of Canada Notes to the Consolidated Financial Statements

December 31, 2018

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### 15. Financial instruments (continued)

#### Other price risk

Other price risk is the risk that the fair value or future cash flows of a financial instrument will fluctuate because of changes in market prices (other than those arising from interest rate risk or currency risk), whether those changes are caused by factors specific to the individual financial instrument or its issuer, or factors affecting all similar financial instruments traded in the market. The General Synod is exposed to other price risk in connection with the investments in equity securities and pooled funds held in The General Synod.

#### Liquidity Risk

Liquidity risk is the risk that The General Synod will encounter difficulty in meeting its obligations. The General Synod meets its liquidity requirements by preparing and monitoring detailed forecasts of cash flows from operations, anticipating investing and financing activities and holding assets that can be readily converted into cash.

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### 16. Comparative consolidated financial statements

The comparative consolidated financial statements have been reclassified from statements previously presented to conform to the presentation of the 2018 consolidated financial statements.



## REPORT OF THE GENERAL SYNOD ARCHIVIST TO GENERAL SYNOD 2019

### **General Synod Archivist**

#### **Highlights**

- Pre-Confederation Display for the 150<sup>th</sup> anniversary of Canada
- Ecumenical Coalitions Archives Project involving KAIROS, United Church Archives, and General Synod Archives. Ven. Jim Boyles processing and describing for ACC and UCC. November 2017
- Visitors from the Inuvialuit Corporation and Inuvialuit Cultural Centre to review our records for cultural and language materials, photographs, and personal family genealogy for families of Shingle Point students. We copied Shingle Point staff journals, correspondence with students, language lists, photographs, and a census (1926-1928). March 2018
- Nancy followed up with a visit to Inuvik, Tuktoyaktuk, and Aklavik for a commemoration of Shingle Point Residential School; to deliver a 100<sup>th</sup> birthday certificate to the last surviving student of Shingle Point, Persis Gruben; and to meet Thomas Umaok's son and give him copies of his father's diaries (1933-1939). He said he would attempt to translate them. April 2018.
- Larry Beardy family came to the archives to do family research and found many relatives to piece together their family history. July 2018
- Continued to add to the Indigenous Clergy list and binder with photos
- Nancy was honoured with an invitation to the Sacred Circle 2018. She took a display and Indigenous Clergy binder and demonstrated the Archives Online databases. Nancy was presented with a Friendship Blanket by the Beardy family for all the support she has extended to their family and other indigenous peoples while she was General Synod Archivist. August 2018
- Because of the material we shared with the Inuvialuit Corporation and Inuvialuit Cultural Centre the General Synod Archives was presented with an award for the repatriation of language and cultural materials by the ITK (Inuit Tapiriit Kanatami), August 14, 2018. The ITK flew Nancy to Inuvik for the awards ceremony. This was well covered in the media and Nancy became a 'media darling' for a while and gave a few interviews to the press. It was quite fitting for Nancy to be able to talk about her work and her passion before retiring.
- Nancy Hurn retired September 1, 2018
- Staff from the Inuvialuit Corporation and Inuvialuit Cultural Centre returned in November 2018 to review records they did not get to in March, to look for information about TB and to make copies of parish registers for Aklavik and Inuvik area. A repatriation agreement was written and signed by all parties to protect the privacy of individuals.
- February 2019 Laurel Parson was appointed General Synod Archivist by the General Secretary and Primate, with ratification from the Council of General Synod March 2019.

#### **Records Descriptions and Acquisitions**

The number of visitors to the Archives can vary wildly (2016-29, 2017-84, 2018-72), but reference queries by phone and especially email come in on a daily basis. Since receiving the Diocese of Keewatin records genealogy requests have gone up exponentially, still we managed to get quite a few records described. This included the Primate's Office, Metropolitan Council of Cuba, Canadian Mothers' Union, Director of Partnerships and Finance Committee and Planned Giving records.

## **External Acquisitions of Note**

Herbert Girling - Copper Eskimo and English Dictionary and supplemental aids, 1916  
Pakistan Project - Trunk full of Project Records, photos, samples of embroidery, 1948-1993  
Juan Ramón de la Paz Cerezo collection - Archival material re: the Episcopal Church in Cuba, 1980-2018  
Ecumenical Coalition records  
Jean Koning collection – Records documenting her involvement with social justice work  
Canadian Mothers' Union collection - Records of Canadian Mothers' Union, 1998-2016

## **Diocese of Keewatin Archives**

- Prepared property records for churches transferred to the Diocese of Rupert's Land from the Diocese of Keewatin. These records were copied, archival list prepared, and sent in April 2017.
- Prepared notarized property records for Fort Alexander, 2018
- Described 19 parishes with Administrative Histories and some of the diocesan property records

## **Diocese of the Arctic Archives**

- Received 20 new small accessions related to the Diocese of the Arctic
- Re-described some old records so they'd be more useful and added Inuit place names

## **General Synod Archives Databases Online**

In October 2016 a meeting with Michael Thompson about updating the software and hardware for our InMagic/DBTextworks databases resulted in permission to upgrade and hire ANDORNOT to design and engineer a search engine for our library and archival databases. Only catch was the money had to be spent in the 2016 fiscal year. Fortunately ANDORNOT had staff available to work on this for us. The server and the software were upgraded and databases migrated to the new system by mid-December. Meanwhile, I was preparing the databases to go up online. The development of the search engine and first installation of records was accomplished by February. After a round of review and corrections we launched the site in March 2017 with five databases: Fonds level descriptions, File level descriptions, Photographs, Official Statements and Journal Articles. This was done so efficiently we still had time available in the budget approved, so we added the Library catalogue, Archival Books, Microforms, and Periodicals. We have been very pleased with the results and the ability to share photos and information more easily.

## **Truth and Reconciliation**

Decolonizing Our Descriptions – repatriation of cultural and language materials, re-describing our records in a more sensitive manner, adding indigenous place names

## **Volunteers / Co-op Student / Summer Student**

The General Synod Archives was blessed with an abundance of extra help in 2016-2019

- The Ven. Jim Boyles continues to work with us two mornings a week and has been working on the Ecumenical Coalitions. His former experience as Ecumenical Officer helps tremendously.
- We have a volunteer entering the old catalogue cards for our Archival Library collection into the database. She is very interested in Indigenous Truth and Reconciliation, so we started her with the Indigenous materials.
- We had a high school co-op student 2-3 mornings a week Oct. 2017-June 2018. He scanned and described Keewatin photos – 1245 photos scanned, 558 described
- We had summer students, 2016-2018 who assisted in scanning and describing photos, assisting with other archival projects and displays. One student even made many Suicide Prevention pins for Nancy's trip to the Sacred Circle and our display at the CLAY conference 2018.

### **Anglican Diocesan Archivists**

- The Anglican Diocesan Archivists met in Toronto in November 2016, hosted by the Diocese of Toronto Archives. They were joined by Stephanie Taylor, Information and Knowledge Manager, Anglican Communion and Mark J. Duffy, Canonical Archivist and Director of Archives both of whom spoke at a banquet Friday night. Topics included digitization of records, parish record keeping, succession planning, and Canada 150 projects.
- The Anglican Diocesan Archivists met in London, Ontario in October 2018, hosted by the Diocese of Huron Archives. Topics included third party copying of parish registers, digitization projects, diocesan boundaries, decolonizing archival descriptions, and the closure of parishes.

### **Canadian Church Historical Society**

- The General Synod Archives has been associated with the Canadian Church Historical Society (CCHS) since 1955 when the first General Synod Archivist was hired. The CCHS usually meets in conjunction with the meeting of the Anglican Diocesan Archivists and hosts the opening banquet and holds its General Meeting.
- The CCHS continues to publish a highly regarded Journal, but has reduced publication to once a year.
- The CCHS put forward a proposal in May 2017 to host the Tri-History Conference in June 2019. The proposal was accepted and the executive of the CCHS has been involved with the planning of the conference which will bring the Episcopal Church historians and archivists to Toronto.

As the new General Synod Archivist, I look forward to continue working with the General Synod, the Diocese of the Arctic, and the Spiritual Ministry of Mishamikoweesh in preserving and providing access to their records past, present and future.

Respectfully submitted,  
Laurel Parson, Archivist  
General Synod Archives, March 2019



**REPORT OF THE JOINT ANGLICAN-LUTHERAN COMMISSION  
TO THE 8TH NATIONAL CONVENTION (ELCIC)  
AND THE 42ND GENERAL SYNOD (ACC)**  
**JULY 2019**

***Introduction***

The members of the Joint Anglican Lutheran Commission of Canada (JALC) are pleased and proud to submit this report, marking the conclusion of our current six-year mandate. As we approach (in 2021) the 20<sup>th</sup> anniversary of the signing of the Waterloo Declaration, we want the governing bodies of both churches to know that the deep relationship between our two churches is healthy, mutually supportive and growing.

We find, to our great delight, that, at this stage of our life together, we are moving from a role which has primarily been of monitoring and developing relationships, to one of animating and encouraging programmes, patterns, and mission opportunities.

Our members represent both of our churches very well and comprehensively, lay and ordained, from bishops to deacons, from parish pastors to academics, from east to west, from excellent staff members to representation from our Indigenous community. As Co-Chairs, we are tremendously gratified by the work our group has done together, meeting 12 times over the two triennia, and having welcomed numerous guests, both from our churches and beyond, from within Canada and beyond, all of whom have taught and nurtured us, sometimes with significant challenges and opportunities.

We are humbled and grateful.

***Monitoring our ELCIC-ACC Relationship***

One pf the prime responsibilities of the Commission is to encourage, support, and monitor the important relationship between our two churches. It is a relationship that is born out of of a deep commitment on our part of both churches to real ecumenism and to the profound partnership that we have as churches in *full-communion*.

This partnership underscores the importance we place on cross appointments and cross participation in the lives of each church. We would highlight:

- The significant friendship and mutual support between the National Bishop and the Primate.
- The continuing joint meetings of the Anglican House of Bishops and the Lutheran Conference of Bishops.
- The representative of the ELCIC on The Council of General Synod (ACC) and the representative from the ACC on National Church Council (ELCIC).
- The presence of each other on national committees and councils, ecumenical dialogues, and other church-wide bodies.

As we look forward, we hope for the strengthening of those mutual cross representations.

As well we produce, monitor, and are constantly adding to **The Directory of Waterloo Ministries**, a vital compendium which not only outlines the length and breadth of shared ministries across our country but also provides ongoing stories and anecdotes about how we work so well together in a variety of ways and in many places.

A Joint **Cycle of Prayer** is produced and distributed each year, and parishes, congregations, and communities across our vast country regularly for each other.

The **National Worship Conference** and **The Canadian Lutheran Anglican Youth Gathering**, bi-annual events, are now fully joint, and involve both churches in planning and execution. Both are richer for the participation of both churches.

### ***Advancing Common Mission and Ministry***

We know that we are stronger together. And so, we take care, in both churches, to work together whenever and wherever we can. **Joint National Staff Meetings** take place semi-annually, and departmental staff members across both churches work closely together. This is particularly true in the areas of:

- Communications
- Indigenous Ministry and Reconciliation
- Work on matters of social justice, particularly human trafficking
- Youth Ministry, including a Campus Ministers Conference
- Ecumenical initiatives, including:
  - The Arusha Call to Discipleship, which has been commended to our Heads of Churches
  - The *Thursdays in Black* initiative
  - The Anglican-Roman Catholic, Anglican-United, and Anglican-Mennonite dialogues, all working with the benefit of participation from an ELCIC member or observer.

We know how important the continuing relationships and initiatives are and we look forward to ever deepening work together.

### ***Encouraging Cross-Border Anglican-Lutheran Relationships***

For several years now, there has been an annual meeting of the heads of our churches: The Evangelical Lutheran Church in Canada, the Anglican Church of Canada, The Episcopal Church, and The Evangelical Lutheran Church in America. Bishop Michael Curry (TEC), Bishop Elizabeth Eaton (ELCA), Archbishop Fred Hiltz (ACC) and Bishop Susan Johnson (ELCIC) have met together, prayed together, prepared devotional study materials together, and developed a mutual friendship together. This unique gathering has given much to all our churches. As one example of this, in May of 2019, key leaders from each church were brought together for ***A Consultation on Formation for Leadership***. This gathering was intended as a means of encouraging greater cooperation and communication between these four churches in mission and ministry on our common continent.

Again, in each of the two recent triennia, we have met in joint session with our sisters and brothers of the **Episcopal-Lutheran Coordinating Committee** of the United States. Both meetings have taken place at Mt. Carmel in Niagara Falls, and have involved their Episcopal and Lutheran members joining with us for work together as well as our individual national work alone. These meetings have been very fruitful

and important, and we have covenanted to have one of these in each triennium, with the next one planned for 2021.

Part of the work we have done together with our American counterparts has to do with mutual recognition of ministry and a draft text of a **Mutual Recognition of Full-Communion Agreements** has been prepared for consideration by all four church-wide bodies. Based on this text parallel motions are coming to the General Synod and National Convention. The text is appended to this report.

### ***Proposed Future Mandate***

We would hope that both National Convention and General Synod will renew the mandate of JALC, moving to a three-year cycle to coincide with our now harmonized triennial meetings. We would hope that a new Commission would focus (among other things) on:

- The continuing support of the Primate/National Bishop, particularly through this time of transition;
- Greater attention and care to collaboration and cross-appointments;
- Assisting the training of leaders for full communion (seminaries, local ministry training, and new Bishops);
- Continuing the encouragement of ecumenical shared ministries, beyond the parish-congregation level (synod-diocesan offices, chaplaincies, etc.);
- Nurturing full communion between the **four** North American churches;
- Expanding full-communion beyond Lutheran-Anglican;
- Monitoring our joint interfaith collaborations and relationships.

### ***Membership***

We would encourage both churches, in the appointment of commissioners, to honour the need for diverse backgrounds and levels of experience among commissioners; the importance of Indigenous participation, the clear necessity of having, as much as is possible, broad geographical representation, and the crucial importance of including, and budgeting for, ecumenical observers and guests.

### ***Conclusion***

Full Communion between the Evangelical Lutheran Church in Canada and the Anglican Church of Canada is healthy, highly valued, stable, and growing. The Waterloo Declaration is a living and vital part of both our churches, and we are deeply proud, in Canada, to be providing a model for others to follow as we build the Church that Jesus would have us become.

We have had the privilege of serving as Co-Chairs; we could not have done this work without the incredible work done by our staff supporters: André Lavergne, Scott Sharman, and, prior to Scott, Bruce Myers. Our deep thanks go to all of them.

Similarly, it is only through the wisdom, advice, openness, good humour, and vigilant presence of our fellow Commissioners that this work has happened. We list them below and offer them our abiding thanks and prayers.



Brita Chell, ELCIC Co-Chair



Peter Wall, Anglican Co-Chair

Commissioners

**ELCIC**

Bishop Dr. Larry Kochendorfer  
Dr. Allen Jorgenson  
Deacon Pamela Harrington

**ACC**

Bishop Dr. Don Phillips (2016-2019)  
Bishop Terry Dance (2013-2016)  
The Rev. Rob Towler  
Marion Jenkins  
Dale Gillman (ACIP)

Fr. Tim Hingston, *Roman Catholic Guest Observer*

Bishop Michael Pryse, *Past Chair, ALLIC (Guest)*

**Memorandum of Mutual Recognition  
of Relations of Full Communion**

Between the Churches of *Called to Common Mission*  
(The Episcopal Church and the Evangelical Lutheran Church in America)

and

The Churches of *Called to Full Communion: The Waterloo Declaration*  
(The Anglican Church of Canada and the Evangelical Lutheran Church in Canada)

### **Background**

In 1987, building on ecumenical agreements both local and global, the Anglican-Lutheran International Continuation Committee met in Niagara Falls, Canada, for a consultation on *episcopate*.<sup>1</sup> Consideration of recommendations to churches from the *Niagara Report* helped result in *The Porvoo Common Statement* (1992), the basis for the Porvoo Communion now including churches from Great Britain and Ireland, the Nordic region, the Baltic countries and Iberia.

A few years later, continuing theological discussions led first in the United States to *Called to Common Mission* (CCM), adopted by the 1999 Churchwide Assembly of the Lutheran Church in America (ELCA) and the 2000 General Convention of the Episcopal Church (TEC), and then in Canada to *Called to Full Communion: the Waterloo Declaration*, approved by the National Convention of the Evangelical Lutheran Church in Canada (ELCIC) and the General Synod of the Anglican Church of Canada (ACC) in 2001. These agreements establish what remain the three principal full communion relationships between member churches of the Anglican Communion and of The Lutheran World Federation: A Communion of Churches.

The third Anglican Lutheran International Commission (ALIC III), recognizing the contextual specificity of each agreement, acknowledged that it is “difficult to envisage at this stage” how to move toward “a relationship of (full) communion at the global level.” Yet the Commission identified steps forward which could be taken at once; for example, “on the basis of an agreement entered into by a sister church, and reviewed by international bodies, those who come from a church of that region might be considered in communion with all other churches that have the same kind of agreement.”<sup>2</sup>

Commending ALIC’s guidelines, the Anglican Consultative Council 16, meeting in Zambia in 2016, encouraged “steps in North American, British and Irish Anglican churches to bring the three regional agreements of Communion into relationship with each other.”<sup>3</sup>

### **Rationale**

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<sup>1</sup>Essential texts are collected in Sven Oppegaard and Gregory Cameron, eds., *Anglican-Lutheran Agreements: Regional and International Agreements 1972-2002*, LWF Documentation 49 (2004) and on multiple sites online.

<sup>2</sup>To Love and Serve the Lord: Diakonia in the Life of the Church: The Jerusalem Report of the Anglican-Lutheran International Commission (ALIC III) (2012) 52. <https://www.lutheranworld.org/content/resource-love-and-serve-lord-diakonia-life-church>.

<sup>3</sup>Anglican Consultative Council Resolution 16.18, “Anglican-Lutheran Relations,” <http://www.anglicancommunion.org/structures/instruments-of-communion/acc/acc-16/resolutions.aspx#s18>.

Taking next steps forward seems particularly achievable and important in the North American context.

- Almost twenty years of experience living into full communion has enriched the lives of the four churches in ways from which there is no turning back. While there are of course challenges from sharing geographical territory, the churches of Waterloo and of CCM face together many common cultural realities. Despite their different histories, they increasingly have in common the roles of “minority churches” in their contexts.

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.<sup>4</sup> 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.

- Already the deepening relations between the Waterloo churches and between the CCM churches have reached across the national boundary to create relationships and structures among all four churches.

The four heads of churches have established the practice of regular meetings, and annually they cooperate on a seasonal devotional series. The coordinating committees in each country exchange representatives and meet together every third year. In these contexts, it is easy to forget that there is no formal link between the two agreements of full communion.

- At the same time, changes brought with easier international communication and travel also push against the limits of the existing agreements. A notable example concerns “orderly exchange” of ministry. Increasingly, each church encounters ministry situations which would welcome procedures

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<sup>4</sup>Cf. CCM 98: “Entering full communion … will bring new opportunities and levels of shared evangelism, witness, and service,” and the Conclusion of Waterloo: “We are ready to be co-workers with God in whatever tasks of mission serve the Gospel. We give glory to God for the gift of unity already ours in Christ, and we pray for the fuller realization of this gift in the entire Church.”

for orderly exchange with persons not only from the bilateral partner but from the church of that communion in the other agreement.

Currently, among the four Waterloo and CCM 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). 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.

#### **Actions**

In order to strengthen shared life and mission and to deepen visibility unity between the signatory churches of CCM and of Waterloo, and

In order to offer witness and invitation to other churches of our world communions around the globe, as appropriate in their contexts, to move toward such sharing of (full) communion,

These four churches commit themselves to

- Give thanks for and affirm the theological basis for full communion established by theological dialogue between members of the Lutheran and Anglican traditions around the world;
- Rejoice in the gifts given to the churches by their bilateral full communion relations;
- Treat the churches of the other agreement as also churches with which a relationship of full communion exists on the basis of these agreements and this experience;
- Establish policies and procedures to facilitate exchange of ministry between The Episcopal Church and the Evangelical Lutheran Church in Canada, and between the Evangelical Lutheran Church in America and the Anglican Church of Canada. This will be informed by the experience and resources of the existing full communion agreements, including mandating complete continuing exchange of information about ministerial conduct, duly honouring that such exchanges are subject in each case to approval by sending and receiving bishops.
- Continue to seek conversations with other members of the Anglican Communion and The Lutheran World Federation that would commend further mutual recognition of (full) communion agreements, where they exist, and encourage churches without such agreements to move toward living into such relationships.

*Jointly prepared and commended by the members of the  
Joint Anglican-Lutheran Commission in Canada and the  
Lutheran-Episcopal Coordinating Committee in the United States.*

Niagara Falls, Ontario  
September 26, 2018



## REPORT OF THE PARTNERS IN MISSION COORDINATING COMMITTEE TO GENERAL SYNOD 2019

### INTRODUCTION

The work of the Partners in Mission Coordinating Committee (PIMCC) and Global Relations program is to enable and lead mutually responsible and interdependent relationships between the Anglican Church of Canada and Provinces and Dioceses of the Anglican Communion for God's mission. These relationships, which also include ecumenical partners, express our prayerful commitment as a national church to God's abundant love and justice for all and creation globally. They enable, stretch, and prepare us as people seeking to know, love and follow Jesus (Vision 2019).

**Vision 2019 Priority 7** is a primary reference point for developing departmental priorities and activities:

*Be leaders in the Anglican Communion and in ecumenical actions.*

*Foster a common sense of participation in God's mission that honours the depth and breadth of Anglicanism in our Canadian church, develops our relationships with other parts of the Anglican Communion, and deepens our ecumenical partnerships.*

*Adopt the Marks of Mission of the Anglican Communion as a primary framework for ministry development in service to God's mission, and commend them as a framework to those we serve and support in provinces, dioceses, and local ministries.*

**Vision 2019 Practices** inform Global Relations' ways of working and developing ministry infrastructure. In the 2016-2019 triennium, for example, efforts continued in the development of the Canadian Companions of Jerusalem organization and ministry. Collaboration deepened with other General Synod departments and dioceses in hosting a partnership visit in Canada with the Council of Anglican Provinces of Africa, and in organizing and facilitating *Engage Freedom! Anglicans Against Human Trafficking and Modern Slavery*.

The **Marks of Mission** which primarily inform the development of Global Relations' ministry priorities are Marks 1, 3 and 4:

*To proclaim the Good News of the Kingdom*

*To respond to human need by loving service*

*To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation*

### RELATIONSHIPS WITHIN THE ANGLICAN COMMUNION: 2016-2019

**AFRICA:** A continuing priority in the triennium has been the post Lambeth 2008 continuing indaba work of reconciliation between willing bishops in Canada and several African Provinces, with emphasis on opportunities for personal encounter, mutual learning and Communion reconciliation for stronger leadership together in mission. Specifically, the Consultation of Anglican Bishops in Dialogue (<http://www.anglican.ca/gr/bishopsconsultation>), has since 2011 included Bishops, Archbishops and Primates from Burundi, Canada, England, Ghana, Kenya, Southern Sudan, Swaziland, Tanzania, Uganda, USA and Zambia.

The number of participating African bishops grew annually through three (3) Consultations this triennium, in Nairobi, Kenya (2017), London, Canada (2018) and Liverpool, England (2019). As previously at the conclusion of each Consultation, a Testimony was offered to the Communion for reflection and discussion: *A Testimony of Mutual Commitment and Pulling Together – Hara’ambe (2017)*, *A Testimony of Constancy in Faith, Hope and Love (2018)*, and *Human Freedom in Jesus Christ (2019)*. The Consultation has worked this triennium on a testimony to Lambeth 2020 and will review documents developed thus far at the Liverpool consultation. The final Consultation will take place in the Diocese of Zanzibar, February 2020. This and the Lambeth testimony will conclude a decade of our Province’s commitment to and leadership in the Communion’s continuing indaba for reconciliation, healing and renewal for mission. The Consultation and resulting renewed relations are indebted to the faithful work of The Rev. Canon Dr. Isaac Kawuki Mukasa, in his staff positions with the Diocese of Toronto, the General Synod and The Episcopal Church.

A second continuing commitment this triennium to reconciling relations with the Communion in Africa has been the deepening of partnership with the Council of Anglican Provinces of Africa (CAPA). Global Relations and a number of Canadian dioceses with covenant companion relationships with dioceses in Africa, planned and hosted together a two-week immersion visit for two CAPA leaders in September 2017 (<https://www.anglican.ca/news/capa-trip-alters-preconceptions-canadian-church/30020170/> ; <https://www.anglicanjournal.com/capa-delegation-visits-canadian-anglican-churches-set-priorities-stronger-mission-together>). CAPA was accompanied by Canon Kawuki Mukasa throughout, travelling by road, train and air, visiting local parishes and ministries in the dioceses of Edmonton, Qu’Appelle, Rupert’s Land, Niagara, Ottawa, Montreal and Toronto. Among other results, Global Relations staff attended the CAPA Governing Board and Partners Consultation, (Kigali, Rwanda 2017), and made regular visits to the CAPA office in Nairobi. An emerging area of partnership between the Canadian church and CAPA will bring together our shared commitment to local and Communion strategies to eradicate human trafficking, enforced migration and modern slavery. Global relations staff participated in a recent CAPA hosted meeting in Nairobi (May 2019) to establish the organizational home of Churches Witnessing with Migrants Africa (CWWM-A). This new work with CAPA will mark an intentional shift in Global Relations’ mandate from ‘relationship for relationships’ sake’ to partnership in Communion strategies for justice and social transformation.

Core funding and material hospitality for African Relations ministry this triennium were derived from grants and non-monetary support from All Churches Trust, Fellowship of the Maple Leaf, Ministry Investment Fund, African, Canadian and English dioceses, parishes and theological colleges, as well as the Global Relations program budget.

**CUBA:** More than 5 decades of continuous bilateral partnership between the Anglican Church of Canada and the Episcopal Church in Cuba comes to an end in 2019. This is taking place as the Episcopal Church in Cuba becomes the Diocese of Cuba, Province 2, of The Episcopal Church. Over this triennium, as in the past, Global Relations contributed financial and material support to the Cuban church in the areas of theological education and faculty development, youth and young adult leadership, evangelism, clergy emergency funds, and temple repair and refurbishment. Beginning in 2020, such infrastructure support will be provided by The Episcopal Church. Global Relations staff supported the work of the Metropolitan Council of Cuba in their oversight of this time of transition for the Episcopal Church in Cuba. There have been many conversations and meetings this triennium with the Cuban and US Episcopal churches toward reintegration. The leadership of the Canadian Primate, and General Secretary, and Bishop of Cuba have been constant, compassionate, insightful, and productive

throughout. This process of transition has been very well served by the work of Ms. Claudia Alvarez Vega, Program Associate, Global Relations, particularly through her translation of all correspondence, management of financial transactions, and close concern and friendship with the Cuban church. Staff participated at the invitation of the Cuban church in The Episcopal Church Task Force (2015-2018) to consider the Cuban church's resolution to return to The Episcopal Church, which was passed at General Convention 2018.

Continuing collaboration between the Episcopal Church in Cuba, General Synod, and the Diocese of Niagara this triennium provided opportunities for ongoing Niagara support to the Cuban parishes mission development programs, such as local Agua Viva water purification installations and temple restoration. The Dioceses of Niagara and Cuba are currently in a long standing covenant of companionship.

Future partnership in mission with the Cuban Episcopal Church will likely continue in new ways to be determined through consultation in the broader contexts of Latin American and Caribbean mission priorities.

Core funding and material hospitality for Cuba Relations ministry this triennium were derived from grants and non-monetary support from the Episcopal Church in Cuba, Gifts for Mission/Resources for Mission donations, as well as the Metropolitan Council of Cuba and Global Relations program budgets.

**JERUSALEM:** Partnership with the Episcopal Diocese of Jerusalem continued to develop during the triennium through the ongoing encouragement of Primates Fred Hiltz and Suheil Dawani, and efforts of the Advisory Council of the Canadian Companions of Jerusalem. Their goals were to raise awareness and strengthen church companionship by increasing the numbers of Canadian Companions of Jerusalem, increasing parish participation in the annual celebration of Jerusalem Sunday (<https://www.anglican.ca/gr/provinces/jerusalem/sunday>), and participating in virtual and live pilgrimage with the 'living stones' of the Holy Land. A special offering is encouraged each Jerusalem Sunday. These offerings, Companions' annual fees and general donations have totalled more than \$130,000 since the Companions initiative began in 2012. These funds have supported three medical ministries of the diocese of Jerusalem: Penman Medical Clinic, Zababdeh, West Bank; Jerusalem Princess Basma Centre for Children with Disabilities, Jerusalem, and Al Ahli Arab Hospital, Gaza (<http://www.anglican.ca/relationships/programs/global-relations/jerusalem/companions>).

In October 2017, Archbishop Suheil Dawani, Anglican Archbishop of Jerusalem, Primate of the Province of Jerusalem and the Middle East, and Bishop of the Diocese of Jerusalem, and Mrs. Shafeeqa Dawani, Diocesan Coordinator of Women's Ministry, visited with Companions in Canada and spoke with representatives of government, university and theological colleges, bishops, diocesan staff, clergy and parishes in the dioceses of Montreal and Ottawa, to share information about the diocese of Jerusalem and its priorities for ministry in education, health care, hospitality, and peace and reconciliation. Members of the Advisory Council in turn accepted an invitation to attend diocesan Majma (synod) in Amman, Jordan (November 2018), to bring greetings and learn, and to visit diocesan ministries in Amman, Salt, West Bank and Gaza (<https://www.anglican.ca/news/gaza-hospitality-a-break-in-the-hopelessness/30023402/>). This was Council's first visit as a group to the diocese, to meet the 'living stones', to consider a theology of companionship in context, and to discuss the Companions of Jerusalem's evolving work. All look forward to the visit of Archbishop and Mrs. Dawani to the 42<sup>nd</sup> General Synod, July 2019, to listen to their voices and stories of being called by name by God.

Members of the Companions of Jerusalem Advisory Council during the triennium included The Rev. Professor Patricia Kirkpatrick (Chair), Bishop John Chapman, Bishop Michael Ingham, Bishop David Torraville, The Rev. Dr. Richard LeSueur, The Rev. Dr. Martin Brokenleg, Ms. Deborah Neal, Primate Fred Hiltz (ex officio) and Dr. Andrea Mann (staff).

The Rev. Dr. Richard LeSueur served voluntarily during periods of the triennium as the Global Relations Jerusalem and Middle East Liaison. This new way of working for Global Relations and Richard's responses to invitations from Canadian diocesan bishops to speak about the Diocese of Jerusalem at synods, clergy conferences and in other settings has greatly enhanced interest in and awareness of the life and witness of Christian and other communities of faith in the Middle East, and in pilgrimage as spiritual formation (see above link to Jerusalem Sunday 2019).

Equally important aspects of our relationship this triennium with the Diocese of Jerusalem have been the times of particular attention to disruptive events in Jerusalem, Israel and Palestine resulting in the Primate's calls for prayer and encouragement for peace with justice, and in ecumenical solidarity to government regarding Canadian policies vis-à-vis the special status of Jerusalem, the United Nations Relief and Works Agency (UNRWA) support of Palestinians refugees, and the humanitarian needs of Gazans.

These initiatives, and more, including consultations with the General Synod's Government Relations officer, The Rev. Laurette Glasgow, continued to address the contents of General Synod 2013 Resolutions A171 and A172, to, respectively, establish an annual celebration of the life and ministry of the Episcopal Diocese of Jerusalem, and to continue to work in solidarity for peace with justice in Palestine and Israel. Resolution A172 Peace with Justice in Palestine and Israel will be reviewed in the coming triennium considering the pace and impacts of changes taking place 'on the ground' in the intervening 6 years.

The Diocese of Ottawa, in covenant partnership with the Diocese of Jerusalem, continued to bring alive the purpose and depth of 'living relationships' between church members in local parishes and through diocesan sponsored initiatives. Of note this triennium was the Women's Conference in Amman, Jordan (2018) bringing together diocesan lay women leaders from Ottawa and Jerusalem to discuss and celebrate women's gifts, challenges and leadership for ministry. This conference informed the work of Dr. Patricia Bays preparation of resources to celebrate Jerusalem Sunday 2018: Women of Jerusalem. Global Relations worked with Canadian organizers to secure partial funding for travel bursaries. The diocese also offered significant organizational support to St. George's College, Jerusalem, when the college was in transition with an Interim Dean of College.

Core funding, capacity and material hospitality for Jerusalem Relations ministry this triennium were derived from the Episcopal Diocese of Jerusalem, Canadian Companions of Jerusalem, Advisory Council members, Jerusalem Sunday, Gifts for Mission, Diocese of Ottawa, Diocese of Montreal, McGill University, Centre for Research on Religion, Montreal Diocesan College, Ministry Investment Fund, as well as the core Global Relations program budget.

**ASIA:** Relationships within the Communion and ecumenical groups in Asia began to develop this triennium in common concern about the growing numbers and abuses of migrant workers seeking a better future for themselves and their families in other Asian countries, in Canada and globally. Anglican/Episcopal Provinces tend to work ecumenically on issues of migration, trafficking and slavery as

members of national and regional ecumenical organizations such as National Councils of Churches and the Christian Conference of Asia. There are also Communion dioceses responding locally such as the Dioceses of Kolkata and Durghapur, in the Church of North India. Staff met with Christian Conference of Asia (CCA) staff, Chiang Mai, Thailand (April 2019) to learn more about CCA's growing work in follow up from the Asia Mission Conference in Myanmar, 2017, where prophetic diaconia and advocacy regarding enforced migration, trafficking and slavery were identified as priorities. Staff also met with Asia Pacific Mission to Migrants (APMM) staff, Hong Kong, (May 2019) and the Churches Mission for Migrant Workers (CMMW) staff and workers, Hong Kong (MJay 2019) for similar discussions. APMM's and CMCW's work with local domestic worker organizations and workers themselves in Hong Kong reflects very well developed, well integrated and migrant-centred approach to ministry.

Staff began to participate in annual consultations (Bangladesh, 2016; Morocco, 2018) of the Churches Witnessing with Migrants (CWWM) movement ([www.philippines.org/cwwm](http://www.philippines.org/cwwm)). CWWM9 Marrakesh gathered under the theme Towards an Infrastructure of Welcome & Hospitality, Advocacy and Solidarity. The event registered CWWM's international ecumenical and civil society presence and position during the adoption of the Global Compact on Safe, Orderly and Regular Migration, during the Global Forum for Migration and Development. Whilst important and necessary, the compacts do not adequately address the needs and realities of millions of people enforced to migrate because of poverty, political instability, violence, and other abuses and crimes. CWWM seeks justice for and works with *"people who are forcibly dispossessed and displaced from their lands, including migrants, refugees and asylum seekers, to resist new frontiers and borders that separate and kill"* (The Arusha Call to Discipleship, 2018). Global Relations supported the Marrakesh consultation with a small grant toward the travel fund for the participation of migrant activists and survivors of trafficking and slavery. CWWM10 will take place in Ecuador in November 2019, with a focus on creating an inventory of policies and services pertaining to issues of enforced migration and monitoring government compliance in response to the Compact on Migration now endorsed by many nation states, including Canada. As mentioned in work emerging in partnership with CAPA, staff participated in meetings in Nairobi (May 2019) to establish CWWM-Africa.

The Asia Pacific Forum continues to provide two formal and informative opportunities annually to meet and discuss common interests with Asia Pacific colleagues from mainline Protestant denominations in North America. Representatives from Asian and South Pacific churches also participate from time to time. During this triennium, discussion focused on situations of concern in the Philippines, Japan, the Korean Peninsula, Myanmar and China, and on regional thematic concerns including enforced migration and enforced labour, human trafficking, climate change, geo-political security, persecution of faith minorities and preparation of Christians for discipleship and leadership in ministry. Global Relations hosted the annual face-to-face meeting in 2018. Staff completed two terms as APF co-chair (April 2019).

Core funding, capacity and material support for Asia relations ministry this triennium were derived from Global Relations core budget.

**OCEANIA/SOUTH PACIFIC:** Relationship with the Communion in Oceania/South Pacific has continued at a lower threshold this triennium though financial support has continued in support of the Anglican Oceania Fono which began in 2017 when Primates and Provincial Secretaries in Oceania (Aotearoa/New Zealand, Australia, Melanesia, Papua New Guinea and Polynesia) determined it was time to revitalize a formal annual gathering of regional Provincial leaders. The Fono's annual statements are clear and informative in communicating the shared concerns of these Provinces, about church development matters and pressing regional issues such as enforced migration due to climate change, loss of

Indigenous traditions and lands, resource extraction (logging, fishing and ore), human trafficking and domestic violence.

Global Relations sent accumulated donations to the Anglican Church of Melanesia for the ministry of the Christian Care Centre, Honiara, Solomon Islands, with women and children seeking sanctuary from domestic violence. More than \$30,000 has been raised over the past 5 years through Canadian Anglican donations to the Centre through Gifts for Mission. These funds have been gratefully received and used in furnishing the Rainbow Dormitory for new teenage mothers and their infants, and for supplies for the Centre's school-aged children.

Future partnership with Provinces of the Communion in Oceania/South Pacific will be explored in the coming triennium along thematic priorities of mutual concern.

Core funding, capacity and material support for South Pacific/Oceania relations ministry this triennium were derived from donations to Gifts for Mission and Global Relations' core budget.

**BRAZIL/LATIN AMERICA & CARIBBEAN:** Relationship with the Episcopal Anglican Church of Brazil (IEAB) also continued at slower pace this triennium, with several opportunities for meetings with Provincial leaders to explore partnership possibilities. Staff visited the IEAB on two occasions - the Anglican Alliance Latin America Regional Human Trafficking Consultation (Brasilia, 2017), and IEAB General Synod (Brasilia, 2018) - and met with a large delegation of IEAB representatives at the Commission on Theological Education Latin America and the Caribbean (CETALC) conference on theological education, Panama, 2018. Primate Naudal Alves Gomes was among the regional Primates who met in Toronto, November 2018, and welcomed, with others, a 'come and see' initiative in each others' Provinces. A Conference on Mission in the Americas and Caribbean for 2021 or 2022 was also proposed. Staff continued to make connections with individuals in Brazil through the Anglican Peace and Justice Network.

The above meetings and regional Primates' statement provide a helpful starting place for developing relationships for mission with the Communion in the Latin America and Caribbean regions.

Core funding, capacity and material support for Brazil/Latin America & Caribbean relations ministry this triennium were derived from Global Relations' core budget.

**CANADA:** Global Relations' work of developing and sustaining partnerships for mission within the Anglican Communion has always been informed and supported by Canadian dioceses, parishes, colleges and individuals with an interest and heart for the wider Anglican world. During the 2016-2019 triennium, such collaboration continued in ways mentioned above in partnership initiatives with the Consultation of Anglican Bishops in Dialogue, Council of Anglican Provinces of Africa, Diocese of Jerusalem, Episcopal Church in Cuba, and in emerging work to eradicate human trafficking and modern slavery in Canada and globally, reported further below.

During this triennium, Global Relations (and Partnerships Department) historic involvement in the Canadian Churches Forum for Global Ministries (CCF) ([www.ccforum.ca](http://www.ccforum.ca)) came to an end in 2018. The Forum as it was called, after a multi-year process of Board and staff discernment and discussion, became the Forum for Intercultural Leadership and Learning (FILL), of the Commission on Justice and Peace, Canadian Council of Churches. This change was a result of the Board's decision to focus the Forum's considerable capacity for intercultural ministry education and training on programs to serve and support

intercultural ministry in Canada. In 2017 and 2018, Global Relations continued to support this transition through a grant for program development and with bursaries for Anglican program participants. Anglicans from 11 dioceses took part in FILL'S Deepening Understanding for Intercultural Ministry and Learning residential program, and have been involved in organizing and hosting. Anglican participants have been lay and ordained people working in Indigenous community ministries, prison and hospital chaplaincies, within inner city neighbourhoods, with refugees and immigrants, and theological students. Participants have found the program greatly helped to 'open their eyes' to the pervasiveness and influence of culture upon one's approaches to and participation in ministry with others. Specific planning skills were learned and affirmed.

The Faith, Worship and Ministry Department now associates with FILL's work and Anglican participation given a shared interest in formation for ministry in Canada.

Core funding, capacity and material support for Global Relations' involvement in Forum/FILL ministry (2016-2018) derived from Global Relations' core budget

**THEMATIC ISSUE: HUMAN TRAFFICKING & MODERN SLAVERY:** Global Relations and Public Witness for Social and Ecological Justice staff began in early 2017 to prepare a resolution for the Council of General Synod (COGS) spring meeting, to endorse *Resolution 15:10 The Trafficking of Persons* of the Anglican Consultative Council 2012 urging Provinces to learn about and raise awareness of their own country's or countries' involvement in trafficking, to identify resources available and activities already being undertaken nationally in the elimination of trafficking, to report findings with a view to engaging the church in response, and to promote and disseminate new and existing liturgical and theological materials relating to the trafficking in persons as resources for local churches. Some national and international work had been undertaken prior to 2017 but more was needed. A web-based platform of initial resources was developed with Communications staff for COGS' information in spring 2017 (<https://www.anglican.ca/issues/human-trafficking>) and the resolution was passed. (<https://www.anglican.ca/news/highlights-council-general-synod-june-24-2017/30019722>).

A national reference group was convened in September 2017 to discuss human trafficking and modern slavery in Canada, identify key issues, vulnerable communities, values and best practices, and to make recommendations to staff for animating the Trafficking of Persons resolution. The group was comprised of church members and others with experience in this work, including women and men, Indigenous and non-Indigenous women, clergy and lay, LGBTQ2S community and heterosexual persons. Representatives from the Canadian Centre to End Human Trafficking and Kairos Canada's Migrant Justice program provided specific content information, as did our Government Relations colleague regarding the government's national action planning. A Metis community elder and partners from the Evangelical Lutheran Church in Canada were invited to offer insights and guide reflection. The reference group recommended work proceed with three focal areas: trafficking for sexual exploitation, labour exploitation of foreign migrant workers, and the particular contexts and engagements of Indigenous people and communities.

Given the church's regional diversity and priority for supporting local engagement, a 3-day residential program -*Engage Freedom! Anglicans Against Human Trafficking and Modern Slavery* - took place in each internal Ecclesiastical Province: Ontario, April 2018, Manresa Centre, Pickering; Canada, April 2018, Queen's College, Memorial University of Newfoundland, St. John's; Rupert's Land, October 2018, Providence Renewal Centre, Edmonton; and British Columbia & Yukon, April 2019, Bethlehem Centre, Nanaimo. 49 participants in total were selected by their diocesan bishops, representing every diocese in

the church but one. 3 colleagues from Indigenous Ministries Suicide Prevention program also participated in the events in Rupert's Land and BC & Yukon.

Participants learned about human trafficking and modern slavery in the region of their Ecclesiastical Province, in Canada and globally, including Anglican responses. Participants had opportunities to share stories about local situations and church ministries, and begin to work in small clusters on next steps toward raising awareness within and across dioceses. A sample of presenter groups included the Canadian Centre to End Human Trafficking, Kairos Canada, Bridge North, Nishnawbe Aski Nation, East Metro Youth Services, provincial governments' anti-human trafficking offices, local coalitions against sexual exploitation, Safe Harbour Outreach Project, Migranté Alberta, and Stolen Sisters and Brothers Movement. Other organizations were invited but could not attend, including Mission to Seafarers, Covenant House, Native Friendship Centres, and local programs and shelters for victims.

Participants identified core values and principles for animating the church's response to trafficking and exploitation of all labour including compassion, courage, survivor-led, community-led (Indigenous, LBBTQ2S, immigrant and refugee minorities, etc), leave no one behind, listen and learn, respect the dignity and humanity of all persons, love, act.

Examples to date of local Anglican response following *Engage Freedom* gatherings have included articles in diocesan newspapers and online media, fund raising events for local women's shelters, Provincial adoption of Resolution 15:10, commitment to deeper research into local businesses and industries that often exploit foreign workers, diocesan workshops, and new partnerships with civil society groups. Staff have prepared a resolution for the 42<sup>nd</sup> General Synod to strengthen the national mandate for this work in the coming triennium. The work plan to animate continuing work in the next triennium will be developed in 2019 summer/autumn.

In addition to regional *Engage Freedom!* events in Canada, staff continue to work with the Anglican Alliance, several Communion Networks and global ecumenical groups to learn, extend and connect the church's national and local efforts with international movements against these crimes. This collaboration has been mentioned above in reporting on emerging work with CAPA and with Asian groups.

Core funding, capacity and material resources in support of Global Relations' involvement in the work derived from the Anglican Foundation, every Ecclesiastical Province and almost every diocese, civil society NGOs, participants, and Global Relations' core budget.

## **REFLECTIONS ON 2016-2019**

The Partners in Mission Coordinating Committee (PIMCC) gratefully acknowledges the many church members, partners and staff who contributed to the vision and implementation of Global Relations' 2016-2019 work plan. As the Committee concludes its mandate, the following thoughts are offered to the next committee and to Global Relations staff for consideration in their work of enabling prophetic and mutually responsible relationships for mission with Communion and ecumenical partners, and others, in the next triennium:

1. There is an increased good will and strength of purpose in Communion action together for faithful discipleship and social transformation. This is in no small measure a result of the Communion's deep and active yearning for God's peace, justice and abundant life for all and

creation everywhere. It is also the result of many efforts by Primates, bishops, scholars, clergy and laity, by Councils, Networks, consultations, and companionships over the past decade to acknowledge, listen, learn about and learn from one another. The maturing realization that our diversity is created and blessed by God for the common good has nurtured a new spirit of risk-taking and solidarity. Notwithstanding the radical insights of the 1963 Anglican Congress that *the responsibility for mission in any place belongs primarily to the church in that place and the universality of the Gospel and the oneness of God's mission mean also this mission must be shared in each and every place with Christians [and others] in each and every part of the world with their distinctive insights and contributions* it is as if we have realized we also share God's mission so that we may be mutually encouraged by each other's faith (*Romans 1: 12*). Such realization in a church, a Communion, a world beset by powers aspiring to divide and control by force is a lesson of the Spirit to be tended not squandered or squashed through carelessness or complacency.

2. God's call to the Anglican Church of Canada for ministry in Canada is as compelling as ever. The work of exposing and transforming the failings of Canadian society is urgent. Racism, xenophobia, elitism, sexism all continue to violate the rights and livelihoods of people and communities, to distort systems and structures intended for the benefit of all, and to foster values of superiority, entitlement, greed, and disregard. The church's contemporary response to social and ecological injustice in Canada, in solidarity with faith-based and civil society groups and movements in Canada, can be informed and strengthened in collaboration with Communion and global ecumenical advocacy strategies. Likewise, Communion members and groups are ready and willing to walk with and welcome the Anglican Church of Canada's accompaniment and leadership in prophetic voice and action.
  
3. Whilst there are geographic places, cities or regions, uniquely meaningful to global Anglicans, and whilst relationships with churches in these locations are important in our spiritual formation, there is much to learn and offer in a shared task, in common concern, imagination and willingness to act for God's change. Such opportunities also often transform adversaries into allies. Certainly, Global Relations and the former Partnerships programs have always worked thematically with Communion partners, yet geographical region per se has continued to be an influential factor. Indeed, a locational approach provides meaningful opportunities to learn and grow as the Anglican Church of Canada, especially where context and cultural traditions may be different, where Anglicanism is expressed in unfamiliar ways. There are many current relationships between Canadian and Communion dioceses, parishes and individuals that have become strong, productive, loving partnerships in mission. Such bonds of affection need to continue for all our sakes and for God. PIMCC and Global Relations respectfully adds we also encounter God and serve with the Communion when, with the effective use of communication and media technologies, we participate in Communion Networks, in Communion strategies for justice and creation, and in regional/global organic alliances existing for a brief time for a specific purpose. We affirm and commend participation such as this, and in gatherings of Provincial leaders for discerning regional and global mission priorities and practices, and recommend it within the foundation of the Global Relations work plan in the next triennium.

Respectfully submitted:

The Ven. Robert Camara (Montreal), Chair  
 Ms. Susan Little (Niagara, COGS)

The Ven. Charlene Taylor (Eastern Newfoundland & Labrador)  
Lt. Col. The Rev. Canon Marc Torchinsky (Anglican Military Ordinariate)  
The Rev. John VanStone (Ontario)

Global Relations Staff (2016-2019):

Dr. Andrea Mann, Director  
The Rev. Canon Dr. Isaac Kawuki Mukasa, Africa Relations  
The Rev. Dr. Richard LeSueur, Jerusalem & Middle East Relations  
Ms. Claudia Alvarez Vega, Program Associate

## **REPORTS FROM COMMUNION NETWORKS**

Reports from Communion Networks to the Anglican Consultative Council 17 (April-May 2019) can be found: <https://www.anglicancommunion.org/structures/instruments-of-communion/acc/acc-17>

Canadian Anglican leadership in the organizing work of Communion Networks and Commissions over the 2016-2019 triennium is noted:

Anglican Indigenous Network: National Anglican Indigenous Bishop Mark MacDonald, The Rev. Canon Dr. Virginia Doctor (Indigenous Ministries)

Anglican Communion Environmental Network: Ms. Bev Eert (Brandon), Dean Ken Gray (Territory of the People), Dr. Ryan Weston (Public Witness)

Anglican Communion Safe Church Network: Ms. Mary Wells (British Columbia), The Rev. Dr. Eileen Scully (Faith, Worship and Ministry)

Anglican Peace and Justice Network: Mrs. Julie Foster (British Columbia), Dr. Andrea Mann (Global Relations)

International Anglican Women's Network: The Rev. Marnie Peterson (New Westminster), The Rev. Margaret Dempster (Territory of the People)

International Anglican Liturgical Consultation: The Rev. Dr. Lizette Larson-Miller (Huron), The Ven. Douglas Fenton (New Westminster)

## REPORT OF THE PENSION COMMITTEE TO GENERAL SYNOD 2019

**To the Members of the General Synod:**

The Pension Committee is responsible for the following pension and benefit plans:

1. *The General Synod Pension Plan (Canon VIII)*
2. *The Lay Retirement Plan (Canon IX)*
3. *The Long Term Disability Plan (Canon VIII)*
4. *The Pension Endowment Funds (Canon VIII)*
5. *The Group Employee Benefits Program*
6. *The Self Insured Death Benefit Plan*
7. *The Continuing Education Plan (Canon XII)*

The following is a summary of the work of the Pension Committee during the period June 2016 to March 2019.

**1. THE GENERAL SYNOD PENSION PLAN (GSPP)**

The General Synod Pension Plan (GSPP) is a target benefit multi-employer plan and is registered with CRA (Canada Revenue Agency) as a SMEP (Specified Multi-Employer Plan).

The Plan membership is currently composed of 65% pensioners and deferred pensioners and 35% actively contributing members. The current average age is 52.5 years.

**Actuarial Valuations**

Cameron Hunter, the actuary has completed and filed the 2017 valuation.

**Valuation Results: Going Concern (\$000s)**

|                                       | Dec 31, 2017 | Dec 31, 2016 |
|---------------------------------------|--------------|--------------|
| Actuarial value of assets             | \$818,420    | \$757,138    |
| Total liabilities                     | \$662,235    | \$658,380    |
| Going concern excess / (deficiencies) | \$156,185    | \$98,758     |
| Funded ratio                          | 123.6%       | 115.0%       |

**Valuation Results: Wind-Up (\$000s)**

|                                 | Dec 31, 2017 | Dec 31, 2016 |
|---------------------------------|--------------|--------------|
| Wind-Up assets                  | \$888,975    | \$822,202    |
| Wind-Up liabilities             | \$929,305    | \$924,569    |
| Wind-up excess / (deficiencies) | (\$40,330)   | (\$102,367)  |
| Transfer ratio                  | 95.8%        | 89.0%        |

### Valuation Results: Solvency (\$000s)

|  | Dec 31, 2017 | Dec 31, 2016 |
|--|--------------|--------------|
| Solvency assets                        | \$817,420    | \$756,138    |
| Total solvency liabilities             | \$938,454    | \$944,753    |
| Total solvency excess / (deficiencies) | (\$121,034)  | (\$188,615)  |
| Solvency Ratio                         | 87.2%        | 80.1%        |

### Solvency Funding Status – Update

- In 2012, GSPP received temporary funding relief for 3 years
  - Had to obtain member consent
  - Had to assess sustainability of GSPP and implement changes to improve sustainability
  - Had to communicate progress to membership
  - Could not implement any benefit improvements
- In 2016, the temporary relief was renewed for an additional 2 years
- The goal is permanent solvency funding relief
- During 2017, we met with senior pension bureaucrats several times to push them for a permanent solution to our solvency funding obligations. On December 14, 2017 we were called to a meeting where we were told that the government could now see its way to a permanent solution but needed more time to create a framework for this. As a stop gap, in the meantime, they were prepared to consider a 3rd Regulation for temporary exemption. They insisted on another vote to obtain plan member consent. As a result, a letter of explanation was mailed to every plan member asking them to vote YES, in favor of another temporary exemption. In this vote, we also asked the members to support permanent solvency relief in the hope that we won't have to go through this process again. Members were given the option to vote online or on paper by filling out and mailing the voter card enclosed in the communication package.
- In 2018, a Regulation was passed into law which grants the General Synod Pension Plan temporary relief from funding any solvency deficiencies until after the results of an actuarial valuation to be conducted as at December 31, 2020.
- In June 2018, the Conservative Government came to power in Ontario.
- In December 2018 Bishop Poole, Judy Robinson and Cameron Hunter met with the Minister of Finance's, Senior Policy Advisor, who was briefed on:
  - Why solvency funding should not apply to GSPP
  - Why the playing field isn't level (single employer plans can merge into public sector Jointly Sponsored Pension Plans, but not MEPPs)

- Other unions and plans are also in discussions about applicable rules
- Judy subsequently had calls with the Minister's Senior Policy Advisor who said they were working actively on a solution - Still awaiting follow-up

### **GSPP Expansion**

As mentioned in the previous Pension Committee's report to the Council of General Synod, the Trustees have established an Expansion Committee. Attached to this report as Appendix 1 is a newsletter that provides information on a potential expansion of the GSPP to allow participation by the Lay Retirement Plan (LRP) members as well as new participating employers. This newsletter provides more information on the proposed changes and rationale behind them, as well as the advantages of expanding the GSPP

- Expansion Committee - Focus so far:
  - Amendments to Canons
  - Communication strategy
  - Plan design / sustainability modeling
- Expansion Committee - Ongoing considerations:
  - Amendments to Regulations
    - Plan design
    - Ancillary benefits
  - LRP wind-up and past service transfers
  - Potential new group screening
  - Group terminations
  - Administration system updates

### **General Synod Pension Plan – Investment Performance**

The market value of the assets of the GSPP at December 31, 2018, was \$843.67 million

#### **GSPP – Investment Returns – December 31, 2018**

|  | 2018-Q4 | 1 year | 4 years | 10 years |
|--|---------|--------|---------|----------|
| Total Portfolio With Currency Overlay                            | -5.3%   | -1.3%  | 7.0%    | 10.1%    |
| Benchmark (hedged)   | -4.3%   | -1.4%  | 5.8%    | 8.7%     |
| Excess Return  | -1.0%   | 0.2%   | 1.2%    | 1.3%     |
| Quartile in the Mercer's Universe<br>of balanced fund portfolios | Q3      | Q1     | Q1      | Q1       |

### **Environmental Social Governance (ESG)**

The Trustees believe in responsible investment, an approach to investing that aims to incorporate ESG factors into investment decisions to better manage risk and generate sustainable long-term

returns for the Fund and Plan beneficiaries. As part of its ongoing monitoring of investment managers, the Trustees seek further information on the investment manager's ESG policies as well as details regarding related ESG activities, including research and engagement with companies.

The General Synod Pension Plan has invested in the Baillie Gifford Positive Change Fund where the focus is on the dual objectives of delivering attractive long term returns and a positive change by contributing toward a more sustainable and inclusive world. The fund has four broad impact themes - social inclusion and education, environment and resource needs, healthcare and quality of life, and addressing the needs of people at the bottom of the global income ladder.

As part of Mercer's continuing efforts to improve the quality and usefulness of the information gathered on GSPP's investment managers, they have developed a structured questionnaire. While the questions asked may evolve over time, the intent is to better understand progress by individual investment managers year-over-year and seek out more tangible examples of ESG integration in the GSPP portfolio. Doing so will enable more meaningful and targeted engagement with individual investment managers on areas for improvement.

Effective January 1, 2016, plan administrators must file the pension plan's Statement of Investment Policies and Procedures (SIPP) with the Financial Services Commission of Ontario (FSCO). The GSPP and LRP SIPPs are updated by Mercer, our Investment Consultant on an annual basis. These have been filed with FSCO.

The Trustees continue to follow ongoing developments and decisions in both the Corporate and Church worlds with regard to ESG. In addition, when the Trustees meet with the Plan's investment managers, they discuss the investment manager's processes for evaluating and integrating ESG factors in investment decisions.

#### **Pension Fund Advisors and Mandates – January 2019**

- **Letko Brosseau:** Canadian/Global Equity Mandate
- **Philips Hager & North:** Enhanced Long Bonds
- **Macquarie:** Infrastructure Investment
- **Bentall Kennedy:** Open-end Real Estate Mandate
- **Baillie Gifford:** Baillie Gifford Global Alpha & Positive Change Funds
- **CGOV:** Canadian & Global Equity Mandate
- **Canso Investment:** Corporate Credit Mandate
- **Neuberger Berman:** Private Debt Mandates
- **CIBC Asset Management :** Currency Hedging
- **Asset Consultant:** Mercer Canada
- **Custodian:** CIBC Mellon
- **Actuary:** Eckler Ltd.
- **Legal Counsel:** Koskie Minsky LLP
- **Auditor:** BDO Canada LLP

## Membership in the GSPP

The total membership of the GSPP for the past three years has been as follows:

| <b>Non-Retired Members</b> | <b>2016</b> | <b>2017</b> | <b>2018</b> |
|----------------------------|-------------|-------------|-------------|
| ❖ Active                   | 1,648       | 1,612       | 1,576       |
| ❖ Inactive                 | 583         | 576         | 558         |
| Total                      | 2,231       | 2,188       | 2,134       |
|                            |             |             |             |
| <b>Pensioners</b>          |             |             |             |
| ❖ Members                  | 2,213       | 2,242       | 2,277       |
| ❖ Surviving Spouses        | 637         | 629         | 638         |
| Total                      | 2,850       | 2,871       | 2,887       |

The Pension Committee noted that the active membership continues to decrease while the number of pensioners/survivors continues to increase.

## **2. THE LAY RETIREMENT PLAN (LRP)**

The Lay Retirement Plan is a money purchase plan and is available to lay employees of Parishes and Church related organizations who are not members of the GSPP. Legislation requires the plan administrators to provide the LRP members with a diversified range of investment options with different risk and return characteristics and to ensure that plan members are provided with the initial and continuous disclosure and appropriate education tools to assist with investment decisions. As it would not be possible to provide these services in-house, the record keeping of LRP/Group RRSP was outsourced to Canada Life/GRS on August 1, 2003. The name has been changed from Canada Life to Great West Life, after a merger of these 2 companies.

The following table summarizes the investment options and the amount invested in each fund as at December 31, 2018:

|  | <b>AMOUNT INVESTED</b> | <b>ALLOCATION</b> |
|--|------------------------|-------------------|
| Great-West Life Continuum (Conservative)     | 2,583,859              | 5.2%              |
| Great-West Life Continuum (Moderate)         | 17,260,219             | 34.9%             |
| Great-West Life Continuum (Balanced)         | 22,664,182             | 45.8%             |
| Great-West Life Continuum (Advanced)         | 2,486,071              | 5.0%              |
| Great-West Life Continuum (Aggressive)       | 1,755,312              | 3.5%              |
| Canadian Bonds - McLean Budden               | 1,111,160              | 2.2%              |
| Money Market - McLean Budden                 | 842,903                | 1.7%              |
| GICs - Great West Life – Daily, 1,3 & 5 year | 746,466                | 1.5%              |
| <b>Total Plan Assets</b>                     | <b>\$49,450,172</b>    | <b>100.0%</b>     |

### **3. THE LONG TERM DISABILITY PLAN (LTD) (Members, who are disabled Jan. 1, 2005 or later)**

The Long Term Disability plan was revised and changes implemented on January 1, 2005. The program provides for self-insured benefits payable after 4 months of disability, for a maximum of 18 months, then if disability continues, benefits are insured and originally underwritten by Standard Life under policy 15065. With the Manulife acquisition of the Standard Life Company announced in 2014 and completed in 2015, the insurance component is now underwritten by Manulife.

Prior to January 1, 2005, a long term disability program (the “LTD Plan Pre 2005”) was in place for the employees of the Anglican Church in order to provide an income for those employees that became disabled. The employees that were disabled prior to January 1, 2005 continue to be paid their LTD benefits from an insured plan administered by Manulife Financial (after acquisition of Standard Life business in Canada)

#### **Financial Status**

The Long Term Disability Fund was transferred to Letko Brosseau on January 31, 2007. Letko Brosseau’s investment review report showed that the one year returns as of December 31, 2018 are -5.5% against a benchmark of -1.6% and the market value of the fund is \$ 2,448,412

#### **Stats**

As of December 31, 2018, there were 14 claims in the self-insured portion of the plan. Between July 1 and December 31, 2018, five claims were transitioned to Manulife. The monthly payout from the LTD Plan as of December 31, 2018 was \$29,786.07 compared to \$50,046.37 in June 2018.

#### **Claims management**

The Pension Office transitioned the LTD Plan claims management to Oncidium, effective January 1, 2017. Oncidium is an Occupational Health & Disability Management organization with extensive medical and rehabilitation expertise across Canada. Oncidium’s role is to adjudicate new claims and assist employees throughout their long term disability period by:

- Providing objective medical recommendations for each case;
- Ensuring that employees receive appropriate and timely medical and/or rehabilitation treatment, and that treatment is being optimized;
- Maintaining confidentiality of personal medical information; and
- Providing assistance / advice on return to work processes and accommodation for a safe and timely reintegration to work activities, if warranted.

#### **Plan Change - effective January 1, 2019**

The Council of General Synod approved the recommendation of the Pension Committee to amend Regulations A.5, C.3 and the Benefit Schedule of LTD Regulations effective January 1, 2019, to increase the benefit level to 66 2/3 % for the 1st 18 months, after the 119 day waiting period.

#### **4. THE PENSION ENDOWMENT FUNDS**

Over the past number of years, various donations and gifts have been made to the Endowment Committee of the Pension Committee with the request that they be used to supplement the pensions of retired members and the spouses of retired members. As of December 31, 2015, the market value of the Endowment Funds totaled \$ 5,827,992. As of December 31, 2018 the returns were -5.5% against a benchmark of -1.6%. As of March 1, 2007, the assets of the Endowment Funds are invested with Letko Brosseau Pooled Funds.

In December 2018, we distributed \$ 307,375 to 2799 pensioners and survivors. We continue to combine the endowment funds payments, previously made every July, with the 13th cheque payments in December, to simplify the administration and reduce costs. Cards and letters are received from the pensioners expressing their appreciation for the thoughtfulness of the donors and to the Pension Committee for their stewardship in managing these funds.

In addition to making cash donations to the Endowment Funds, it is also possible to give stocks and bonds with advantageous tax consequences to the donor/estate. An account has been set up to facilitate the sale of any such securities which are given to the Endowment Funds.

#### **5. THE GROUP EMPLOYEE BENEFITS PROGRAM**

Benefits moved to a new platform at Manulife, in order to improve claims payment accuracy and implement positive enrolment of dependents

Going forward, the following changes must be reported to the Pension Office, and not to Manulife directly:

- address change
- add or remove a dependent
- change in secondary coverage through a spousal plan

The following insured benefits are provided under the Group Policy which is underwritten by Manulife Financial:

|   | No. of participating<br><u>Dioceses/organizations</u> |
|---|---|
| Life Insurance                                | 37  |
| Optional Life Insurance (for member & spouse) | 37  |
| Accidental Death & Dismemberment              | 31  |
| Short Term Disability                         | 10  |
| Extended Health Care                          | 27  |
| Dental Care                                   | 29  |
| Vision Care                                   | 23  |

There are currently 23 dioceses providing Health Care coverage for their retirees, 22 dioceses are providing dental coverage for their retirees and 18 are providing vision care coverage. Members of the Lay Retirement Plan are also eligible to participate in the Group Employee Benefits Program. As of December 31, 2015, 380 members have Life insurance coverage, 307 have Health Care coverage and 361 participate in the LTD Plan. The annual premiums for the Employee Benefits Program under Manulife Financial at December 31, 2018 are approximately \$8,000,000.

## **6. THE SELF INSURED DEATH BENEFIT PLAN (SIDB)**

The Self Insured Death Benefit Plan provides \$10,000 on the death of an active member, \$4,000 on the death of a retired member and \$1,500 on the death of a spouse of a retired member providing the member had participated in the Plan for at least five years at retirement. These benefits are non-taxable. Thirty-seven dioceses/organizations participate in this Plan.

### **Investment Management**

The market value of the SIDB Plan as of December 31, 2018 was \$ 3,869,675. As of December 31, 2018, the one year returns were -5.4% against a benchmark of -1.6%. The funds are invested in the Letko Brosseau Pooled Fund.

## **7. THE CONTINUING EDUCATION PLAN (CEP)**

The Pension Office is responsible for the day-to-day administration of the Plan. Policy decisions, educational support to members, and the authorization of sabbatical and special grants are the responsibility of the Continuing Education Administrative Unit. The Unit includes the Administrator of the Plan and five members appointed by the Pension Committee and meets twice a year. The Administrative Unit reports to the Pension Committee twice a year.

### **Utilization**

|                   | 2017   |             | 2018   |             |
|-------------------|--------|-------------|--------|-------------|
|                   | Number | Amount (\$) | Number | Amount (\$) |
| Computers         | 142    | 197,590     | 167    | 167,791     |
| Books             | 73     | 15,811      | 66     | 18,469      |
| Educational Trips | 15     | 33,043      | 21     | 36,235      |
| Courses/Seminars  | 384    | 197,590     | 346    | 187,345     |
| Total             | 614    | 444,034     | 600    | 409,840     |
|                   |        |             |        |             |
| Sabbatical Grants | 19     | 52,628.41   | 19     | 56,335.55   |

### **Plan Change**

The Council of General Synod approved the recommendation of the Pension Committee to a 3 year plan to double the CEP contribution to \$900 per year as follows: • \$600 (effective January 1, 2019) • \$750 (effective January 1, 2020) • \$900 (effective January 1, 2021)

### **Review of Various Grants**

In the past, due to favourable investment income, the CEP had built a pool of money which enabled us to provide various grants. The Unit has been concerned that investment income can fluctuate. Since the grants are available subject to favourable annual investment returns, it was agreed that the grants should be reviewed annually. The Unit considers the following two grants every year.

- a. **Bonus for Use:** added to withdrawals from individual accounts.

- b. **Salary source account:** Employers are using this grant to conduct group activities like clergy conference, pre-retirement seminars, etc.

On the recommendation of the Administrative Unit of the CEP, the Pension Committee suspended the allocation to Salary Source Account in 2013 and reinstated it in 2014. The Bonus for Use was suspended in 2013 and reinstated at 5% in 2015. Both Salary Source and Bonus for Use will be continued for one year effective January 1, 2019 and will be revisited in September 2019.

### **Investment Management**

The market value of the Continuing Education Fund as of December 31, 2018 was \$ 5,665,982 . As of December 31, 2018 the one year returns were -5.4% against a benchmark of -1.6%. As of March 1, 2007, the assets of the CEP are invested in Letko Brosseau Pooled Funds.

### **8. 2017 AUDITED FINANCIAL STATEMENTS**

The firm of BDO Dunwoody LLP was appointed in 2005 to conduct the audit of pension and other non-pension plans. BDO's specialty is multi-employer pension plan audits and our size fits their target market. The 2017 audited Financial Statements for the General Synod Pension Plan, the Lay Retirement Plan, the Long Term Disability Plan and the Continuing Education Plan are available on the Pension Office website.

### **9. OTHER**

#### **Seminars**

During the triennium, the Director made 16 diocesan visits to participate in pre-retirement seminars. There is no cost to a diocese/organization for the Director's attendance at these seminars, workshops and meetings.

#### **Acknowledgments**

Bishop Philip Poole thanked all the members of the Pension Committee for their contribution to the work of the Committee as they complete their 3 year term on the Committee in June 2019. Bishop Poole also expressed appreciation to the members of the Board of Trustees, the Asset Mix Sub-Committee, the Central Advisory Group, Administrative Unit of the Continuing Education Plan, Audit Committee, Judy Robinson and the Pension Office staff for their expertise, enormous work that they do and for their continuous support.

Those members, who would not be returning to the Committee following the General Synod, expressed their appreciation for having had the opportunity to serve on the Pension Committee and for the care and compassion with which the Pension Committee and the Pension Office staff carry out their responsibilities.

If you have any questions about any aspect of the Pension or Employee Benefit programs, we will again have a Pension Office at the General Synod where staff will be available to provide information on pension policies and answer questions.

**For Action**

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. Resolution No: A170.

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 as attached to this resolution. Resolution No: A171.

Be it resolved that this General Synod confirm the amendments to the Lay Retirement Plan approved by the Council of General Synod as attached to this resolution. Resolution No: A172.

Be it resolved that this General Synod confirm the amendments to the Long Term Disability Plan approved by the Council of General Synod as attached to this resolution. Resolution No: A173.

Respectively Submitted by,

The Rt. Rev. Philip Poole  
Chair, Pension Committee

Ms. Judy Robinson  
Director of Pensions



## UPDATE ON THE GENERAL SYNOD PENSION PLAN

Based on recent discussions and analysis, **the Pension Committee and the Board of Trustees are considering expanding the General Synod Pension Plan (GSPP) to broaden the current membership and allow groups outside the Anglican community to join.**

Making this change would require amendments to the pension canons, which will be proposed at General Synod in July 2019 – in particular:

- *Canon VIII*, General Synod Pension and Benefit Plans; and
- *Canon IX*, Lay Retirement Plan (LRP).

The goal is to enable the GSPP to open its doors to our LRP members and potential new employers, and build an even stronger plan for the future.

### Where the Plan Stands Today

It's important to understand that the GSPP is now in strong financial health. With the support of our plan actuary, Eckler Ltd., significant analysis has been conducted on the plan, which shows it will remain sustainable for the foreseeable future.

As of the last formal valuation on December 31, 2017, the GSPP is 123.6% funded on a going-concern basis. The plan's funding level has dramatically improved over the years due to prudent governance, evolution of the investment strategy, ongoing efforts to be recognized under appropriate funding rules and generally favourable investment markets.

Despite a challenging investment environment at the end of last year, an informal estimate shows the plan's going concern position improved by December 31, 2018. Also keep in mind that pension plans are designed to operate for a long time, so pension investing is, by nature, a long-term proposition.

Based on its unique structure, the GSPP has been temporarily exempted from funding for solvency, and we continue discussions with government authorities to make that relief permanent.

**Going concern** assumes the plan continues to operate for the foreseeable future, with ongoing contributions and benefit payments.

**Solvency** assumes the plan suddenly wound up on the valuation date and had to pay out all promised pension benefits to members.



## Why GSPP Expansion Makes Sense

Expanding the GSPP would build on the plan's current strengths and create an even more stable foundation for the future. Several other Canadian pension plans have already opened their doors to new entrants, benefitting from the advantages of larger scale and a more sustainable membership base.

Some important advantages of GSPP expansion include:

- An opportunity to bring members of the Lay Retirement Plan into the GSPP;
- A broader membership base with more contributions, which will help offset the ongoing trend of declining active plan membership;
- Economies of scale in plan administration and investment, due to a larger asset base; and
- Access for other groups outside of the Anglican community to a quality plan with a strong infrastructure and a proven track record of performance.

In a defined contribution (DC) plan like the LRP, plan members bear all risks – including investment losses and the possibility of outliving their savings – which can significantly impact their retirement timing and income. Moving LRP members into the GSPP will not only strengthen the plan's foundation, but it will also help further the Church's goal of providing stable pensions for all members.

## Next Steps

Our ability to expand the GSPP depends not only on amending the canons, but also on the plan being recognized by the pension regulators as a **target benefit multi-employer pension plan (TB MEPP)**. Given the nature of these plans (many employers, risk allocation and assumptions), TB MEPPs are expected to be subject to appropriate funding requirements.

While the timing of all this is uncertain, since General Synod is occurring this year, it is prudent to lay the groundwork so that the plan is well-positioned to move forward. The Pension Committee and the Board of Trustees are committed to being as transparent as possible by engaging key stakeholders throughout the process.

GSPP expansion will initially be discussed at General Synod, and there will be a phased communication strategy, including:

- Messaging to all General Synod delegates;
- Communication with all GSPP members (active members, inactive members and retirees) via their annual pension statements and LRP members via their quarterly reports; and
- Additional information (including FAQs) posted on the Pension Office website to help address anticipated questions.

You will be apprised of new developments as they occur. In the meantime, if you have any questions, please contact the **Pension Office at 416-960-2484 or 1-800-265-1070**.

## REPORT OF THE PUBLIC WITNESS FOR SOCIAL AND ECOLOGICAL JUSTICE COORDINATING COMMITTEE TO GENERAL SYNOD 2019

### Contents:

*For PWSEJ motions to General Synod, please see the Resolutions section of the Convening Circular*

- I. Background
- II. Reflection from the Chair of PWSEJ
- III. Items for Information
- IV. Appendices
  - 1. Final Report of the Responsible Investing Task Force
  - 2. Investing with a Mission: A Guide to Responsible Investment and Church Funds

### I. Background

The Public Witness for Social and Ecological Justice (PWSEJ) Coordinating Committee is responsible for facilitating engagement on issues of social and ecological concern across the whole church in Canada and supporting the Anglican Church of Canada in understanding and participating in God's mission in the world. The PWSEJ Coordinating committee collaborates with ecumenical and interfaith networks, as well as with other committees and departments of the General Synod, in order to increase the effectiveness of the Church's witness.

### Members of PWSEJ 2016-2019

The Rt. Rev. Jane Alexander (Edmonton)

Capt. The Rev. Rebecca Bates (Military Ordinariate)

The Rev. David Burrows (Eastern Newfoundland and Labrador)

Ms. Nancy Harvey, Chair (Huron)

Ms. Barbara Henshall (British Columbia)

Ms. Audrey Lawrence (Ottawa)

### Staff

Dr. Ryan Weston, Lead Animator for Public Witness for Social and Ecological Justice (from March 2017)

### Primary Areas of Work This Triennium

Social and ecological concerns of the church include a wide variety of issues, and so part of the work of the Coordinating Committee is to discern the particular issues on which the church can sustain engagement and have the greatest impact. The PWSEJ Coordinating Committee has identified six primary areas for ongoing focus for their work, while also considering other issues that arise and require attention over the course of the triennium. For the 2016-2019 triennium, these primary areas of work were as follows (highlights of each area are discussed in more detail under "Items for Information" in this report):

- Care for Creation
- Homelessness and Affordable Housing

- Responsible Resource Extraction
- Justice and Corrections
- Human Trafficking
- Peace and Conflict

The PWSEJ Coordinating Committee is committed to bringing the lens of reconciliation and right relations with Indigenous Peoples to their analysis in all areas of their work, grounded in the Calls to Action of the Truth and Reconciliation Commission of Canada and the United Nations Declaration on the Rights of Indigenous Peoples. The committee is especially grateful for the support and expertise of Church House staff in Indigenous Ministries and the Reconciliation Animator in these efforts.

## **II. Reflections from the Chair of PWSEJ**

After the initial disbelief over getting a phone call from the Primate of the Anglican Church of Canada asking if I would consider serving as chair of the PWSEJ Coordinating Committee, I prayed. I prayed for God's guidance to somehow meet the needs of my church.

I discovered that lessons learned at the diocesan level, as a lay person co-chairing justice-based committees with clergy, gave me a foundation for taking on this work.

I knew that I would find like-hearted Anglicans with a passion for social and ecological justice. That is exactly what I experienced and I feel truly blessed to have connected to the members of the PWSEJ Coordinating Committee. Each brought their own passion and experience and together we grew in our understanding of what it means to live the 4<sup>th</sup> and 5<sup>th</sup> Marks of Mission in the Anglican Church of Canada.

Faithfully submitted with gratitude for the past triennium,

Nancy Harvey, Chair

## **III. Items for Information**

### **1. Care for Creation**

The Creation Matters Working Group (CMWG) continues to be a primary vehicle for engagement on issues of ecological justice for the Anglican Church of Canada. For the 2016-2019 triennium, this active working group has been co-chaired by the Very Rev. Ken Gray (Territory of the People) and Ms. Nancy Harvey (Huron) and currently has representatives from 12 dioceses, with outreach continuing to increase participation.

The CMWG has given particular attention this triennium to promoting engagement with the Season of Creation, a global ecumenical movement for the care of Creation observed annually from September 1-October 4. Working group members prepared a variety of resources for use by parishes and dioceses interested in participating in the Season of Creation, and disseminated resources from other parts of the Anglican Communion and wider ecumenical networks.

A small group of CMWG members has also been exploring changes to the Greening Anglican Spaces/Green Audits program to better incorporate local and regional incentives and resources, rather than focusing on a nationally-administered program. Local pilot studies have been ongoing in the Diocese of Kootenay and the Diocese of Fredericton in order to identify key issues for consideration. Updated program recommendations will be developed in the coming triennium.

Another key connection for the CMWG has been to the Anglican Communion Environmental Network. After several years of service, the Very Rev. Ken Gray has stepped down from his role as the Anglican Church of Canada representative to this network. Ms. Bev Eert (Brandon) has been appointed as the new representative to the ACEN.

In addition to the work of the CMWG, several Anglican leaders including the Primate, the National Indigenous Anglican Bishop, the Bishop of Toronto, the Lead Animator for Public Witness, and the Diocese of Toronto's Social Justice and Advocacy Consultant, joined other Christian faith leaders in a meeting with The Hon. Catherine McKenna, federal Minister of Environment and Climate Change, for discussions about how faith communities might continue to engage the issue of climate change in our congregations.

The Primate and the National Bishop of the Evangelical Lutheran Church in Canada (ELCIC) continued their practice of releasing joint annual statements on Earth Day in 2017 and 2018, and in 2019 both participated in an ecumenical Earth Day video project on the need to respond to climate change.

## **2. Homelessness and Affordable Housing**

Homelessness and affordable housing continues to be a significant priority for the Anglican Church of Canada following on the 2013 Joint Declaration with the ELCIC. As part of a focus on nurturing local capacity and leadership for housing-focused ministry, the General Synod has funded the participation of Anglicans in the annual National Conference on Ending Homelessness. In 2017 three individuals from the Diocese of Rupert's Land joined the Lead Animator for Public Witness at the conference in Winnipeg, and in 2018 four individuals from the Diocese of Niagara joined the Lead Animator at the conference in Hamilton. These participants were selected by their bishops with the expectation that they would share their learning with their wider dioceses and communities upon their return.

In 2018 the National Youth Project launched "Welcome Home" as their focus for the next two years. PWSEJ has been actively encouraging engagement with and participation in this initiative through our networks.

As part of the expression of our full communion commitment to this issue, the Primate and National Bishop of the ELCIC continued their practice of releasing joint annual statements to

mark National Housing Day. In 2018 both churches also signed on to an open letter calling for a legislated right to housing in Canada.

### **3. Responsible Resource Extraction**

Responsible resource extraction is another issue identified in the 2013 Joint Declaration with the ELCIC as an ongoing priority issue for the public witness work of the General Synod. Part of this full communion engagement has been ongoing advocacy, in partnership with ecumenical and civil society partners, for the establishment of an ombudsperson for the Canadian extractive sector. This ombudsperson was appointed in April 2019 and we will continue to monitor the work of this office in curtailing abuses by Canadian companies operating abroad.

Following a resolution from General Synod 2016 (A171-R2), the Council of General Synod established a Responsible Investing Task Force in the fall of 2016. The mandate of this task force was to review the current General Synod and General Synod Pension Plan investment portfolios and policies with respect to environmental, social and governance (ESG) concerns, and to make recommendations for improved practice in this area. The Responsible Investing Task Force submitted recommendations to the Council of General Synod at the June 2018 meeting, and in November submitted a resource tool (“Investing with a Mission) for diocesan and parish funds that may also be interested in increasing their attention to ESG issues for their own funds. Both the final report of the task force and the resource document are included in the appendices of this report.

### **4. Justice and Corrections**

The ecumenical Church Council on Justice and Corrections (CCJC) continues to be a primary partner for policy and community engagement related to ministry within the justice and corrections systems in Canada. After several years as the Anglican Church of Canada representative to the board, the Rev. Deacon Sharon Dunlop (Ontario) has completed her appointment and we give thanks for her leadership in this ministry. Ms. Pamela Dillon (Montreal) accepted an appointment as the new Anglican Church of Canada representative to the CCJC board beginning in August 2018.

### **5. Human Trafficking**

In June of 2017 the Council of General Synod passed a motion endorsing Resolution 15:10 on the trafficking in persons from the 2012 meeting of the Anglican Consultative Council and committing the Anglican Church of Canada to increase engagement on issues of human trafficking and modern slavery in Canada and abroad. Following consultation with a national reference group of Anglicans and partners involved in ministry related to these issues, a two-year strategy of engagement was developed, focused particularly on issues of forced sexual exploitation, the vulnerabilities of migrant workers and temporary foreign workers in Canada and abroad, and the particular realities and impacts of trafficking and exploitation for Indigenous communities.

As part of this strategy of engagement, the Public Witness and Global Relations ministries of the General Synod developed and led a series of four regional Engage Freedom! gatherings designed to equip lay and clerical leadership on issues of human trafficking and modern slavery at the diocesan and parish levels. A gathering was held in each of the four ecclesiastical provinces, with participation from a total of more than 60 Anglican leaders representing nearly every diocese in the country. Participants in these gatherings heard the stories of survivors, engaged with a range of organizations serving trafficked and exploited communities, and spent time thinking together about how they might best bring what they learned back to their home dioceses and ministry contexts. Participating presenting organizations have included the Canadian Centre to End Human Trafficking, KAIROS Canada, Nishnawbe Aski Nation, The Action Coalition Against Trafficking Alberta, Safe Harbour Outreach Project, and many others.

In addition to these gatherings, the Public Witness and Global Relations ministries have collaborated with Anglican Video to produce a short documentary on issues of trafficking and modern slavery, available on the Anglican Church of Canada website. The General Synod has also signed on to recent letters to both government and industry calling for greater transparency in supply chains across sectors in order to identify and eliminate the use of forced labour, including child labour.

Finally, for several years the Anglican Church of Canada has participated in the Canadian Council of Churches Working Group on Sexual Exploitation, which has produced resources for education and prayer and facilitated key connections with ecumenical partners. The Rev. Carolyn Seabrook (Ottawa) concluded her term as the Anglican Church of Canada representative to the working group in the spring of 2018. The Rev. Gregor Sneddon (Ottawa) accepted an appointment to this working group in September of 2018.

## **6. Peace and Conflict**

As a sponsoring church of Project Ploughshares, the Anglican Church of Canada provides input and support to their longstanding efforts to reduce violence and conflict around the world. Ms. Debbie Grisdale (Ottawa) completed her term as the Anglican Church of Canada representative to the Governing Committee in 2017, and we thank her for her leadership. Mr. Dwayne Hodgson (Ottawa) accepted an appointment to the Governing Committee in April 2017.

## **7. Ecumenical and Interfaith Engagements**

A number of ongoing ecumenical and interfaith relationships that have not already been mentioned above are also very important components of the ongoing work of the PWSEJ Coordinating Committee and the witness of the General Synod. In particular, the full communion relationship with the ELCIC has resulted in frequent contact and collaboration between staff around shared areas of work related to a variety of key social and ecological justice issues.

As longstanding members of KAIROS: Canadian Ecumenical Justice Initiatives, the Anglican Church of Canada continues to be actively engaged in many aspects of their work. Since 2017 the Rev. Leigh Kern (Toronto) has been the Anglican Church of Canada representative to the KAIROS steering committee, and a number of Anglicans serve on the various KAIROS Circles.

The Anglican Church of Canada also continues to be active in the work of the Commission on Justice and Peace of the Canadian Council of churches, engaging in important dialogue and reflection around key justice priorities with a variety of ecumenical interlocutors. The Lead Animator for Public Witness currently serves as vice-chair of this commission.

**IV. Appendices (posted separately)**

1. Final Report of the Responsible Investing Task Force
2. Investing with a Mission: A Guide to Responsible Investment and Church Funds

**FINAL REPORT OF THE RESPONSIBLE INVESTING TASK FORCE**  
**to the Council of General Synod**  
**June 2018**

### **Background**

The Responsible Investing Task Force was established by the Council of General Synod in 2016 in response to the passing of resolution A171-R2 at General Synod 2016, with a mandate to review and, if deemed appropriate, recommend changes to the current investment portfolio and the investment policies of the General Synod and the General Synod Pension Plan in relation to environmental, social, and governance (ESG) concerns.

The task force gathered for an initial in-person meeting in January of 2017, and subsequently met regularly by teleconference over the following 15 months. The task force held a second in-person meeting in March of 2018 to draft their final recommendations to the Council of General Synod.

### **Theological Foundations - Investment, mission, and the Kingdom of God**

The mandate of our task force, to identify and articulate the social and environmental responsibilities of our institutional investments, derives from Resolution A171-R2 adopted at General Synod 2016. But beyond that, our mandate derives from the kind of people God, in Christ, has called us to be.

While some worldviews might seek to reduce all human endeavour to economic concerns, where maximization of profit determines strategy, this cannot be the case for us as Christians. As former Archbishop of Canterbury Rowan Williams has noted, while economic activity is among the things human beings *do*, it is not to be confused with the theological question of what human beings are *for*. From Genesis onward, the Scriptures speak of humankind as bearing the very image of God, called to participate in God's creative work in and for all of creation. The commands to exercise dominion over creation on God's behalf (Gen. 1:27-28) and to till and keep the garden of Eden (Gen. 2:15) reveal both work and stewardship as integral to God's original purpose for humanity. Moreover, both Old and New Testaments present us with a vision of human life – and indeed the life of all God's creatures - as mutual and interdependent. The Torah sets out conditions under which all members of the community are enabled to flourish, including restrictions on the enrichment of a few at the expense of others, and measures to protect the fertility and integrity of the land and its creatures. Paul describes the interdependence of the community in terms of an organic whole, the body (I Cor. 12:12-26), and holds up Christ as the one in whom *all things* are created, reconciled, and held together (Col. 1:15-20.) This biblical emphasis on the interrelationship of the created order is echoed in traditional Indigenous understandings that describe land, water, and plant and animal life as “all my relations.”

It would be simplistic, and mistaken, to claim that the Scriptures view money as inherently evil. Both Abraham and Job are Biblical figures whose wealth is spoken of as a blessing, and Lydia, the dealer in purple cloth, is the first of Paul's converts in Europe. Wealthy women provide for Jesus and his disciples during their ministry (Luke 8:3) while Joseph of Arimathea and Nicodemus, out of their wealth, care for Jesus' body after His death. Stewardship, investment, inheritance, taxpaying, and almsgiving all find their place in Jesus' parables and teaching. At the same time, both Old and New Testaments understand that love of money – what Jesus calls Mammon – has a tendency to become a false god, leading us to value what we grasp for ourselves rather than pursuing God's vision for us. Thus the prophets excoriate

those who “sell the needy for a pair of sandals” and “trample the head of the poor into the dust of the earth” (Amos 2:6-7) and Jesus’ parables point out the foolishness of those who amass great wealth without paying attention to God or to the poor (Luke 12:16-21, 16:19-31). Pursuing and amassing money as an end in itself, or as a means to power and control, is the worship of Mammon. But Mammon is “dethroned”, as Archbishop Justin Welby puts it, when we recognize wealth as a gift of God to be used for the flourishing of the wider community. The generosity of Jesus’ supporters and the early disciples allowed them to contribute to the needs of others, building relationships of generosity and solidarity (Acts 2:44-45; 2 Cor. 9:6-14). As theologian Ched Myers says, God’s gift must always move – when we keep it to ourselves is when it begins to corrupt, and to corrupt us. Thus the New Testament writers urge those who have wealth not to make it their goal, but rather to be “rich in good works, generous, and ready to share” (1 Tim. 6:17-18).

The Scriptural imperative towards bearing God’s image in our work *in* and stewardship of the natural order, as well as in a mutual interdependence marked by generosity, has implications for our economic activity both as individuals and as an institution. As former Archbishop of Canterbury Rowan Williams has said, “if my well-being is inseparable in God’s community from the well-being of all others, a global economic ethic in which the indefinitely continuing poverty or disadvantage of some is taken for granted has to be decisively left behind.” These disadvantages include the effects of environmental degradation and climate change, which affect us all but which the poorest are least able to mitigate. In the encyclical *Laudato si,’* Pope Francis connects environmental degradation with the consolidation of wealth, especially where economic practice loses sight and connection with local communities, local workers, traditional and sustainable practices and the respect inherent in Jesus’ command to treat one’s neighbour as oneself. Thus our economic practices must be considered not in purely economic terms but through the lens of God’s vision for our human life, which includes the flourishing of all, including the non-human creation.

This vision is reflected in the Marks of Mission of the worldwide Anglican Communion, particularly the Fourth and Fifth Marks of Mission:

- To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation; and
- To strive to safeguard the integrity of creation, and sustain and renew the life of the earth.

In practice, most of us lack experience considering the needs of the global and created world and the effects of our economic practices upon them. Yet through our connections both here in Canada and with Anglicans globally we are called to assist, support, and demonstrate transformed fiscal practices to people and communities affected by unjust work environments and governance structures as well as by environmental degradation and climate change – conditions which are often created or exacerbated by the economic and environmental practices of the developed world. Their plea and their perspective deserve our attention and response.

As fallen people, located within a society, institutions, and structures that share our fallenness, we acknowledge that we cannot simply extricate ourselves from them. Nor should that be our aim. Rather, we believe that we are saved by Christ’s gracious self-offering on the Cross, not to be taken *out* of the world but to bear witness to Christ’s transforming grace *in* the world. (cf. John 17:15-19). Like the Jewish exiles in Babylon, we are called to seek the welfare of the places into which we have been sent, because our welfare is bound up with theirs. (Jeremiah 29:7). By following Christ’s call within the locations and structures in which we find ourselves, we trust in and commit ourselves to God’s transforming work in the world, so that all things may be reconciled in Christ (Colossians 1:20).

We delight in the labour and ingenuity of human beings in producing the goods and services on which we depend, as well as in the ability of church investors to produce and grow necessary capital for the present and future support of the community. Through their work, the needs of our families, communities, and Church body are met, and God's gifts are shared in ministry at home and worldwide. At the same time, we are faced with the complex challenges of ensuring that our well-being is not achieved at the expense of that of vulnerable populations and communities, and of the land, water and air on which we all depend. Responding to these challenges will involve careful consideration of how the church and its affiliated investment contractors do business, and are seen to do business, so that in our investments, as in all things, we seek first the kingdom of God.

### **Current Practices**

The Responsible Investing Task Force recognizes that the General Synod Consolidated Trust Fund and the General Synod Pension Plan have both been engaged in efforts to bring ESG considerations into their investment decisions over a number of years. The question of how to be responsible stewards of God's creation as well as the financial resources of the church is not a new one in either of these bodies, and the task force commends the steps taken thus far in addressing these issues.

The Statement of Investment Policy and Goals of the General Synod Consolidated Trust Fund, for example, commits to the engagement of "an investment manager that utilizes and applies an investment decision-making process where Socially Responsible Investing (SRI) screening would be used and implemented where feasible, prudent and effective."<sup>1</sup> Since its inception in 2005, in fact, the Consolidated Trust Fund has used an ESG mandate in managing its segregated portfolio, and the Investment Subcommittee of the Financial Management Committee receives regular updates on current screening practices and trends related to responsible investing and ESG issues.

Since 2015 the Anglican Church of Canada has been an affiliate member of the Shareholder Association for Research and Engagement (SHARE), which works with a network of institutional investors, and in particular religious investors, to encourage active ownership and shareholder engagement to develop and implement responsible investment policies and practices.

The General Synod Pension Plan currently has an ESG subcommittee working to increase engagement on these issues in their own investment practices, and has been communicating their efforts in this regard to the members of the plan. In 2017 the Statement of Investment Policies and Procedures for the General Synod Pension Plan was amended to reflect the Trustees' belief in responsible investing as defined by the United Nations Principles for Responsible Investment and to state that the fund investment managers "are expected to consider all relevant and material ESG factors." In 2018 the Pension Plan invested \$50 million in a fund focused on companies for which delivering a positive impact is core to their business. The Trustees of the Pension Plan have engaged a consultant to assist in assessing investment managers' processes for evaluating and integrating ESG considerations in their investment decisions.

### **Recommendations**

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<sup>1</sup> "The Anglican Church of Canada Consolidated Trust Fund Statement of Investment Policy and Goals", revised November 15, 2015, p. 4.

The mandate of the Responsible Investing Task Force, as laid out in Resolution A171-R2, calls for recommendations related to responsible investing for both the funds of General Synod and the General Synod Pension Plan. The task force recognizes that decisions related to the investments of the Pension Plan are governed by a separate body of trustees that is not subject to decisions of the Council of General Synod, however we have chosen to include the Pension Plan in the recommendations in order to address the original mandate given to the task force.

The task force also recognizes that the funds held by the General Synod and the General Synod Pension Plan represent only a portion of the investments of Anglican and Anglican-affiliated institutions in Canada. Hundreds of millions of dollars are currently invested on behalf of dioceses, parishes, Anglican-affiliated educational institutions, the Primate's World Relief and Development Fund, the Anglican Foundation of Canada, and other entities. Many of these funds already employ ESG considerations in their investment decisions. While direct recommendations to these investors is beyond the scope of the mandate of the task force, it is hoped that the extensive work of this task force might be useful in guiding ESG discussions for other Anglican investments across the church in Canada.

In light of our mandate and the theological foundations laid out in this report, the Responsible Investing Task Force offers the following recommendations to the Council of General Synod:

1. That General Synod Consolidated Trust Fund and the General Synod Pension Plan explore active ownership strategies, including:
  - a) Outlining the fund's approach to proxy voting in its Statement of Investment Policies and Procedures (SIPP), ensuring that where possible the fund's shares are voted in line with the fund's objectives and priorities.
  - b) Adopting proxy voting guidelines that take into account good ESG practices and engage proxy voting service providers or asset managers that will execute votes in accordance with those guidelines; or, where the fund does not have voting rights, seek out managers that have positive ESG components in their voting guidelines and a track record of voting in favour of shareholder resolutions on ESG issues.
  - c) Seeking opportunities to engage with the companies in which they have invested to encourage the companies to improve their ESG policies and performance while providing desired returns, either directly or through a service provider. Where invested in pooled funds, the fund may still choose to engage an external engagement service provider or to ask the pooled fund manager to do so.
  - d) Acting in concert with other investors to amplify their effect, for example by associating themselves with third parties that assemble groups of investors to further particular ESG objectives through shareholder engagement.
2. That the Anglican Church of Canada sign on to public policy letters by groups of investors that encourage better regulation of corporate and capital market behaviours.
3. That the General Synod Consolidated Trust Fund and the General Synod Pension Plan consider setting aside a percentage of their assets to be used for impact investing in assets that provide a financial return while furthering an ESG objective such as transitioning to a low carbon economy, Indigenous business development, reducing income inequality, etc. In order to do so, we recommend that the funds:

- a) discuss investment principles and whether there are social or environmental impacts that are relevant to the mandate of the funds;
  - b) discuss the fund's risk tolerance and liquidity needs that may be relevant to investment decisions;
  - c) retain a consultant to help explore possible investment opportunities that match the social or environmental outcomes above while staying within the financial mandate of the fund.
4. That, if ESG ratings or active engagement efforts indicate that a company's activities will not likely be modified to address material risks or salient ESG concerns, divestment be considered. Before divesting completely from a sector the General Synod Consolidated Trust Fund and the General Synod Pension Plan should consider if best in class companies in that sector would meet the fund's standards for investment.
5. Recognizing that where the General Synod Consolidated Trust Fund and the General Synod Pension Plan is invested in pooled funds, specific company or sector exclusions may not be possible, the Responsible Investing Task Force recommends that, if exclusions are important to the fund's mandate, it may select pooled fund managers that are willing to provide products that make those exclusions.
6. That the General Synod Consolidated Trust Fund and the General Synod Pension Plan should include ESG considerations in asset manager selection and oversight processes by:
- Including questions about ESG and active ownership in any RFPs or manager selection processes;
  - Asking fund managers for relevant active ownership policies (for example the manager's policy and guidelines related to proxy voting).
  - Seeking funds and advisors who are signatories of the United Nations Principles for Responsible Investing
  - Including questions about ESG concerns, including how the manager voted on shareholder proposals, in periodic portfolio reviews; and
  - Asking managers to present information on the ESG performance of the portfolio when providing regular updates
7. That the General Synod establish a program for:
- a. Communication of the work of the task force and dissemination of future resources, including but not limited to a capacity-building toolkit.
  - b. the evaluation of the incorporation of Responsible Investing in the General Synod Consolidated Trust Funds and the General Synod Pension Plan
  - c. the collection and reporting of any changes in the practices of diocesan funds, ecclesiastical provincial synod funds, and any other church affiliated funds who seek to provide ongoing input that may be of interest to individuals within the church

**Members of the Responsible Investing Task Force are:**

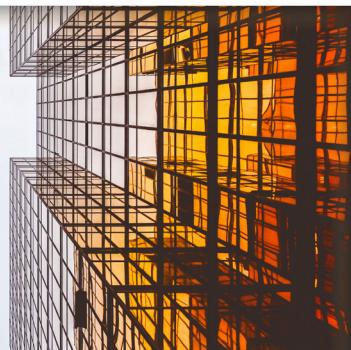
- The Rt. Rev. Barbara Andrews (Territory of the People)
- Mr. Robert Boeckner (Toronto)
- Mr. Jayson Bueckert (Athabasca)
- The Ven. Tim Dobbin (Huron)
- Ms. Elin Goulden (Toronto)
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- The Rev. Monique Stone, Chair (Ottawa)
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*Respectfully submitted,  
Monique Stone, Chair*



The Anglican Church of Canada



## Investing with a Mission

### A Guide to Responsible Investment and Church Funds



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# **Investing with a Mission:**

## **A Guide to Responsible Investment and Church Funds**

In the fall of 2016 the Council of General Synod established a Responsible Investing Task Force, in response to Resolution A171-R2, with a mandate to review and, if deemed appropriate, recommend changes to the current investment portfolio and the investment policies of the General Synod and the General Synod Pension Plan in relation to environmental, social, and governance (ESG) concerns.

In pursuing this mandate, the task force quickly recognized that the financial holdings of the General Synod and the General Synod Pension Plan represent only a portion of Anglican-related investments held across Canada. Hundreds of millions of dollars are currently invested on behalf of dioceses, parishes, Anglican-affiliated educational institutions, the Primate's World Relief and Development Fund, the Anglican Foundation of Canada, and other entities. Many of these funds already employ ESG considerations in their investment decisions, while others are beginning to explore how they might integrate this into their approach.

Although the policies of these other funds are beyond the scope of the mandate of the Responsible Investing Task Force, the research and findings of the task force could be used by funds and stakeholders as they continue to reflect on how they might incorporate ESG factors into their policies. This document is offered as a guide for discussion and reflection for Anglican-affiliated funds wishing to further their engagement on ESG issues.

For reference, the members of the Responsible Investing Task Force were:

The Rt. Rev. Barbara Andrews  
Mr. Robert Boeckner  
Mr. Jayson Bueckert  
The Ven. Tim Dobbin  
Ms. Elin Goulden  
The Very Rev. Ken Gray  
Mr. David MacNicol  
Mr. Robert Saffrey  
The Rev. Monique Stone (chair)  
Mr. Kevin Thomas  
Dr. Ryan Weston (staff)

# **Introduction: Investment, mission, and the Kingdom of God**

The mandate of our task force, to identify and articulate the social and environmental responsibilities of our institutional investments, derives from Resolution A171-R2 adopted at General Synod 2016. But beyond that, our mandate derives from the kind of people God, in Christ, has called us to be.

While some worldviews might seek to reduce all human endeavour to economic concerns, where maximization of profit determines strategy, this cannot be the case for us as Christians. As former Archbishop of Canterbury Rowan Williams has noted, while economic activity is among the things human beings *do*, it is not to be confused with the theological question of what human beings are *for*.

From Genesis onward, the Scriptures speak of humankind as bearing the very image of God, called to participate in God's creative work in and for all of creation. The commands to exercise dominion over creation on God's behalf (Gen. 1:27-28) and to till and keep the Garden of Eden (Gen. 2:15) reveal both work and stewardship as integral to God's original purpose for humanity.

Moreover, both Old and New Testaments present us with a vision of human life – and indeed the life of all God's creatures – as mutual and interdependent. The Torah sets out conditions under which all members of the community are enabled to flourish, including restrictions on the enrichment of a few at the expense of others, and measures to protect the fertility and integrity of the land and its creatures. Paul describes the interdependence of the community in terms of an organic whole, the body (I Cor. 12:12-26), and holds up Christ as the one in whom *all things* are created, reconciled, and held together (Col. 1:15-20). This biblical emphasis on the interrelationship of the created order is echoed in traditional Indigenous understandings that describe land, water, and plant and animal life as “all my relations.”

It would be simplistic, and mistaken, to claim that the Scriptures view money as inherently evil. Both Abraham and Job are Biblical figures whose wealth is spoken of as a blessing, and Lydia, the dealer in purple cloth, is the first of Paul's converts in Europe. Wealthy women provide for Jesus and his disciples during their ministry (Luke 8:3) while Joseph of Arimathea and Nicodemus, out of their wealth, care for Jesus' body after His death. Stewardship, investment, inheritance, taxpaying, and almsgiving all find their place in Jesus' parables and teaching.

At the same time, both Old and New Testaments understand that love of money – what Jesus calls Mammon – has a tendency to become a false god, leading us to value what we grasp for ourselves rather than pursuing God's vision for us. Thus the prophets excoriate those who “sell the needy for a pair of sandals” and “trample the head of the poor into the dust of the earth” (Amos 2:6-7) and Jesus' parables point out the foolishness of those who amass great wealth without paying attention to God or to the poor (Luke 12:16-21, 16:19-31).

Pursuing and amassing money as an end in itself, or as a means to power and control, is the worship of Mammon.

But Mammon is “dethroned”, as Archbishop Justin Welby puts it, when we recognize wealth as a gift of God to be used for the flourishing of the wider community. The generosity of Jesus' supporters and the early disciples allowed them to contribute to the needs of others, building relationships of generosity and solidarity (Acts 2:44-45; 2 Cor. 9:6-14). As theologian Ched Myers says, God's gift must always move – when we keep it to ourselves is when it begins to corrupt, and to corrupt us. Thus the New Testament writers urge those who have wealth not to make it their goal, but rather to be “rich in good works, generous, and ready to share” (1 Tim. 6:17-18).

The Scriptural imperative towards bearing God's image in our work *in* and stewardship of the natural order, as well as in a mutual interdependence marked by generosity, has implications for our economic activity both as individuals and as an institution. As former Archbishop of Canterbury Rowan Williams has said, “if my well-being is inseparable in God's community from the well-being of all others, a global economic ethic in which the indefinitely continuing poverty or disadvantage of some is taken for granted has to be decisively left behind.” These disadvantages include the effects of environmental degradation and climate change, which affect us all but which the poorest are least able to mitigate. In the encyclical *Laudato si,* Pope Francis connects environmental degradation with the consolidation of wealth, especially where economic practice loses sight and connection with local communities, local workers, traditional and sustainable practices and the respect inherent in Jesus' command to treat one's neighbour as oneself. Thus our economic practices must be considered not in purely economic terms but through the lens of God's vision for our human life, which includes the flourishing of all, including the non-human creation.

This vision is reflected in the Marks of Mission of the worldwide Anglican Communion, particularly the Fourth and Fifth Marks of Mission:

- To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation; and
- To strive to safeguard the integrity of creation, and sustain and renew the life of the earth.

In practice, most of us lack experience considering the needs of the global and created world and the effects of our economic practices upon them. Yet through our connections both here in Canada and with Anglicans globally we are called to assist, support, and demonstrate transformed fiscal practices to people and communities affected by unjust work environments and governance structures as well as by environmental degradation and climate change – conditions which are often created or exacerbated by the economic and environmental practices of the developed world. Their plea and their perspective deserve our attention and response.

As fallen people, located within a society, institutions, and structures that share our fallenness, we acknowledge that we cannot simply extricate ourselves from them. Nor should that be our aim. Rather, we believe that we are saved by Christ's gracious self-offering on the Cross, not to be taken *out* of the world but to bear witness to Christ's transforming grace *in* the world. (cf. John 17:15-19). Like the Jewish exiles in Babylon, we are called to seek the welfare of the places into which we have been sent, because our welfare is bound up with theirs. (Jeremiah 29:7).

By following Christ's call within the locations and structures in which we find ourselves, we trust in and commit ourselves to God's transforming work in the world, so that all things may be reconciled in Christ (Colossians 1:20).

We delight in the labour and ingenuity of human beings in producing the goods and services on which we depend, as well as in the ability of church investors to produce and grow necessary capital for the present and future support of the community. Through their work, the needs of our families, communities, and Church body are met, and God's gifts are shared in ministry at home and worldwide.

At the same time, we are faced with the complex challenges of ensuring that our well-being is not achieved at the expense of that of vulnerable populations and communities, and of the land, water and air on which we all depend. Responding to these challenges will involve careful consideration of how the church and its affiliated investment contractors do business, and are seen to do business, so that in our investments, as in all things, we seek first the kingdom of God.

# Responsible investment and Church funds

Whilst we note that Resolution A 170-R1 refers specifically to General Synod's 'desire to move to a low carbon economy' and that Resolution A 171-R2 identifies 'divestment in organisations deemed to conflict with the transition to a low carbon economy' as a possible guideline and policy for responsible investment, we understand our mandate issuing from A 171-R2 as one of addressing environmental, social and governance (ESG) principles in investment. To this end we have adopted the definition of responsible investing as provided by the United Nations Declaration on the Principles of Responsible Investment:

Responsible investment is an approach to investing that aims to incorporate environmental, social and governance (ESG) factors into investment decisions, to better manage risk and generate sustainable, long-term returns.

Examples of environmental factors include: climate change; greenhouse gas (GHG) emissions; resource depletion, including water; waste and pollution; and deforestation. Examples of social factors include: working conditions, including slavery and child labour; local communities, including indigenous communities; conflict; health and safety; and employee relations and diversity. Examples of governance factors include: executive pay, bribery and corruption, political lobbying and donations, board diversity and structure, and tax strategy. These examples are not exclusive and will vary according to context.

Responsible investment is a secular term which promotes the integration of ESG information in investment decision-making to ensure that all relevant factors are taken into account in risk and return assessment. It will be noted that environmental considerations are a subset of a broader assessment of those operative factors in any investment decision.

It is also important to recognize that ESG considerations are not intended to substitute for traditional financial considerations, but to enhance them. That is, most funds still have as a purpose (and in some cases, duty) the achievement of a desired level of risk-adjusted financial returns, but will incorporate responsible investment practices as a means of reducing risk and enhancing long-term returns.

The rest of this paper is organized in five sections. Section A will outline four ways that our funds can incorporate ESG concerns in our investment practice, with examples and recommendations appropriate to the different size and type of funds present in the Church. Section B discusses relationships with investment managers and how you might evaluate their practice with regard to Responsible Investment. Section C is a discussion of the specific climate-change related issues which may be taken up by investment funds. Similarly, Section D examines options for Church funds to support the goal of Reconciliation with Indigenous peoples. Lastly, Section E discusses options for collaboration between Church funds that might assist with the uptake of Responsible Investment practices.

## A | Four approaches to responsible investment for Church funds

While there are many ways of approaching responsible investment, the most common practices undertaken by funds of all sizes can be categorized in four ways: Integration of ESG factors, active ownership, impact investing, and screening and divestment.

Below we discuss each of these in turn, including a description of the practice, some guidance and resources, and recommendations to consider.

The applicability and scope of each practice will depend on the fund's mandate, resources, and structure. For example, when a fund invests directly in companies through a segregated fund, it has the ability to select the individual companies in which it invests, whereas a fund that invests indirectly through pooled funds or derivative products can only select the mandate and the managers that best meet their criteria. In each of the following sections we make note of the potential differences in practice for different types of investment funds.

### 1 | Integration of ESG factors

#### WHY:

While most people think of investment exclusions, negative screens, or divestment when they first consider responsible investment practices, many investors also employ positive, or affirmative screens that systematically incorporate consideration of ESG criteria into normal investment risk analysis to assess which companies perform best measured against similar corporations in their sector or asset class. Incorporating ESG factors into the analysis of a proposed investment can provide important insight into risks or opportunities that a strict financial analysis will not uncover. For mission-based investors, it can also help to align investments more closely with the fund's values, selecting companies whose policies and practices enhance the fund's mission or values.

For example, a fund may invest in a retail company whose due diligence program to root out child or forced labour in its global supply chain is stronger than its competitors' programs. This is not only better aligned with the Church's values, it may also be an indicator of stronger risk management practices by the company in general, and therefore a sign of good management and lower financial risk.

## **HOW:**

To do this, a fund may either directly employ the services of an ESG ratings provider to assess the companies in its portfolio, or they may seek out an asset manager that either purchases similar services or provides its own analysis. The asset manager then incorporates this type of screening in its asset selection process.

Where a fund holds segregated assets, it may provide instructions to the manager on areas of particular interest for the screening process. The fund should consider the ESG criteria which are most important to it. Usually, a fund will address the use of ESG integration or screening in its Statement of Investment Policies and Procedures. Sample language your fund may consider using is included in the Resources section below. This can be done using the services of either your manager or an outside consultant to help discuss the relevance and implications of incorporating different ESG criteria in your investment decisions.

Where a fund is invested in pooled funds, it does not have the ability to direct the manager on its priorities. However it may a) choose a manager that incorporates positive ESG integration in its mandate for the pooled fund; b) choose a pooled fund product that incorporates ESG integration in its stated mandate; or c), if the fund does not currently incorporate ESG factors in its mandate, ask questions of the manager and express interest in ESG integration to encourage the manager to incorporate ESG factors into the fund's policies and practices.

## **OUR RECOMMENDATIONS:**

The Responsible Investing Task Force recommends that funds establish a Statement of Investment Policies and Procedures (SIPP) that sets out the fund's investment objectives and how it will achieve those objectives. The SIPP should set out the governing body's beliefs about the value of Responsible Investing as defined above. The statement should indicate how ESG factors will be taken into consideration in carrying out the investment procedures of the fund, including how ESG factors will be taken into account in selecting and managing investments and/or in selecting and retaining investment managers. Some examples are included under "Resources", below.

## RESOURCES

- Federal Pension Benefits Standards Regulations include some guidance on what should be included in a SIPP. See section 7.1 (1) of the federal regulations, at <http://laws-lois.justice.gc.ca/eng/regulations/SOR-87-19/FullText.html>. The Ontario provincial regulations, representing best practice in Canada, also require the SIPP contain “information about whether environmental, social and governance factors are incorporated into the plan’s investment policies and procedures and, if so, how those factors are incorporated” (see <https://www.ontario.ca/laws/regulation/900909>)
- *Putting Responsible Investment into Practice: A Toolkit for Pension Funds, Foundations and Endowments.* Shareholder Association for Research & Education (SHARE), 2008.
- There are a number of investment data providers that specialize in providing investors and asset managers with ESG data on companies. The two leading companies in Canada are Sustainalytics and MSCI. Normally your asset manager will purchase data from one or both providers and use it to evaluate ESG policies and performance when making investment decisions, but some large asset owners may also use their services to help screen their portfolios.
  - Sustainalytics: [www.sustainalytics.com](http://www.sustainalytics.com)
  - MSCI: <https://www.msci.com/esg-investing>
- For an example of a Statement of Investment Policies and Procedures with strong ESG clauses, see the OPSEU Pension Plan Trust SIPP, available here: <https://www.optrust.com/documents/Investments/Statement-of-Investment-Policies-and-Procedures.pdf>
- The General Synod Pension Plan’s SIPP includes the following language on ESG considerations and on proxy voting:

*The Board of Trustees, in fulfilling its legal and fiduciary responsibilities, shall undertake, at all times, to make decisions based on the best interests of the plan beneficiaries. The Board of Trustees believes in responsible investing, an approach to investing that aims to incorporate environmental, social and governance (ESG) factors into investment decisions, to better manage risk and generate sustainable long-term returns which should result in long-term benefits to the Fund and Plan beneficiaries. Investment managers, when acting on behalf of the Fund, are expected to consider all relevant and material ESG factors.*

*When selecting, appointing and monitoring investment managers, the Board of Trustees will review information on the investment manager’s ESG policies as well as details regarding related ESG activities, including research and engagement with companies. As part of its ongoing review of an investment manager, the Board of Trustees reviews evaluations of how the Fund’s investment managers integrate consideration of ESG issues into their investment analysis and decision-making processes.*

### **Voting Rights:**

*The Board of Trustees believes that all shareholders should exercise their right to vote as part of their stewardship duties to beneficiaries. The responsibility of exercising and directing voting rights acquired through the Fund's investments may be delegated to the Managers, who shall at all times act prudently and in the best interest of the Fund and its beneficiaries. Each Manager shall provide to the Board of Trustees its voting rights policy. On request, each Manager shall prepare a report to the Board of Trustees, outlining how the Manager exercised the voting rights acquired through the Fund.*

*The Board of Trustees reserves the right to direct, or override, the voting decisions of the Manager(s) if in its view such action is in the best interest of the Fund and its beneficiaries. It is recognized, however, that the above constraints and policy on voting rights are not enforceable to the extent that the Fund is invested in pooled funds. Nevertheless, a pooled fund manager is expected to advise the Board of Trustees if a significant breach of policy is likely to occur or has occurred.*

*Any rights acquired to exercise the votes of pooled fund units and interests in partnerships shall be the responsibility of the Board of Trustees, who shall vote in the best interest of the Fund and its beneficiaries.*

- “Do you have an investment policy statement?” InTrust Magazine, Summer 2017  
<http://www.intrust.org/Magazine/Issues/Summer-2017/Do-you-have-an-investment-policy-statement>

## **2 | Active ownership**

### **WHY:**

Active ownership describes the use of a fund's position as a shareholder to influence the policies and practices of the companies they own. Various rights are attached to the ownership of shares, most notably the right to vote at annual meetings (“proxy voting”), the right to elect directors, and in many jurisdictions the right to file shareholder proposals. Shareholders may also engage directly with boards and management to express concerns and propose improvements.

There has been a long history of constructive shareholder engagement by the Church,<sup>1</sup> including its participation in the Task Force on Churches and Corporate Responsibility (TCCR), an ecumenical coalition and pioneer in the field of responsible investing which, starting in the 1970s, led shareholder engagement campaigns around apartheid

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1. Throughout this document, when we refer to the “Church”, we are referring to the Anglican Church of Canada.

in South Africa and other relevant human rights and environmental concerns. While TCCR disbanded in 2001 and its shareholder work was not continued under the new ecumenical coalition KAIROS, the Shareholder Association for Research and Education (SHARE) regrouped many of the same religious participants in a collective program of shareholder engagement and proxy voting alongside other institutional investors (foundations, endowments, pension funds and others).

In the UK, the Church of England currently plays a very prominent role as an active owner, leading shareholder engagement efforts alongside other religious and secular investors, and supporting the Church Investors Group which brings together 60 Christian institutional investors<sup>2</sup> to collaborate on responsible investment practices.

The primary tools of active ownership are:

**Proxy voting:** Owners of voting shares of a public company have a legal right to vote on certain matters related to the company, including voting for the board of directors, appointing the auditors, and subjects formally raised by other shareholders. Responsible investors may use proxy voting as a tool for encouraging companies to improve their transparency and accountability to shareholders, as well as to improve companies' management of environmental, social, and governance (ESG) issues. For example, a majority of shareholders at Exxon Mobil voted in favour of a shareholder proposal filed by the Church of England and co-filed by SHARE on behalf of a Canadian fund asking the board to report on the resilience of the company's business plan under globally-agreed climate change targets.

**Shareholder engagement:** Funds may individually or collectively engage with the board or management of a corporation by writing letters, attending meetings, asking questions at annual shareholder meetings, or by filing shareholder resolutions for consideration at annual meetings. Shareholder engagement is a constructive process to improve company policy, practice, and ultimately its value. When shareholders engage with a company, they are acting not just out of concern for an issue but with the success of the corporation and their investments in mind. This is why productive engagement is also solutions-based – it seeks effective governance, policies and processes that provide benefits or mitigate risks for the company at the same time as they enhance social or environmental values. For example, the Sisters of Charity – Halifax successfully engaged in discussions with Enbridge Inc. to improve the company's due diligence systems for identifying Indigenous and environmental concerns when acquiring new pipeline or other assets from other companies, which holds the promise of both reducing risks for the company and improving its relationship with Indigenous communities. Other investors have joined in an Investing in Reconciliation project which evaluates and engages with companies on

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2. <https://churchinvestorsgroup.org.uk/about/cig-membership/>

Call to Action #92, issued by the Truth and Reconciliation Commission.<sup>3</sup>

## HOW:

### Proxy voting:

- If a fund holds its assets in pooled funds, it has fewer options to direct how those votes are cast. In a pooled fund, you do not hold shares directly and therefore only the fund manager can decide how those shares are voted. However an owner of units in a pooled fund can still engage with the pooled fund manager on proxy voting. For example, the fund can:
  - ask its manager for a copy of its proxy voting guidelines and to explain how it votes on environmental or social proposals that are raised by shareholders;
  - require any manager to report regularly on its voting record, explaining how it voted and whether or not it voted with or against management's recommendations;
  - ask its manager to cast votes on specific proposals, if known. While the manager has the discretion to vote in the manner they see fit, sometimes managers will be willing to cast some or all of the pooled fund's votes in the manner requested, or can explain why they are voting otherwise.
- If a fund holds segregated assets, it will usually hold direct shares in a company and therefore has a number of options to direct its proxy voting.
  - The fund's approach to proxy voting should be outlined in its Statement of Investment Policies and Procedures (SIPP). For example, the Ontario pension fund OPTrust has included the following language in its SIPP:

*Proxy voting is a key component of active ownership with publicly-listed investee companies. OPTrust retains overall responsibility for voting proxies related to securities owned by the Fund and engages a proxy voting service provider to assist with share voting responsibilities. OPTrust exercises voting rights in a manner that is consistent with OPTrust's Proxy Voting Guidelines. OPTrust may exercise judgment in connection with the voting of any proxy on a case-by-case basis.<sup>4</sup>*

- As noted above, the fund may adopt formal proxy voting guidelines that tell its agents (e.g. its asset manager or a dedicated proxy voting service provider)

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3. For more information, see [https://share.ca/documents/investor\\_briefs/Social/2017/Business\\_and\\_Reconciliation\\_How\\_can\\_investors\\_evaluate\\_the\\_efforts\\_of\\_Canadian\\_public\\_companies.pdf](https://share.ca/documents/investor_briefs/Social/2017/Business_and_Reconciliation_How_can_investors_evaluate_the_efforts_of_Canadian_public_companies.pdf)

4. The full statement is available at: <https://www.optrust.com/investments/responsible-investing.asp>

how to vote its shares in line with the fund's priorities. Some investors make their proxy voting guidelines available publicly, as a model for others (see resources, below).

- The actual casting of proxies is typically carried out by an investment manager or a dedicated proxy voting service provider. The fund should require any manager or service provider to report quarterly or annually on its voting record, explaining how it voted and whether or not it voted with or against management's recommendations. For example, the General Synod Pension Plan requires that

*"each manager shall provide to the Board of Trustees its voting rights policy. On request, each manager shall prepare a report to the Board of Trustees, outlining how the manager exercised the voting rights acquired through the fund. The Board of Trustees reserves the right to direct, or override, the voting decisions of the manager(s), if in its view such action is in the best interest of the Fund and its beneficiaries."*

#### **Shareholder Engagement:**

- Shareholder engagement is most often conducted by an external service provider, although some very large Canadian funds (e.g. the Canada Pension Plan Investment Board, Ontario Teachers Pension Plan) have assigned internal responsibilities for shareholder engagement where they have the capacity to devote resources to the research, networking, due diligence and meetings that good engagement requires.
- In some cases asset managers may conduct engagement with companies in their portfolios, either by their own internal staff or by hiring an external service provider. Although there has been increasing interest in shareholder engagement by asset managers, the practice is not yet widespread and the scope of issues and approaches undertaken by most asset managers is still limited. A fund should ask its asset managers whether and if so how they engage with corporations in the portfolio, including examples of the types of issues raised, how often they do so, and what results they have achieved (see Section B, below).
- Religious investors in Canada, the US and the UK have most often engaged collectively, working with other religious investors to develop common priorities and enhance their voice. For example, the Church Investors Group (CIG) in the UK, which represents investors with more than \$28 billion in assets under management, speaks more powerfully than each individual institution could on its own, and lessens the costs that any one investor would have to meet to run an effective engagement program. In Canada, the two networks that have represented religious investors are the Shareholder Association for Research & Education (SHARE), which represents investors with more than \$22 billion in assets, and the Regroupement pour la Responsabilite Sociale des Entreprises which represents a group of Catholic congregations and foundations in Quebec. In the US, the primary

network for religious investors is the Interfaith Center for Corporate Responsibility (ICCR). The religious investor networks in the UK, Canada and the US work in their respective countries but collaborate internationally on specific issues and engagements (for example, in the spring of 2018 SHARE, the CIG and ICCR launched an international network to coordinate efforts to tackle modern slavery and human trafficking issues).

- Although unit holders in pooled funds still hold an economic interest in the success of individual companies held in the pool, and therefore may still engage with those companies, they are not able to file shareholder proposals nor can they attend annual meetings. Shareholder proposals may only be filed by those that own shares (not units in the pool). That said, where there is a need to file a proposal, a fund may work with others (for example, in a collaborative program as above) to ensure that a proposal is filed and the issue may be brought to the company's annual meeting.

## OUR RECOMMENDATIONS:

The Responsible Investing Task Force recommends that all funds explore active ownership strategies, including:

- a. Outlining the fund's approach to proxy voting in its Statement of Investment Policies and Procedures (SIPP), ensuring that where possible the fund's shares are voted in line with the fund's objectives and priorities.
- b. Adopting proxy voting guidelines that take into account good ESG practices and engage proxy voting service providers or asset managers that will execute votes in accordance with those guidelines; or, where the fund does not have voting rights, seek out managers that have positive ESG components in their voting guidelines and a track record of voting in favour of shareholder resolutions on ESG issues.
- c. Seeking opportunities to engage with the companies in which they have invested to encourage the companies to improve their ESG policies and performance while providing desired returns, either directly or through a service provider. Where invested in pooled funds, the fund may still choose to engage an external engagement service provider or to ask the pooled fund manager to do so.
- d. Acting in concert with other investors to amplify their effect, for example by associating themselves with third parties that assemble groups of investors to further particular ESG objectives through shareholder engagement.
- e. Signing on to public policy letters by groups of investors that encourage better regulation of corporate and capital markets behaviours.

## **RESOURCES:**

- British Columbia Investment Management Corporation's proxy voting guidelines:  
<http://read.uberflip.com/i/785259-20097-proxyvotingguidelines-rebrand-secured>
- Example of a public policy letter sent jointly by investors: Letter to the Government of Canada regarding Modern Slavery (2018) (<https://goo.gl/wtpFNQ>)
- How does shareholder engagement work?  
<https://share.ca/services/shareholder-engagement/>

## **3 | Impact investing**

### **WHY:**

Funds may choose to direct a part of their investments towards organizations or assets that are selected primarily for their positive social or environmental impacts. One example might be investments in constructing social housing, which generates a financial return as well as meeting a social need. Funds may also want to target investments in green energy, or Indigenous economic opportunities, as two additional examples.

There are three primary types of impact investing:

1. Public markets impact investing, selecting companies producing environmental or social solutions, and/or green bonds. These types of investments produce market returns with market risk – i.e. no real difference between this and a regular portfolio.
2. Private placements in companies producing environmental or social solutions, with similar financial returns but higher risks (e.g. startup risk, liquidity risk, concentration risk)
3. Focused investments in social enterprises, which generate lower financial returns and possibly higher risks, but generate more direct social or environmental returns.

In recent years more investment products have come on the market that provide opportunities to invest for specific impacts without necessarily facing the same liquidity risks traditionally found in private placements. For example, the number of “green bonds” issued has multiplied, allowing a group of environmentally-focused projects to receive financing through a tradeable bond. Other mutual funds directed at specific environmental or social purposes have been developed, and some asset managers are running pooled funds with a social or environmental lens.

One area of interest is the potential for investment in Indigenous-owned enterprises as part of a Reconciliation mandate. While there are few mainstream products aimed specifically at Indigenous investment, some specialized managers may be able to identify opportunities. We discuss this further in Section D of this report.

#### HOW:

- Funds with pooled fund investment managers can ask their manager if they do any impact investing within the pool. Funds could also consider specific pooled funds who primarily make impact investments.
- Some managers specialize in impact investing, and can provide an investment portfolio that addresses specific concerns.
- There are a number of consultants that will help a fund determine appropriate impact investments based on its priorities, risk tolerance, and liquidity needs. Funds that are interested in pursuing impact investing may hire a consultant to help chart a course that is both prudent and effective.

#### OUR RECOMMENDATIONS:

The Responsible Investing Task Force recommends that all funds consider setting aside a percentage of their assets to be used for impact investing in assets that provide a financial return while furthering an ESG objective such as transitioning to a low carbon economy, Indigenous business development, reducing income inequality, etc. In order to do so, we recommend that the fund:

- a. discuss investment principles and whether there are social or environmental impacts that are relevant to the mandate of the fund;
- b. discuss the fund's risk tolerance and liquidity needs that may be relevant to investment decisions;
- c. retain a consultant to help explore possible investment opportunities that match the social or environmental outcomes above while staying within the financial mandate of the fund.

#### RESOURCES:

Among the consultants and managers who can provide guidance in impact investing are:

- MaRS Centre for Impact Investing ([impactinvesting.marsdd.com](http://impactinvesting.marsdd.com));
- Purpose Capital ([www.purposecap.com](http://www.purposecap.com));
- Genus Capital Management (<https://genuscrap.com/financial-institutions/>)

## **4 | Investment exclusions/divestment**

### **WHY:**

Investment exclusions recognise the Church's desire not to profit from or provide capital to activities which are inconsistent with the Church's social and ethical understanding of the Gospel. We acknowledge that to invest in such activities would detract from the Church's witness, integrity and mission. Some examples of activities that Church funds and other responsible investors may have excluded from their portfolios are:

- Production of land mines (which are illegal under Canadian law)
- Gambling institutions
- Pornography

In exceptional circumstances, responsible investors may choose to divest from a particular company where such company has not responded positively to concerns raised about its policies or practices. For some, especially mission-based investment funds, this divestment may be practiced on ethical grounds. For others, especially those with a fiduciary duty to beneficiaries, this would more likely be based on an assessment of material risks represented by the company's unmitigated practices.

### **HOW:**

To exclude or divest from a sector or company, a fund may either directly employ the services of an ESG ratings provider to assess the companies in its portfolio, or they may seek out an asset manager that either purchases similar services or provides its own analysis. The asset manager then incorporates this type of screening in its asset selection process. Some ratings agencies construct indices that explicitly exclude particular companies or sectors based on ESG concerns. For example, the rating service MSCI provides an index that excludes coal-producing companies for investors that are concerned about the financial or environmental risks associated with coal production.

Exclusionary screens usually include thresholds for a business to address diversified businesses that may have only tangential relationships to the product or service in question. For example, some funds that have screened out coal producers still allow production of metallurgical coal (used in making steel) or a company in which thermal coal production is less than 10% of its revenues (see section C, below).

The fund should consider the exclusionary criteria (if any) which are most important to it and for which it has a clear rationale. Usually, this will be set out in its Statement of Investment Policies and Procedures. Sample language your fund may consider using is included in the Resources section below.

## **OUR RECOMMENDATIONS:**

The Responsible Investing Task Force recommends that, if ESG ratings or active engagement efforts indicate that a company's activities will not likely be modified to address material risks or salient ESG concerns, divestment be considered. Before divesting completely from a sector the fund should consider if best in class companies in that sector would meet the fund's standards for investment. Areas to be considered for screening or divestment might include tobacco, pornography, weapons manufacturing or fossil fuel production. Funds should consider the extent of a company's involvement in a specific activity since too tight a screen may exclude companies with only tangential relation to the issue.

Where a fund is invested in pooled funds, specific company or sector exclusions may not be possible. If exclusions are important to the fund's mandate, it may select pooled fund managers that are willing to provide products that make those exclusions.

## **RESOURCES:**

- *Climate change: the policy of the National Investing Bodies of the Church of England and the Advisory Paper of the Ethical Investment Advisory Group of the Church of England. April 2015*
- *Church of England Ethical Investment Advisory Group – Statement of Ethical Investment Policy. March 2017*

## B | Overseeing investment managers

### WHY:

When undertaking an investment manager selection process, it is important that trustees ask their investment consultants to evaluate fund managers on their responsible investment capabilities and performance. Fund custodians should also ask potential service providers questions about their approach to specific responsible investment approaches, including analysis of ESG issues, engagement with companies, proxy voting and ideas for economically targeted investments.

### HOW:

- Investment consultants may be able to provide the fund with evaluations of current and prospective managers based on responsible investment criteria. You can ask your consultants if they can provide this service to you.
- If not, there are some questions you can ask managers directly that may help the fund in determining whether these managers are acting responsibly on ESG matters. For example, the Church of England is developing an asset manager rating tool which asks several key questions about a manager's policy, practice and performance. Similarly, SHARE has developed a set of more than 20 questions to ask your managers (see resources, below) which can help you to identify managers that take an active role in responsible investing, such as:
  - “Do you systematically monitor environmental, social and governance (ESG) issues at companies? Is this monitoring conducted by a dedicated ESG team or by financial analysts?”
  - “How do you evaluate shareholder proposals dealing with environmental or social issues? What is your voting record on shareholder proposals regarding environmental and social issues?”
- The US Methodist-affiliated manager Wespath Investment Management has developed an excellent guide to integrating ESG considerations in manager selection, including ways to rate managers (see resources, below).

## **OUR RECOMMENDATIONS:**

Funds should include ESG considerations in asset manager selection and oversight processes. For example,

- a. Include questions about ESG and active ownership in any RFPs or manager selection processes;
- b. Ask your manager for relevant active ownership policies, for example the manager's policy and guidelines related to proxy voting.
- c. Include questions about ESG concerns, including how the manager voted on shareholder proposals, in periodic portfolio reviews; and
- d. Ask managers to present information on the ESG performance of the portfolio when providing regular updates

## **RESOURCES:**

- ESG Integration in External Asset Manager Selection: Uncovering Managers' ESG Strengths in the Search Process (Wespath Investment Management)  
<https://www.wespath.com/assets/1/7/5152.pdf>
- Questions to Ask Investment Managers in SHARE's *Responsible Investment Toolkit*, page 14. Available at: [https://share.ca/documents/educational\\_resources/2008/Responsible\\_Investment\\_Toolkit.pdf](https://share.ca/documents/educational_resources/2008/Responsible_Investment_Toolkit.pdf)

## C | Relevance to climate change

We believe that climate change is an urgent ethical issue requiring an immediate response from all sectors of society. We acknowledge our responsibility to ensure that our investments are managed in a manner that is consistent with the Church's stance on climate change. At the same time our task force is mindful of the social impacts of a transition to a low-carbon economy, and supports the vision of a "just transition." A just transition is a transition "towards an environmentally sustainable economy [that is] well managed and contribute[s] to the goals of decent work for all, social inclusion and the eradication of poverty."<sup>5</sup>

*"There can be no doubt that a zero-carbon world is possible, but we have choices about how we manage the transition. A just transition ensures environmental sustainability as well as decent work, social inclusion and poverty eradication. Indeed, this is what the Paris Agreement requires: National plans on climate change that include just transition measures with a centrality of decent work and quality jobs."*

– Sharan Burrow, General Secretary, International Trade Union Confederation<sup>6</sup>

Decisions we make about the transition – including our own investment decisions – may have impacts on individuals, families, and communities. We need to be inclusive in our thinking and our discussions, and make those decisions in ways that minimize or mitigate negative impacts even as we try to address our common concerns about climate change.

The responsible investment approaches outlined above can be used to assist with addressing climate risks in our portfolios and promoting a just transition. For example, integration of ESG factors in investment decision-making may help address climate change by prioritizing investments in companies or sectors that contribute to or are expected to benefit from a transition to a low-carbon economy or other environmental solutions. It may also help protect the fund from risks associated with climate change by identifying physical, regulatory, operational or legal risks that may affect investments in an asset class or specific asset.

Similarly, active ownership can demonstrate shareholder support for a just transition from carbon-intensive activities and methods towards a low-carbon economy and for measures that reduce the environmental impacts of current operations.

A fund's approach to divestment should be consistent with the trustees' responsibilities for

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5. [http://www.ilo.org/wcmsp5/groups/public/---ed\\_emp/---emp\\_ent/documents/publication/wcms\\_432859.pdf](http://www.ilo.org/wcmsp5/groups/public/---ed_emp/---emp_ent/documents/publication/wcms_432859.pdf)

6. <https://www.oecd.org/environment/cc/g20-climate/collapsecontents/Just-Transition-Centre-report-just-transition.pdf>

sound risk management and securing financial returns.<sup>7</sup> A fund's approach to climate change, as with other ESG issues, should be focused on making a positive change if possible rather than simply on avoidance of one or more sectors of the economy. With this in mind, funds have an opportunity as owners to assist the transition to a low carbon economy through engagement with companies and policy makers, as has been demonstrated effectively by the Church of England in its "Aiming for A" engagements and its shareholder proposals.<sup>8</sup>

Some funds have chosen, however, to exclude some sectors or companies from consideration based on specific criteria. For example:

- Divesting from coal: The Church of England National Investing Bodies decided in 2015 to not invest in any company where more than 10% of its revenues are derived from the extraction of thermal coal.
- Divesting from companies that have not aligned their plans with climate goals: While continuing its active shareholder engagement program, the Church of England National Investing Bodies decided in 2018 to assess companies' progress on climate change transitions by 2023 and disinvest from any companies not on track to meet the aims of the Paris [climate] Agreement.<sup>9</sup>

Whether or not the fund chooses to divest from some sectors, tackling climate change also requires other energy-consuming sectors to change their own energy usage. Shareholder engagement with companies in those sectors is an important part of encouraging a transition to a low-carbon economy. For example, religious investors in Canada have engaged collaboratively with companies in the retail, real estate and transport sectors to set energy use and greenhouse gas reduction targets. They have also engaged with energy sector and utility companies to reduce short-term methane emissions which are an extremely potent greenhouse gas.

As noted earlier in this document, the options available for those that hold assets in pooled funds differ from those that hold assets in segregated funds. For those in pooled funds, divestment from individual companies or sectors is not possible, although the fund may choose to invest in a pooled fund with a specific climate change related mandate, such as a fossil fuel or coal-free pooled fund. Similarly, its ability to file and/or vote on shareholder proposals will be limited, so it may seek managers that share its concerns related to the investment impacts of climate change and/or work collaboratively with other religious investors through a shared engagement program.

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7. A recent Canadian legal analysis found that consideration of climate change risks is not only consistent with a pension fund's fiduciary duty, but required by that duty. See [http://share.ca/documents/educational\\_resources/2015/Fiduciary\\_duty\\_and\\_climate\\_change.pdf](http://share.ca/documents/educational_resources/2015/Fiduciary_duty_and_climate_change.pdf)

8. For example, see the resolution filed by "Aiming for A" partners at Glencore, led by the Church of England: <https://www.churchofengland.org/media-centre/news/2016/05/%E2%80%98aiming-for-a%E2%80%99-climate-change-resolution-overwhelmingly-approved-by-glencore-shareholders.aspx>

9. <https://www.churchofengland.org/more/media-centre/news/national-investing-bodies-approach-climate-change-affirmed-general-synod>

## D | Contributing to Reconciliation

In 2015, the Truth and Reconciliation Commission of Canada (TRC) issued its final report on the legacy of Canadian residential schools, which affected generations of Indigenous people in Canada and their relationships with non-Indigenous Canadians. The Commission's report provides a roadmap for a reconciliation process that will lead to better relationships between the Indigenous and non-Indigenous peoples of Canada.

The TRC's Call to Action 92 included three recommendations focused specifically on the business sector. Foremost amongst these was a call for companies to apply the principles, norms and standards of the UN Declaration on the Rights of Indigenous Peoples to corporate policy and core operational activities. The Commission also recommended that businesses "ensure that Indigenous peoples have equitable access to jobs, training, and education opportunities in the corporate sector, and that Indigenous communities gain long-term sustainable benefits from economic development projects."

A 2017 study of Canadian corporate reporting<sup>10</sup> related to the goals of Call to Action 92 found that few companies have adopted comprehensive policies or provided adequate data for investors to evaluate the success of efforts to obtain the free, prior and informed consent of Indigenous peoples for relevant projects. Few companies report adequately on strategies to train, recruit and advance Indigenous employees, and provide meaningful opportunities for Indigenous contractors. Fewer still include Indigenous ancestry as a target criteria in board recruitment policies. Currently these concerns are also not well represented in ratings by investment research agencies. This makes it difficult to fairly assess the performance of publicly-traded companies on reconciliation.

At present there is one external certification by the Canadian Council for Aboriginal Business (CCAB) which assesses companies that apply for certification under the CCAB's Progressive Aboriginal Relations<sup>11</sup> (PAR) program. The PAR program is a good guide for those looking to invest in companies that have developed a comprehensive approach to improving Indigenous economic outcomes within Canada.

Shareholder engagement may provide an avenue for encouraging both better practices related to reconciliation, as well as better and more consistent reporting on those practices. For example, SHARE has convinced companies to set time-bound targets for employing Indigenous people and to recognize Indigenous people as a specific group for board and executive diversity programs. It has also convinced companies to adopt new systems for recognizing Indigenous rights and concerns in the process of making corporate acquisitions.

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10. Available at: [https://share.ca/documents/investor\\_briefs/Social/2017/Business\\_and\\_Reconciliation\\_How\\_can\\_investors\\_evaluate\\_the\\_efforts\\_of\\_Canadian\\_public\\_companies.pdf](https://share.ca/documents/investor_briefs/Social/2017/Business_and_Reconciliation_How_can_investors_evaluate_the_efforts_of_Canadian_public_companies.pdf)

11. <https://www.ccab.com/programs/progressive-aboriginal-relations-par/>

Another active step would be for funds to consider investing in opportunities that have many of the characteristics of standard securities but are aimed specifically at furthering Indigenous interests. One example would be the debt securities issued by the First Nations Finance Authority which has 72 current member First Nations. The FNFA was established to provide First Nations with access to capital markets similar to that enjoyed by local and regional governments. The FNFA regularly issues securities providing a market rate of return which are rated investment grade by Moody's and Standard and Poor. The proceeds are used to fund projects in First Nations communities such as clean water infrastructure or sustainable housing developments. Funds doing direct investing can purchase FNFA securities. Funds using segregated or pooled funds can encourage their investment managers to consider investing in FNFA securities.<sup>12</sup>

The number of “impact investment” opportunities related to Indigenous peoples is increasing.<sup>13</sup> These are projects designed to benefit Indigenous people but which may not provide market returns. As described earlier, the extent to which a fund might engage in impact investing would depend on its specific return requirements and fiduciary responsibilities.

As this field expands and more Canadians are called to respond to the call of reconciliation, the opportunities to find investments that meet the return, liquidity and risk requirements of Church funds and provide tangible benefits will increase, and Church funds should be mindful of any opportunity to contribute to reconciliation through its investment practices.

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12. For more information see CIBC Special Report: First Nations Finance Authority, October 20, 2017 <https://fnfa.ca/wp-content/uploads/2017/10/Special-Report-First-Nations-Finance-Authority-October-20-2017.pdf>

13. See, for example, *Impact Investing in the Indigenous Context*, available at: <https://static1.squarespace.com/static/598b47ff6a49631e85d75e53/t/5a985acbe2c483bd315e25ed/1519934161426/Impact+Investing+in+the+Indigenous+Context+-+Executive+Summary+-+FINAL.pdf>

## E | Opportunities to collaborate

Many of the investment practices discussed above can be developed by individual funds working with their managers, consultants, or other service providers. However our work as a Task Force has also demonstrated the value of collaboration both within the Church and with others who are struggling with the same questions, and share similar values.

There has been a long history of ecumenical collaboration on responsible investment in Canada, starting with the Task Force on Churches and Corporate Responsibility in the early 1970s, which pioneered the work of responsible investment in Canada and provided leadership to the generations that have followed. A growing number of religious institutions are already working together to learn from each other and specifically to collaborate on shareholder engagement work, and we recommend that Church funds take advantage of these opportunities to learn, grow, and demonstrate leadership in responsible investment and active ownership.

Reflecting this desire to collaborate both within and outside the Church, the companion resolution to the one that created our task force, Resolution A170,<sup>14</sup> called on the 2016 General Synod to become a signatory to the United Nations Principles for Responsible Investment, to make full use of its affiliate membership with SHARE and encourage dioceses to become affiliate members.<sup>15</sup>

Being a UN PRI signatory implies agreement with six core principles<sup>16</sup> which are consistent with the ideas discussed in this guide, including incorporating ESG issues into investment analysis and decision-making processes, and being active owners that incorporate ESG issues into ownership policies and practices. PRI signatories are also expected to report annually on their responsible investment policies, practices and activities.

Whether or not they have themselves become signatories, some funds have explicitly looked for asset managers that are PRI signatories, or asked current managers to become signatories.

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14. <https://www.anglican.ca/wp-content/uploads/a170-R1.pdf>

15. <https://share.ca/getting-involved/>

16. <https://www.unpri.org/pri/what-are-the-principles-for-responsible-investment>

## **RECOMMENDATIONS:**

We recommend that the Church continue its tradition of collaboration with other religious institutions and communities in exploring opportunities to improve our practices and magnify our collective impact through collective shareholder engagement and advocacy.



The Anglican Church of Canada

80 Hayden Street  
Toronto, Ontario  
M4Y 3G2  
(416) 924-9192

November 2018

## REPORT OF THE RESOURCES FOR MISSION COORDINATING COMMITTEE TO GENERAL SYNOD 2019

The Coordinating Committee and staff of Resources for Mission (RfM) agreed that their overall purpose in this triennium was to enhance financial resources and build capacity for the ministries of the Anglican Church of Canada. They moved toward achieving their purpose by focusing on five priority areas:

- Increased revenue for General Synod,
- Greater capacity of dioceses, parishes, individuals and covenant partners (Primate's World Relief and Development Fund; Anglican Foundation) to fulfil their ministry through partnerships, relationships and shared resources,
- Increased knowledge and understanding among Anglicans of the ministries of the Anglican Church of Canada,
- Enhanced reputation of RfM and General Synod for efficiency, accountability and transparency,
- Esteemed for values of servant leadership, bridge building and a focus on the future

### **Changes at Resources for Mission:**

The Resources for Mission Coordinating Committee, made up of five members, worked through the triennium with dedication and commitment. Bishop Rob Hardwick chaired the committee for the first half of the triennium and we thank him for his vision and leadership.

While we searched for a full-time director, David Armour, President of United Church of Canada Foundation, provided expertise and advice to the committee and staff team. We are grateful to David for his expertise.

At the end of 2018, we welcomed Deborah Barretto as director of Resources for Mission. We have a strong staff team: Grace Lanca, annual giving and database coordinator; Susan Graham Walker, stewardship ministry associate; and Fe Bautista who recently joined the team as donor database clerk, supporting Anglican Journal donors. Our executive assistant, Emily De Lucia Wood, went on maternity leave in early 2019.

### **Ministry highlights**

- In 2017, *Giving with Grace*, the annual campaign raised close to \$1 million for the Anglican Healing Fund
- Two stewardship conferences took place in 2017, one in Quebec and one in Saskatchewan, engaging congregations across the country
- Development of stewardship materials: 1) *Giving Our Thanks and Praise*, a guide and resource to increase giving, generosity and gratitude <https://www.anglican.ca/gifts/gtp/>;

2) *I Intend*, a discipleship program for congregations and individuals  
<https://www.anglican.ca/gifts/i-intend/>

- In 2018, a revised Terms of Reference was completed and approved by the Council of General Synod
- Leadership, support and resources were provided to the Anglican Foundation during their transition to a new database
- Sponsorship for General Synod 2019 topped \$100,000
- Multi-channel methods were used to reach donors, including social media, email blasts, direct mail, phone calls, and in-person meetings

The committee continues to look at ways to enhance and support the ministries of the Church, notwithstanding the realities of a shrinking donor pool. Our plan is to build on the foundation already put in place and to address the challenges that may beset dioceses and parishes over the next triennium.

We are grateful for the work of a dedicated staff team but most of all, we are grateful to our donors and supporters who continue to believe in the mission and work of the Church.

Respectfully submitted,

The Ven. Jane Humphreys  
Chair, Resources for Mission Coordinating Committee

On behalf of the Coordinating Committee members  
The Rev. Paulette Bugden, Diocese of Western Newfoundland  
The Right Rev. John Chapman, Diocese of Ottawa  
The Right Rev. Geoff Woodcroft, Diocese of Rupert's Land  
Mr. Glen Mitchell, Diocese of New Westminster  
The Right Rev. Lynne McNaughton, Deputy Prolocutor, Diocese of Kootenay

**Primate's Commission on Discovery, Reconciliation and Justice 2013-2019**

**Final Report to Council of General Synod, March 14, 2019**

**Final Report to General Synod, 2019 Vancouver**

With particular heart-felt gratitude and appreciation to the Primate, Archbishop Fred Hiltz, and the National Indigenous Anglican Bishop, Bishop Mark MacDonald for their commitment in moving this work forward

\* honouring the blessed memory of our co-Chair Archbishop Terry Finlay, 2013-2018, with respect for his wisdom, humility and courage, his wit and his gracious and steadfast presence

\*with gratitude and appreciation for our members of this commission over the years especially our co-chair and Elder, the Rev Canon Andrew Wesley (Toronto) and our faithful and committed Commission members:

Verna Firth (Inuvik)

Dixie Bird (Montreal Lake)

the Rev Canon Laverne Jacobs (Walpole Island)

John Bird (Peterborough)

Jennifer Henry (KAIROS, Toronto),

the Very Rev Jonas Allooloo (Iqaluit)

the Rev Janaki Bandara (Evangelical Lutheran Church In Canada, ecumenical partner, Six Nations & Cambridge)

Bishop Lydia Mamakwa (Indigenous Spiritual Ministry of Mishamakweesh, Kingfisher Lake)

the Rev Amos Winter (Kingfisher Lake)

the Rev Stan McKay (United Church of Canada, ecumenical partner, Winnipeg)

Sol Sanderson (Prince Albert)

Bud Smith( British Colombia)

Bishop Sidney Black (Siksika, Alberta)

Ellie Johnson(Oakville)

Bishop Riscylla Shaw (co-chair, Whitby)

\*with gratitude and appreciation for the members of Church House staff and Indigenous Ministries staff,

the Rev Canon Ginny Doctor

Teresa Mandricks

Melanie Delva

Looking at our accomplishments: **we put WORDS into ACTION!!**

- raised the profile and awareness of Indigenous ministries & reconciliation work across the Anglican Church of Canada, including promotion of
  - ✓ acknowledgement of territory
  - ✓ blanket exercises
  - ✓ litany of reconciliation “We are still here” for National Indigenous Day resources
  - ✓ increased devotion to and fluency with Gospel-Based Discipleship
  - ✓ strengthened connection with Indigenous communities in British Columbia, Six Nations, Walpole Island, Winnipeg, Pinawa etc.
- educational brochures:
  - ✓ an introductory look at Doctrine of Discovery
  - ✓ the 94 Calls to Action coming out of the Canadian Truth and Reconciliation Commission on Indian Residential Schools
  - ✓ United Nations Declaration on the Rights of Indigenous Peoples, a global document
  - ✓ Royal Proclamation
- established the National Church job description & hired for the position of Reconciliation Animator (thank you Melanie Delva for your ministry in this, and for being a shining light in this role)
- established grounds for and working to animate the Jubilee Commission (with gratitude to Council of General Synod for your endorsement in moving this forward)
- supporting response to TRC-Call to Action 48 in work connected to reconciliation with the Vision Keepers (Council of Elders and Youth, as established at General Synod 2016)
- walking alongside the Anglican Council of Indigenous Peoples (ACIP) and the National Indigenous Anglican Bishop, Bishop Mark Macdonald, to support and help work through different processes leading towards the self-determining Indigenous Church within the umbrella of the Anglican Church of Canada
- early in our formation, we wrote a Call to the Church to continue to engage in reconciliation and justice work

- several articles written by John Bird, submitted to Anglican Journal and on Facebook – “Spirited Reflection: From the Doctrine of Discovery to the killing of Colten Boushie”, “Acknowledging Territory: A step along the decolonization road”, and a book review on Unsettling the Word
- Primate’s Commission Facebook page and Web Page on the Anglican Church of Canada’s website <https://www.anglican.ca/primate/tfc/drj/>
- the Commission met twice a year for the past six years,(the General Synod mandate from 2013 was extended from General Synod 2016 to General Synod 2019), and took part in two Sacred Circles (2015 at Port Elgin and 2018 at Prince George)
- We put words into action, through seeing the growth of people in the members’ communities and beyond, across the church, and in calling the church to action over this period of six years together.
- there has been a deepening spirituality within the Commission as a result of our collective work – a strengthening together on the road to reconciliation and right relationships, a creation of sacred space within each and all of our meetings.
- The work on peeling back the layers of camouflage on the insidious and ongoing operations of the Doctrine of Discovery within our church and civil society has had an enormous impact –
  - opening non-indigenous eyes to see that First Nations, Inuit and Metis peoples are humans, have feelings, aspirations, are entitled to self-determination
  - opening indigenous eyes – for example, to the urgency of keeping language in communities and in church
- Doctrine of Discovery film – released! and study guide initiated, with anticipation of wide broadcast across the church and in ecumenical, interfaith and civil circles
  - work being done on several study guides from differing perspectives – i.e. indigenous, non-indigenous

Forward Looking:

- there is gradually more understanding and awareness, as a result of our work, for example in Indigenous experience and cultural practices.

However – we need to establish ever deeper and broader understanding, including Inuit and Metis experiences

- a key piece of work will be in Educating First Nations, Inuit and Metis communities on the Doctrine of Discovery - communities that, like non-indigenous, do not necessarily realize the ongoing influence of the Doctrine of Discovery in their daily lives
- a long-term piece of work, is in the creative journey of support and encouragement for individuals to get to know their own family culture, traditions and practices – recognizing that the Doctrine of Discovery has established a “dominant culture” – it has colonized all cultures in their practices, whether settler or indigenous, with the outcome being that many people are rootless in their own culture-of-origin
- recognizing our similarities in who we are as followers of Jesus and the Gospel, and realizing that our own good cultural heritage also contributes to healthy spirituality  
(we are able to appreciate someone else’s culture if we know our own)

Things left undone & ongoing:

- languages to be learned
- understandings to be fostered between settler, Indigenous and newcomers – both history, and being the future together
- self-determination
- Bringing forward a Motion to General Synod, to establish a permanent working group on Reconciliation. The goal of the animation group/small working committee, would be a standing, supported Anglican country wide network of Indigenous and non-Indigenous folks working together, denominationally and ecumenically, for reconciliation.  
(this is very different from the important monitoring role taken on by the Vision Keepers)

see wording below:

Background

Established in 2013, the Primate's Commission on Discovery, Reconciliation, and Justice contributed to the Anglican Church of Canada's ongoing response to the *United Nations Declaration on the Rights of Indigenous Peoples*. Comprised of First Nations, Inuit, Métis and non-Indigenous Anglicans, and ecumenical partners, the Commission was tasked with 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 actions towards implementation of the Truth and Reconciliation Commission 94 Calls to Action. The Commission's mandate comes to an end at General Synod 2019, 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/regional reconciliation efforts to enable cross church connections and help contribute Anglican presence in ecumenical initiatives.

Motion:

*Be it resolved that the General Synod of the Anglican Church of Canada establish a Committee to strategize and guide the ongoing work of truth, justice, and reconciliation, including building and supporting a network of Ambassadors for Reconciliation from Dioceses and Regions.*

Mover: the Rev Canon Norm Wesley

Seconder: the Right Rev Bruce Myers

*respectfully submitted by the Right Rev Riscylla Shaw*



**GENERAL SYNOD 2019**  
**RESOLUTION**

**Resolution Number A001-R1**

**Subject:** Adoption of Agenda

**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.

**Source:** General Synod Planning Committee/Agenda Committee

**Submitted By:** General Synod Planning Committee/Agenda Committee

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

Procedural resolution.

**PROCEDURE FOR ADOPTION (G)**

*In the normal course, an ordinary motion must be passed by a majority of the members of General Synod present and voting together. Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.*

*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

**GENERAL SYNOD 2019**  
**RESOLUTION**

**Resolution Number A002**

**Subject:** Minutes of the 41st Session of the General Synod

**Moved By:** Chancellor David P. Jones, Q.C.  
**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.

**Source:** Certification Committee

**Submitted By:** Certification Committee

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

Procedural resolution.

**PROCEDURE FOR ADOPTION (G)**

*In the normal course, an ordinary motion must be passed by a majority of the members of General Synod present and voting together. Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.*

*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

**GENERAL SYNOD 2019**  
**RESOLUTION**

**Resolution Number A003**

**Subject:** Receptions of Notices of Motion and Memorials

**Moved By:** Chancellor David P. Jones, Q.C.

**Seconded By:** Ms. Cynthia Haines-Turner

**Be it resolved that this General Synod:**

Receive the Notices of Motion and Memorials as contained in the Convening Circular.

**Source: The Ven. Dr. Michael Thompson, General Secretary**

**Submitted By: The Ven. Dr. Michael Thompson, General Secretary**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

Procedural resolution.

**PROCEDURE FOR ADOPTION (G)**

*In the normal course, an ordinary motion must be passed by a majority of the members of General Synod present and voting together. Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.*

*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

**GENERAL SYNOD 2019**  
**RESOLUTION**

**Resolution Number A004**

**Subject:** Courtesies of the General Synod

**Moved By:** Chancellor David P. Jones, Q.C.

**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, and to the directors of General Synod at the National Office.

**Source:** Ms. Cynthia Haines-Turner, Prolocutor

**Submitted By:** Ms. Cynthia Haines-Turner, Prolocutor

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

Procedural resolution.

**PROCEDURE FOR (G)**

*In the normal course, an ordinary motion must be passed by a majority of the members of General Synod present and voting together. Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.*

*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

**GENERAL SYNOD 2019**  
**RESOLUTION**

**Resolution Number A005**

**Subject:** Reception of Reports

**Moved By:** Chancellor David P. Jones, Q.C.

**Seconded By:** Ms. Cynthia Haines-Turner

**Be it resolved that this General Synod:**

Receive the reports contained in the Convening Circular.

**Source: The Ven. Dr. Michael Thompson, General Secretary**

**Submitted By: The Ven. Dr. Michael Thompson, General Secretary**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

Procedural resolution.

**PROCEDURE FOR ADOPTION (G)**

*In the normal course, an ordinary motion must be passed by a majority of the members of General Synod present and voting together. Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.*

*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

**GENERAL SYNOD 2019**  
**RESOLUTION**

**Resolution Number A006**

**Subject:** Motion to Suspend the Rules of Order and Procedure to Permit No Debate List

**Moved By:** Chancellor David P. Jones, Q.C.

**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.

**Source: Governance Working Group**

**Submitted By: Governance Working Group**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

In order to implement the No-Debate List Procedure, it is necessary to suspend the *Rules of Order and Procedure*.

**PROCEDURE FOR ADOPTION (F)**

*Section 11 d) of the Declaration of Principles requires an amendment to the Rules of Order and Procedure to be passed by a two-thirds majority of the members of General Synod voting in the normal manner (that is, as a whole).*

*Rule 23 of the Rules of Order and Procedure requires a motion to suspend a Rule of Order to be passed by two-thirds of the members present voting as a whole.*

**GENERAL SYNOD 2019**  
**RESOLUTION**

**Resolution Number A007**

**Subject:** Motion to Suspend the Rules of Order and Procedure to Permit Abstentions at General Synod

**Moved By:** Chancellor David P. Jones, Q.C.

**Seconded By:** Ms. Cynthia Haines-turner

**Be it resolved that this General Synod:**

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

**Source: Governance Working Group**

**Submitted By: Governance Working Group**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

Rule 18 a) of the *Rules of Order and Procedure* requires every member present at General Synod to vote on every issue—abstentions are not allowed (except if there is a personal conflict of interest):

18. Voting

- a) When the question is put, every member present, except the presiding officer, shall be required to vote on the same, provided that any member who wishes to abstain for reasons of conflict of interest shall be entitled to abstain on notifying the chairperson of his or her intention. Such abstentions and the names of the persons abstaining shall be recorded in the minutes.

Given the nature of some of the issues that will be coming before General Synod 2019, it would be desirable to permit members to abstain from voting (and not just in circumstances involving a conflict of interest). This is the same motion that was in effect during General Synod 2016.

**PROCEDURE FOR ADOPTION (F)**

*Section 11 d) of the Declaration of Principles requires an amendment to the Rules of Order and Procedure to be passed by a two-thirds majority of the members of General Synod voting in the normal manner (that is, as a whole).*

*Rule 23 of the Rules of Order and Procedure requires a motion to suspend a Rule of Order to be passed by two-thirds of the members present voting as a whole.*



**GENERAL SYNOD 2019**  
**RESOLUTION**

**Resolution Number A008**

**Subject:** Resolutions with Financial Implications

**Moved By:** Ms. Cynthia Haines-Turner

**Seconded By:**

**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 decisions of the group to the council of General Synod which may reconsider those decisions.

**Source:**

**Submitted By:**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

Procedural resolution.

**PROCEDURE FOR ADOPTION (G)**

*In the normal course, an ordinary motion must be passed by a majority of the members of General Synod present and voting together. Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.*

*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*



**GENERAL SYNOD 2019  
RESOLUTION**

**Resolution Number A009**

**Subject:** Report of the Nominating Committee

**Moved By:** The Rev. Dr. Karen Egan

**Seconded By:** Mr. Larry Renouf

**Be it resolved that this General Synod:**

Adopt the Report of the Nominating Committee for membership on Standing and Coordinating Committees 2019-2022.

**Source: Nominating Committee**

**Submitted By: Nominating Committee**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

Procedural resolution.

**PROCEDURE FOR ADOPTION (G)**

*In the normal course, an ordinary motion must be passed by a majority of the members of General Synod present and voting together. Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.*

*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

**GENERAL SYNOD 2019**  
**RESOLUTION**

**Resolution Number A030**

**Subject:** Motion to Give First Reading to an Amendment to the Declaration of Principles

**Moved By:** Chancellor David P. Jones, Q.C.  
**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.*

**Source: Handbook Concerns Committee**

**Submitted By: Governance Working Group**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

In preparing the Handbook after the last General Synod, the Handbook Committee discovered a number of typographical and formatting errors as well as some provisions needing clarification.

It would be helpful if the Handbook Committee were empowered to make such non-substantive changes to the Declaration of Principles, Constitution and Canons provided they must be reported to the next session of General Synod which can set the changes aside by a majority of those members present and voting.

**PROCEDURE FOR ADOPTION (A)**

*Section 11 a) ii) of the Declaration of Principles requires an amendment to the Declaration of Principles to be approved by a two-thirds majority in each Order voting at two successive sessions of General Synod.*

*Note: This type of amendment to the Declaration of Principles must also be referred to all diocesan and provincial synods for consideration (not consent) after first approval by General Synod.*

**GENERAL SYNOD 2019**  
**RESOLUTION**

**Resolution Number A040**

**Subject:** Amendment to the Constitution to provide ACIP Membership in General Synod

**Moved By:** Chancellor David P. Jones, Q.C.  
**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.

**Source: Governance Working Group**

**Submitted By: Governance Working Group**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

For some years, General Synod has invited representatives of the Anglican Council of Indigenous Peoples (ACIP) as partners to sit in General Synod with voice but not vote. The purpose of this amendment is to transition ACIP representatives from partner status to membership in General Synod. The amendment would provide membership for two clergy, two lay, and one youth representative. Bishops from ACIP are already members of General Synod. The amendment would take effect immediately and if passed would apply to General Synod 2019.

**PROCEDURE FOR ADOPTION (C)**

*Section 11 b) of the Declaration of Principles requires the Constitution to be amended by a two-thirds majority of each Order voting at one session of General Synod.*

*Note: an amendment to any section of the Constitution which has its origin in the Declaration of Principles must be consistent with the Principle concerned.*



**GENERAL SYNOD 2019  
RESOLUTION**

**Resolution Number A050**

**Subject:** Amendments to Canon XXII (National Indigenous Ministry)

**Moved By:** Chancellor David P. Jones, Q.C.

**Seconded By:** Canon Dr. Randall Fairey

**Be it resolved that this General Synod:**

Amend:

1. Canon XXII to read as shown in Appendix 1 (proposed changes shown in green);

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.*

**Source: Governance Working Group**

**Submitted By: Governance Working Group**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

There have been discussions over the last triennium with the Indigenous House of Bishops Leadership Circle, ACIP and Sacred Circle about amending Canon XXII to make the National Indigenous Ministry more self-governing—that is, for it to be able to make certain changes to matters currently specified in Canon XXII without requiring General Synod to amend Canon XXII. Examples include the composition of ACIP, the composition of Sacred Circle, and the ability of ACIP to create a constitution for matters which are not contained in Canon XXII.

In addition, the proposed amendment would give the National Indigenous Anglican Bishop the title of “Archbishop” and the NIAB would rank with the provincial Metropolitans.

The proposed resolution would also make the NIAB a voting member of the Council of General Synod.

The proposed resolution would also include a cross-reference in Canon III (The Primate) recognizing that the Primate is an invited participant at Sacred Circle.

The changes are shown in green in Appendix 1.

**PROCEDURE FOR ADOPTION (E)** -- *if Resolution A030-R1 of 2016 has been adopted at second reading before this resolution is on the floor, the procedure for adoption of the proposed resolution will be a two-thirds majority in each of the Orders.*

Explanation:

- *With respect to section 2 of the resolution, Section 11 b) of the Declaration of Principles requires the Constitution to be amended by a two-thirds majority of each Order voting at one session of General Synod.*
- *With respect to paragraphs 1 and 3 of the resolution, Section 11 c) ii) of the Declaration of Principles currently requires the enactment or amendment of a canon (which does not deal with doctrine, worship or discipline) to be approved at one session of General Synod by a two-thirds majority of the Order of Bishops, and a two-thirds majority of the Orders of Clergy and Laity voting together. However, if Resolution A030-R1 of 2016 has been adopted at second reading before this resolution is on the floor, the procedure for adopting or amending such a canon would be changed to a two-thirds majority of each Order.*

## **APPENDIX 1**

**(changes shown in green)**

### **CANON XXII**

#### **The National Indigenous Ministry**

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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.**

### ***Selection Process for the NIAB***

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.

**GENERAL SYNOD 2019**  
**RESOLUTION**

**Resolution Number A051-R2**

**Subject:** Prayer for Reconciliation with the Jewish People

**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.*

**Source: Council of General Synod, supported by the Faith, Worship, and Ministry Coordinating Committee**

**Submitted By: Faith, Worship, and Ministry Coordinating Committee**

Does this motion contain within it any financial implications?    Yes    No

Possible typesetting costs for BCP reprints.

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

In 1992 the General Synod voted to delete from use and from further printings of the *Book of Common Prayer* the third collect for Good Friday. The prayer asked for God’s mercy on Jews for willfully rejecting and denying Jesus. It read in part, “Take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home...”

The prayer’s removal was a recognition that the collect represented an obstacle in Jewish-Christian dialogue. Its continued presence in our official 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, entitled “For the Conversion of the Jews” (found on page 41), remains in the *Book of Common Prayer*, even though it reflects the same attitudes towards the Jewish people as the collect that our church removed from use in 1992.

Rather than simply expunge this prayer, this resolution proposes that it be replaced with a new prayer entitled “For Reconciliation with the Jews.”

This new prayer attempts to express the same reproach found in the meditation on the cross, in the Good Friday liturgy of the *Book of Alternative Services*, in which Jesus Christ says from the cross, “I grafted you into the tree of my chosen Israel, and you turned on them with persecution and mass murder. I made you joint heirs with them of my covenants, but you made them scapegoats for your own guilt.” However, it attempts to do so in a literary style consistent with the Prayer Book.

The prayer “For Reconciliation with the Jews” was composed and approved by the Prayer Book Society of Canada, and in consultation with the Canadian Rabbinic Caucus, a representative body of ordained Jewish leaders from across the country.

#### **PROCEDURE FOR ADOPTION (D)**

*Section 11 c) i) of the Declaration of Principles requires the enactment or amendment of all canons dealing with doctrine, worship or discipline to be passed by a two-thirds majority of each Order voting at two successive sessions of General Synod.*

*Note: This type of resolution must also be referred to all diocesan and provincial synods for information (not consent) after first approval by General Synod.*

**RESOLUTION A051-“R3”**  
**IF AMENDED AS PROPOSED BY CoGS**  
**(Proposed CoGs Amendment shown in blue)**

Be it resolved that this General Synod:

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 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 16 a) of the Regulations, substitute “the parties to the marriage” for “a man and a woman”;
  - (d) in section 17 b) 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.

**GENERAL SYNOD 2019**  
**RESOLUTION**

**Resolution Number A052-R1**

**Subject:** Motion for Second Reading of Amendment to Canon XXI (On Marriage in the Church) from GS 2016 A051-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 16 a) of the Regulations, substitute "the parties to the marriage" for "a man and a woman";
  - d. in section 17 b) 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.

**Source: Governance Working Group**

**Submitted By: Governance Working Group**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

## **EXPLANATORY NOTE/BACKGROUND**

General Synod 2016 gave First Reading to GS 2016 A051-R2.

### **PROCEDURE FOR ADOPTION (D)**

*Section 11 c) i) of the Declaration of Principles requires the enactment or amendment of all canons dealing with doctrine, worship or discipline to be passed by a two-thirds majority of each Order voting at two successive sessions of General Synod.*

*Section 11 e) of the Declaration of Principles permits General Synod to adopt an amendment at Second Reading which would have been in order at First Reading.*

## CANON XXI

### On Marriage in the Church

*with*

***Amendment passed at first reading by GS 2016 (A051-R2) shown in red***  
***Amendment to A051-R2 proposed by CoGS shown in blue***

*This Canon applies to all persons who are duly qualified by civil law to enter into marriage.*

#### Preface

1. The Anglican Church of Canada affirms, according to our Lord's teaching as found in Holy Scripture and expressed in the Form of Solemnization of Matrimony in the Book of Common Prayer, that marriage is a lifelong union in faithful love, and that marriage vows are a commitment to this union, for better or for worse, to the exclusion of all others on either side. This union is established by God's grace when two duly qualified persons enter into a covenant of marriage in which they declare their intention of fulfilling its purposes and exchange vows to be faithful to one another until they are separated by death. The purposes of marriage are mutual fellowship, support, and comfort, and the procreation (if it may be) and nurture of children, and the creation of a relationship in which sexuality may serve personal fulfilment in a community of faithful love. This covenant is made in the sight of God and in the presence of witnesses and of an authorized minister.
2. The Church affirms in like manner the goodness of [...] marriage, this being of God's creation.<sup>1</sup> Marriage also is exalted as a sign<sup>2</sup> of the redeeming purpose of God to unite all things in Christ,<sup>3</sup> the purpose made known in the reunion of divided humanity in the Church.<sup>4</sup>
  1. Cf. Gen. 1:27–31
  2. Eph. 5:31f.
  3. Eph. 1:9f.
  4. Eph. 2:11–16
3. The Church throughout its history has recognized that not all marriages in human society conform, or are intended to conform, to the standard here described. For this reason, in the exercise of pastoral care as evidenced in the earliest documents of the New Testament, the Church has from the beginning made regulations for the support of family life especially among its own members.
4. Aspects of the regulation of marriage in the apostolic Church are recorded in the New Testament. A new standard of reciprocal love between **the parties to the marriage** was introduced leading towards an understanding of their equality.<sup>1</sup> In preparation for marriage Christians were directed to seek partners from among their fellow believers.<sup>2</sup> In Christ's name separated spouses were encouraged to seek reconciliation.<sup>3</sup> In his name also divorce was forbidden though not without exception.<sup>4</sup> In certain circumstances a believer already married to an unbeliever might be declared

free from such a marriage bond;<sup>5</sup> in others, and here in the name of Christ, remarriage during the lifetime of a former spouse was described, with one exception, as an adulterous union.<sup>6</sup>

1. 1 Cor. 7:3f, 11:11f, Eph. 5:21–33, cf. Gal. 3:28
2. 1 Cor. 7:39, 2 Cor. 6:14, cf. 1 Thess. 4:2–8 (RSV)
3. 1 Cor. 7:10f.
4. Matt. 5:31f, Mark 10:2–9, cf. Mal. 2:13–16
5. 1 Cor. 7:12–16
6. Matt. 19:9, Mark 10:11f, Luke 16:18, cf. Ro. 7:3

5. From these principles and precedents the Church, living in many cultures and in contact with many different systems of law, has sought in its rites and canons to uphold and maintain the Christian standard of marriage in the societies in which believers dwell. This standard and these rites and canons pertain to the selection of marriage partners, preparation for marriage, the formation of a true marriage bond, the solemnization of marriage, the duties of family life, the reconciliation of alienated spouses, and to the dissolution of marriage and its consequences.
6. All members of this Church, in fulfilling the obligations of the People of God, share according to their circumstances in the obligation to uphold Christian standards of marriage in human society especially by care for their own families and by neighbourly care for the families of others. Special obligations rest upon certain members of the Church as set forth below.
7. The particular duties of the clergy, described in part elsewhere in this Canon, include the provision of education for marriage and family life, the solemnization of marriage, the pastoral care of families, the encouragement of reconciliation of estranged spouses, and the pastoral care of those whose family ties have been broken or interrupted by death, sickness, poverty, enforced absence, human weakness, or by wilful act.
8. The duties of the laity, according to their several circumstances, are to share with the clergy the responsibility for upholding family life, in particular:
  - a) by their presence with friends and neighbours at weddings to bear witness to their support of those who marry;
  - b) to safeguard the legality of marriages by readiness to allege promptly any cause or just impediment which might make a proposed marriage unlawful;
  - c) to promote and encourage the use of the professional skills that serve family life;
  - d) as spouses, to be faithful to their own marriage vows;
  - e) as parents, guardians, god-parents, teachers, or other fully qualified persons, to guide children and young persons in preparation for family life;
  - f) as neighbours, mutually to promote the welfare of families, and to seek the reconciliation of any whose family life is impaired or broken;

- g) as communicants, to uphold the Church's discipline, and to seek the restoration to communion of any who have become alienated or are excommunicate, and
  - h) as citizens, to work for the maintenance of just laws for the welfare of family life.
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.

## Regulations

### I. Prerequisites for Marriage

#### 1. Notice

It shall be the duty of those who intend to marry to give notice to the minister at least 60 days before the day proposed for the wedding, except that the minister may waive this requirement for sufficient cause in which case the minister shall notify the bishop of the diocese in writing, stating the reason for the decision.

#### 2. Preparation

It shall be the duty of the incumbent, when application is made for matrimony to be solemnized, to inquire whether there is any impediment either to the marriage or to the solemnization thereof. It shall also be the duty of the incumbent or designate, to review with the parties to the marriage, the issues outlined in Schedule E annexed hereto and to recommend strongly to the parties that they avail themselves of a marriage preparation course or program so that all who seek marriage in the Church may come to it with a Christian understanding of its purpose and a practical understanding of the realities of marriage, and may be encouraged to give effect with God's help to the vows which they are preparing to make. The parties to the intended marriage, after due consideration, shall be encouraged to sign the Declaration set out in Schedule A.

#### 3. Impediments of Relationship

- a) Notwithstanding the Table of Kindred and Affinity contained in *The Book of Common Prayer* (1962), when making the inquiries directed in section 2 the minister shall, with respect to

impediments of relationship, be guided by the *Marriage (Prohibited Degrees) Act*, as it was in force on June 1, 2004, which prohibits marriages between persons who are related

- i) lineally by consanguinity or adoption,
  - ii) as brother and sister by consanguinity, whether by the whole blood or the half blood, or
  - iii) as brother and sister by adoption.
- b) In addition to marriages prohibited by law, no person may marry another person if they both live, or have previously lived, in the same household and one of them is or has been treated by the other as a child or parent.

#### *4. Age*

No minister shall solemnize the marriage of persons either of whom is under sixteen years of age.

#### *5. Requirements of Civil Law*

The minister shall ensure that all the requirements of the civil law of the province or other jurisdiction in which the marriage is to be solemnized have been met, in particular that all prerequisite notices, medical certificates, and consents of parents, guardians, or others, have been respectively given, completed, and obtained.

#### *6. Licenses and Banns*

The minister shall not solemnize a marriage unless the parties have obtained a license from the proper authority or unless the banns have been published in conformity with the civil law and in the manner required by section 7.

#### *7. Publication of Banns*

When banns are to be published:

- a) They shall be called in the church three several Sundays during Divine Worship after the accustomed manner and in conformity with the requirements of civil law.
- b) Where either or both of the parties are accustomed to worship in a church or churches other than their own parish church, the banns may be called in the church or churches in which they worship, provided that the civil law allows such procedure.
- c) The minister shall say together with such addition as the civil law may require: I publish the Banns of Marriage between N. of ..... and N. of ..... If any of you know cause or just impediment why these two persons should not be joined together in Holy Matrimony, you are to declare it. This is the first (or second or third) time of asking.

- d) After the final calling their publication shall be recorded as required, and if the marriage is to be solemnized elsewhere the appropriate certificate shall be forwarded to the officiating minister.

#### *8. When License to Marry is Required*

The calling of banns shall not exempt the parties from obtaining a license to marry where the civil law requires them to do so.

#### *9. Certain Marriage Forbidden*

Except as provided in part III or part IV of this Canon, no minister shall solemnize the marriage of two persons one of whom has been a party to a ceremony of marriage with a third person now living.

#### *10. Baptism*

The Form of Solemnization of Matrimony in the Book of Common Prayer is provided for the marriage of Christians. No minister shall solemnize matrimony between two persons neither of whom has been baptized. If two persons, one of whom has not been baptized, desire to be so married, the minister shall refer the matter to the bishop of the diocese whose order and direction shall be followed.

#### *11. License and Permission of Minister to Solemnize Marriage*

- a) Every minister who solemnizes a marriage must where the civil authorities make such a requirement, hold a valid license or permit to officiate at marriages in that place.
- b) The minister must also have the license or authority of the bishop of the diocese in which the marriage is to be solemnized.
- c) The officiating minister must have obtained the consent of the incumbent of the parish in which the marriage is to be solemnized if the officiating minister is not licensed to that parish.
- d) The discretion of a minister to decline to solemnize any particular marriage shall not be abrogated by this Canon.
- e) A minister may only solemnize a marriage between persons of the same sex if authorized by the diocesan bishop.

## **II. The Solemnization of Matrimony**

### *12. Place of Marriage*

- a) Marriage is a public act and shall be solemnized in the face of the community and of the friends and neighbours of the couple.
- b) Every marriage shall be solemnized in the presence of at least two witnesses in addition to the officiating minister.
- c) The body of the church is the appropriate place for the solemnization of a marriage but a marriage may be solemnized in another location if the incumbent, after consultation with the bishop, is satisfied that the solemnity and public nature of the occasion will be preserved and that the service will be conducted with dignity in godly and decent order.

### *13. Incumbent in Charge of Service*

The incumbent shall be responsible for the conduct of the marriage service. Hymns or anthems sung at the service shall be those only which may be found in Holy Scripture, in the books of Common Prayer or Common Praise, or in texts approved by ecclesiastical authority.

### *14. Marriage to a Non-Christian*

The form of Solemnization of Matrimony is intended to be used in marriages between Christians. For purposes of this Canon, a person is a Christian who has been baptized and who is prepared to reaffirm Baptismal vows.

Where one of the parties to a marriage does not consider himself/herself to be a Christian, the minister may, nevertheless, use the Form of Solemnization as deemed to be appropriate. The form may be used with such modifications as may be permitted by the bishop having jurisdiction where the marriage is to be solemnized. In the vow, the non-Christian may omit the words 'holy' and 'according to God's ordinance', but no other change may be made to the vow or to the declaration of intention.

### *15. Parish and Civil Registers*

It is the duty of the officiating minister to record the information required by the civil authority as well as the information necessary for pastoral care, in the manner following:

- a) At the time of marriage the minister shall enter the several particulars relating thereto in a register to be retained in the parish for this purpose. In this parish register the minister shall record the particulars of baptism, confirmation, and church membership of the respective parties, and the address of their intended residence.
- b) The minister shall also record in such other register or form as may be required by the civil law the particulars prescribed by that law, and shall duly report the same to the appropriate authority.

### **III. Determination of Marital Status Under This Canon**

#### *16. Definitions*

- a) “Marriage” as defined by this Canon means that union described in the Preface of this Canon and further described in section 17 of this part. With respect to marriage so defined, **the parties to the marriage** may nevertheless, for reasons of age or health or other serious cause agree to marry upon condition that there shall be no sexual intercourse between them permanently or for a limited time or from time to time.
- b) “Chancellor” means the chancellor of a diocese.

#### *17. Conditions of Valid Marriage under this Canon*

The question whether a purported marriage constituted a marriage as defined by this Canon shall be determined by the Chancellor in accordance with the following principles:

- a) The parties to a marriage are not qualified for the purpose of this Canon to marry each other if:
  - i) either of them is under the age of 16 years,
  - ii) they are related to each other
    - a) lineally by consanguinity or adoption;
    - b) as brother and sister by consanguinity, whether by the whole blood or the half-blood, or
    - c) as brother and sister by adoption;
  - iii) they both live, or have previously lived, in the same household and one of them is or has been treated by the other as a child or parent, or
  - iv) either of them has gone through a ceremony of marriage with a person who is living at the time of the application, unless:
    - a) the previous ceremony of marriage has been found, as provided in this part, by the Chancellor not to have been a marriage as defined by this Canon and therefore not to be an impediment to marriage under the Canon Law of this Church; or
    - b) the previous marriage has been found [by the Chancellor] to have been dissolved or terminated according to the civil law applicable thereto and permission to marry has been given [by the Chancellor], as provided by part IV of this Canon.\* [\*Note: The words “by the Chancellor” were erroneously included in clause b) and should be ignored.]

- b) The contract of marriage requires the free and voluntary consent of the parties to marry each other upon the terms set out in the Preface of this Canon, based upon adequate understanding by each of them of the nature of the union and of the mutual relations of **the parties to the marriage** and of parents and children.
- c) Consent to marry is not present where:
- i) one of the parties is at the time of the contract of marriage incapable by reason of mental defect, mental illness, alcoholic intoxication, or the influence of a drug, of having the necessary understanding or giving the necessary consent;
  - ii) one of the parties has been induced to consent by duress, by coercion, or by fear;
  - iii) one of the parties gives consent after having been abducted and before being set free;
  - iv) one of the parties is at the time of the contract of marriage mistaken with respect to the nature of the contract or of the union, or with respect to the identity of the other party;
  - v) one of the parties at the time of the covenant of marriage was deceived by misrepresentation, concealment or other deception with respect to facts which have threatened life or adversely affected or endangered health or have been seriously detrimental to the establishment of the covenant, including among other things, misrepresentation, concealment or other deception relating to:
    - a) venereal disease, AIDS
    - b) addiction to drugs or alcohol
    - c) pregnancy, except as a result of intercourse with the marriage partner
    - d) homosexual practice
    - e) violence, sadistic conduct, or other abnormal practices;
  - vi) the marriage has been agreed to upon a condition which is illegal, impossible or contrary to the nature of the union, as defined in this Canon;
  - vii) the marriage is intended to be a sham or mere form;
  - viii) either party is incapable of consummating or unreasonably refuses to consummate the marriage by sexual intercourse, subject to subsection 16 a) of this Part, or
  - ix) one of the parties is not a Christian and there is a condition taken that the Christian party shall be entitled to adhere to and practice Christianity or to bring up any children of the union as Christians, and the non-Christian party assents to the condition without intending that it shall be satisfied.

- d) In the cases mentioned in subsections ii), iii), iv), v) and ix) hereof, the party coerced, mistaken or deceived or otherwise imposed upon may by an act of will approbate the marriage and continue to cohabit with the other party when free to cease cohabitation after being freed from coercion, fear or abduction or after learning of the mistake, deception, concealment or other circumstance constituting the defect. What constitutes approbation is a question of fact in each case. The effect of approbation for the purpose of this Canon is to validate the marriage.
- e) Nothing contained in this Canon shall authorize the solemnization of a marriage known to the minister or either of the parties to be invalid by civil law.

#### *18. Conditions Governing Application Regarding Canonical Status*

- a) An application for declaration of marital status under this Canon may be made where the applicant has gone through a ceremony of marriage with a person living at the time of the application and it is alleged that the ceremony did not constitute a marriage as defined by this Canon and where the marriage or purported marriage:
  - i) has been annulled or declared null and void or dissolved or otherwise terminated by a legislature or court, or
  - ii) is alleged to have been dissolved or otherwise terminated according to the civil law properly applicable thereto, by an extra-judicial or non-judicial and non legislative act or event.
- b) An application under this section may be made by a person who has gone through a ceremony mentioned in subsection a) of this section and who is:
  - i) a member of this Church, or
  - ii) a person who desires to marry according to the rites of this Church.
- c) An application under this section not made in the course of or with a view to proceedings preliminary to a marriage shall be made to the incumbent of the parish or mission where the applicant resides or is accustomed to worship.
- d) An application under this section made in the course of or with a view to proceedings preliminary to a marriage shall be made to the incumbent of the parish or mission where it is desired that the intended marriage be celebrated.
- e) The incumbent receiving the application shall investigate it to the best of his or her ability and forward the application, together with his or her report thereon, through the appropriate channels to the Chancellor having jurisdiction in the diocese.

*19. Form of Application*

- a) An application for declaration of marital status under section 18 shall be made in writing and signed by the applicant and shall contain the information required by Schedule B.
- b) The application shall be accompanied by:
  - i) a certificate of performance or registration of the ceremony issued by a competent authority;
  - ii) the original or a copy of the legislative act or the judgment or decree referred to in Schedule B, paragraphs 9 and 10, and of any other document necessary for proof of any fact, and proof of its authenticity;
  - iii) statements in writing verifying all other relevant facts not within the knowledge of the applicant signed by persons having knowledge of the facts, or
  - iv) where there has been no legislative act and no judgment or decree as above mentioned, a reasoned opinion in writing, signed by a person professionally qualified to give an opinion in respect of the law in question, verifying that the purported marriage has been dissolved or otherwise terminated.

*20. Decision of Chancellor*

- a) On an application for declaration of marital status under section 18 of this part, the Chancellor when all relevant facts have been proved to the Chancellor's satisfaction, shall determine whether the ceremony gone through by the applicant resulted in a marriage under this Canon.
- b) If the Chancellor determines that the ceremony did not result in a marriage under this Canon and if the Chancellor is satisfied that the marriage or purported marriage has been annulled or declared null and void or dissolved or otherwise terminated by a legislature or competent court, or has been dissolved or otherwise terminated by another act or event according to the law properly applicable thereto, and that no civil impediment to the marriage of the applicant exists, the Chancellor shall make a declaration that the ceremony in question did not result in a marriage under this Canon and therefore does not constitute an impediment to marriage under the Canon Law of this Church. In all other cases, the Chancellor shall declare that impediment exists.
- c) Where there has been a failure to obtain any consent of a parent, guardian or other person, other than a party to the marriage, whose consent is required by the applicable civil law and where the marriage has been annulled on this ground by a competent court, the Chancellor may make a declaration that the ceremony in question did not result in a marriage under this Canon and therefore does not constitute an impediment to marriage under the Canon Law of this Church.

## *21. Presumption of Death*

- a) An application for declaration of marital status under this Canon may be made to the Chancellor by a person who desires to be married according to the rites of this Church and who has been a party to a marriage with a person:
  - i) in respect of whom a judicial declaration of presumption of death has been made by a competent court, or
  - ii) who is missing and presumed dead but whose death has not been officially confirmed and in respect of whom no judicial declaration of presumption of death mentioned in subsection i) has been made.
- b) For the purpose of the application a court exercising civil jurisdiction in any part of Canada acting under legislation of Canada or of a province is deemed to be a competent court, whether the declaration is made under legislation related to marriage or under other legislation. The jurisdiction of any other court whose declaration is relied on must be proved to the satisfaction of the Chancellor.
- c) The application shall be made in accordance with the provisions of section 18, clauses d) and e) and Schedule B omitting paragraphs 3 to 8 inclusive.
- d) The application shall be accompanied by a certified copy of the judicial declaration, if any, relied on by the applicant, a statement or statements in writing signed by the person or persons having knowledge of the facts on which the allegation of death is based, and a statement in writing signed by the applicant setting out his or her belief in the death of the other party to the marriage and the reasons for that belief.
- e) If the Chancellor is satisfied that the missing party to the marriage or ceremony of marriage is dead, as far as can be ascertained at the time of the application, the Chancellor may make a finding to that effect and make a declaration that the marriage or ceremony of marriage between the applicant and the missing party does not at the time of the declaration constitute an impediment to the marriage of the applicant under the Canon Law of this Church. Otherwise, the Chancellor shall dismiss the application without prejudice to a later application.
- f) A person who has obtained a declaration under this clause shall at or after the time of publication of banns or on production of the license declare to the intended celebrant that he or she has no reason to believe and does not believe that the other party to the former marriage or ceremony of marriage is alive.

## *22. Procedure*

The Chancellor shall follow the procedure set out in the provisions of Schedule D.

### *23. Avoidance of Delay*

The Chancellor shall deal with each application as expeditiously as possible.

### *24. Limitation of Jurisdiction*

Every finding and determination of the Chancellor shall be and shall be expressly stated to be made solely for the purposes of this Canon and not for the purpose of performing any function of a civil court or other civil authority, and shall otherwise be confined to the findings and declaration necessary for disposing of the application in respect of which it is made.

### *25. Persons Serving in or Attached to the Canadian Forces*

- a) This section applies to a person who is enrolled in the Canadian Forces who is serving in the regular forces or who is a member of the reserve forces on continuous duty with the regular forces, or a person who in accordance with the *National Defence Act*, accompanies the Canadian Forces, and the dependents of all such persons.
- b) A person described in subsection a) may forward an application under this Part to the Anglican chaplain responsible for his or her pastoral care.
- c) On receiving an application the chaplain may forward the application to the Chancellor of the diocese in which the applicant resides or to the Bishop Ordinary to the Canadian Forces who shall designate a diocesan chancellor to hear the application.
- d) Nothing in this section prevents a person from making an application in the manner prescribed by this Part.

## **IV. The Remarriage of a Divorced Person Whose Former Partner is Still Living**

### *26. Application for Permission to Remarry According to the Rites of the Church*

- a) An application for permission to marry each other according to the rites of this Church may be made by two persons, one or both of whom has or have gone through a ceremony or ceremonies of marriage with a person or persons now living not a party or parties to the application, if the prior marriage or marriages is or are not questioned under this Canon in the application but has or have been dissolved or terminated by a legislature or legislatures or a court or courts or by another act or acts or event or events according to the law or laws applicable thereto. Where a marriage or purported marriage has been annulled for a defect not mentioned in section 17 of part III of this Canon, and no defect mentioned in that section is alleged in respect thereof, it shall be deemed for the purposes of this Canon to have been dissolved.
- b) The application shall be made to the incumbent of the parish or mission where it is desired that the intended marriage be celebrated. The incumbent shall investigate the application as thoroughly as possible and forward it together with a report thereon to the Ecclesiastical Matrimonial Commission established under part VI having jurisdiction in the diocese or, in a

diocese where there is no Ecclesiastical Matrimonial Commission, to the diocesan bishop. The bishop may delegate the authority to the incumbent or some other person.

- c) An exception to this process may be made:
  - i) where both parties to the intended marriage normally reside at a significant distance from the proposed place of marriage, or
  - ii) where the parties live at a significant distance from each other, or
  - iii) where other circumstances require special arrangements, in which case the interviews and investigation shall be arranged for by the incumbent through responsible persons who are readily accessible to one or both of the partners to the intended marriage.
- d) The application shall be made in writing and signed by both applicants and shall contain the information required by Schedule C.
- e) The incumbent or the persons responsible for interviews and investigation shall attend to the question of pastoral care of former partners who are not applicants (as required of the Ecclesiastical Matrimonial Commission in Schedule B), and ensure, where needed and possible, that pastoral care is provided from an appropriate source.

## *27. Permission to Remarry According to the Rites of the Church*

Permission to remarry according to the rites of this Church, notwithstanding the marriage or marriages of either or both applicants to another person or persons now living, should be based on a reasonable belief that the applicants understand the nature of Christian marriage as stated in this Canon and intend to enter into such a marriage, and reasonable hope that they will continue in that relationship during their joint lives. Permission may be granted by the Commission or the diocesan bishop to the applicants if the Commission or the diocesan bishop is satisfied that:

- a) any prior marriage in question has been validly dissolved or terminated in accordance with the law properly applicable thereto;
- b) the applicant concerned tried in good faith before dissolution to effect reconciliation with the other party;
- c) adequate provision has been made for a former spouse of a divorced applicant, according to the means and needs of the applicant and the means and needs of the former spouse;
- d) proper provision has been made for the care, maintenance, education and advancement of minor, disabled or otherwise dependent children of any prior marriage;
- e) if the children of a prior marriage are to live with the applicants, there is a reasonable prospect that the family relationship will be satisfactory;

- f) the applicants understand the Christian Doctrine of marriage as defined in this Canon, and intend to enter into such a marriage, and believe on reasonable grounds that they have the capacity to enter into and sustain the marriage during their joint lives.

#### *28. Refusal of Permission*

- a) If permission is not granted, the Commission or the diocesan bishop shall, subject to subsection 28 c) of this Part, dismiss the application, giving reasons in writing which shall be communicated to the applicants through the incumbent.
- b) On being notified of dismissal of the application, the applicants may, within 30 days after receipt of notice, apply in writing to the Commission or the diocesan bishop for reconsideration of the application. On such reconsideration the applicants may appear personally before the Commission or the diocesan bishop and submit further reasons why the application should be granted or may submit such information and reasons in writing. On such reconsideration the Commission or the diocesan bishop may grant the application or confirm the previous decision. If the Commission or the diocesan bishop confirms the previous decision they shall give reasons in writing which shall be communicated to the applicants through the incumbent.
- c) If the application is dismissed and the decision is confirmed by the Commission or the diocesan bishop, or if the applicants do not exercise their rights under subsection b), the application may not be renewed before any Commission or diocesan bishop unless further information is provided.

#### *29. Special Cases*

- a) If the Commission or the diocesan bishop is satisfied that efforts towards reconciliation between the parties to a former marriage would have been ineffective as a result of the fault of either party or for any other reason, the requirement of subsection 27 b) may be dispensed with.
- b) If either applicant has entered into two or more marriages that have been dissolved, the Commission or the diocesan bishop shall not grant permission unless special circumstances justifying permission are proved.
- c) If the Commission or the diocesan bishop is of the opinion that a prior purported marriage of an applicant did not constitute a marriage as defined by this Canon, the Commission or the diocesan bishop may refer the application to the Chancellor who may, if the conditions of part III, section 20, are satisfied, make a declaration under that section in respect of the marriage in question.
- d) If the incumbent of a parish declines for reasons of conscience to solemnize a marriage pursuant to permission given under this Part, the said incumbent shall refer the applicants to another priest designated by the bishop for investigation and report and permit that priest or another priest to solemnize the marriage in his or her Church.

## **V. Admission To Holy Communion In Special Cases (Deleted in 2004)**

## **VI. Ecclesiastical Matrimonial Commission**

### *30. Diocesan Commission*

- a) Subject to section 31, there may be in each diocese an Ecclesiastical Matrimonial Commission to deal with applications under part IV.
- b) The president of the Commission shall be the diocesan bishop or a bishop or priest appointed by the diocesan bishop. In a diocese in which no other president has been appointed, in the absence of the diocesan bishop from the diocese or during a vacancy of the See the administrator of the diocese shall be the president.
- c) The diocesan bishop shall appoint two or more communicant members of this Church to be members of the Commission, and may appoint other persons to be consultants without vote.
- d) At least one member of the Commission or a consultant should be engaged in or be qualified to engage in the practice or teaching of civil law in the province, territory or other jurisdiction or each of them, in which the Commission acts and at least one member or a consultant should have special skill and knowledge in Canon Law and at least one in pastoral care.
- e) The Commission may delegate to one or more members or consultants the investigation of any application or class of applications and of any matter or matters related thereto and of ascertaining any relevant facts and reporting thereon to the Commission, and may accept and act on any report or may take or require further investigation.
- f) A quorum of a Commission shall be a majority of its members. The decision of a Commission shall be that of a majority of its members present and taking part in the determination of its decision.
- g) Before becoming effective, the decision of the Commission shall require confirmation by the diocesan bishop or a bishop appointed for that purpose, or, if the See is vacant or the diocesan bishop and other bishops of the diocese be absent from the diocese, by the diocesan bishop's commissary or other administrator of the diocese.
- h) The diocesan bishop shall appoint an officer of the Commission who shall be known as the registrar and shall act as clerk and secretary of the Commission, to receive applications, conduct correspondence, give notices, attend hearings and deliberations in person or by deputy and keep minutes of proceedings, and engross and promulgate decisions and communicate each decision to the appropriate incumbent and the applicant or applicants and shall keep the records of the Commission in the diocesan offices.

### *31. Joint Commission*

- a) With the consent of the metropolitan of the ecclesiastical province and of the diocesan synods of the dioceses concerned, the diocesan bishops of two or more dioceses may establish a Joint Commission to deal with all applications made thereafter within any of the dioceses concerned. If the dioceses are in different ecclesiastical provinces, the consent of the metropolitan of each province shall be required.
- b) The diocesan bishops of the dioceses concerned shall at the time of the meeting of each provincial synod involved or otherwise from time to time as required elect a bishop to be president of the Joint Commission or confirm the appointment of one already in office. If the jurisdiction of the Joint Commission extends into two ecclesiastical provinces, the bishops of the dioceses concerned shall arrange the election of a president among themselves.
- c) The president of a Joint Commission shall appoint the registrar from time to time during the president's term of office as president.
- d) While a Joint Commission is in existence, its composition, organization, powers and procedure shall with all necessary changes be the same as those of a diocesan Commission, and no diocesan Commission within its jurisdiction shall act, provided that:
  - i) the diocesan bishops of the dioceses concerned shall join in the appointment of members of and consultants to the Joint Commission;
  - ii) applications shall be submitted by the appropriate incumbent to the diocesan secretary of each diocese concerned and forwarded by the secretary to the registrar forthwith, and
  - iii) after a decision in an application has been made and promulgated, the registrar shall forward the decision, together with the application and all related documents, to the diocesan secretary of the diocese in which it was made, who shall submit the decision for confirmation to the authority mentioned in subsection 30 g) of this Part. On obtaining the determination of that authority the secretary shall keep it with the application and accompanying documents in the diocesan records in a confidential manner, and communicate the decision to the appropriate incumbent and the applicant or applicants.
- e) The diocesan bishop of a diocese under a Joint Commission may with the consent of the diocesan synod and of the metropolitan of the province withdraw the diocese from the jurisdiction of the Joint Commission in respect of applications made after the withdrawal. On so doing the bishop shall forthwith establish a diocesan Commission.

### *32. Procedure*

The procedure followed by a Commission shall be governed by the provisions of Schedule D.

### *33. Avoidance of Delay*

Each application shall be dealt with as expeditiously as possible.

### *34. Limitation of Jurisdiction*

Every finding and determination by a Commission or a diocesan bishop shall be expressly stated to be made solely for the purposes of this Canon and not for the purpose of performing any function of a civil court or other civil authority, and shall be confined to granting or refusing permission to remarry.

### *35. Persons Serving In or Attached to the Canadian Forces*

- a) This section applies to a person who is enrolled in the Canadian Forces who is serving in the regular forces or who is a member of the reserve forces on continuous duty with the regular forces, or a person who in accordance with the *National Defence Act*, accompanies the Canadian Forces, and the dependents of all such persons.
- b) A person described in subsection a) may forward an application under this Part to the Anglican chaplain responsible for his or her pastoral care.
- c) On receiving an application the chaplain may forward the application to the Ecclesiastical Matrimonial Commission or to the bishop of the diocese in which the applicant resides or to the Bishop Ordinary to the Canadian Forces.
- d) Nothing in this section prevents a person from making an application in the manner prescribed by this Part.

## **VII. Forms**

36. The Council of the General Synod, a Commission, a diocesan bishop or the Bishop Ordinary to the Canadian Forces may approve forms for use in the administration of this Canon.

*Schedule A*

**Declaration**

*See part I, section 2.*

We, \_\_\_\_\_ and \_\_\_\_\_, hereby declare that we intend to enter into marriage which we acknowledge to be a union in faithful love, to the exclusion of all others on either side, for better or for worse, until we are separated by death.

We undertake to prepare ourselves for the exchange of vows at our wedding, recognizing that by this mutual exchange our union in marriage will be established.

We intend to strive thereafter to fulfill the purposes of marriage: the mutual fellowship, support, and comfort of one another, the procreation (if it may be) and the nurture of children, and the creation of a relationship in which sexuality may serve personal fulfillment in a community of faithful love.

*Schedule B*

**Application for Declaration of Marital Status**

*See part III, sections 19 a) and 21 c), and schedule C, section 3.*

The following information, or so much of it as is necessary for a decision by the Chancellor, shall be provided as far as it is known:

1. The full name, and place of residence, of the applicant.
2. The date and place of the marriage ceremony in question, its nature and form, by or before whom it was celebrated or solemnized, and the authority or purported authority of the celebrant.
3. The full name, and the place of residence if known, of the other party to the ceremony, at the time of the application.
4. The ages of the parties at the time of the ceremony, their then respective places of residence, domiciles and nationalities, their relationships towards each other by blood or marriage, whether either of them was under any disability or prohibition with respect to marriage generally or with respect to the other party, and the respective marital conditions of the parties immediately before the ceremony.
5. The proper law applicable to the ceremony and to the marriage otherwise than with reference to the ceremony, the relevant provision of the proper law or laws and authorities for such provisions.

6. Whether the requirements of the proper law or laws with respect to banns, license or permit, to consent of parents or others, to examinations and other preliminary matters were duly complied with.
7. The alleged defects in the ceremony or in the marriage or purported marriage.
8. Whether (if relevant) either party has exercised any legal right to avoid the marriage or purported marriage or has approved the marriage.
9. Full particulars of any proceedings in any court or ecclesiastical tribunal or commission in which the validity of the marriage or purported marriage was questioned directly or indirectly and the result of such proceedings.
10. Full particulars of any proceedings in any court or legislature or of any other act or event by which the marriage or purported marriage was or is alleged to have been dissolved or terminated.
11. Whether there have been children of the marriage or purported marriage and, if so, the full name, age, place of residence and present marital status of each child now living.
12. If any child of the marriage or purported marriage is a minor or under any disability or otherwise dependent on one or both of the parties to the marriage or purported marriage a statement showing who has the custody or is directly or indirectly responsible for the care and maintenance of the child and full details of present financial and other arrangements and future plans for the care, maintenance, education, and advancement of the child.
13. A statement showing what provision has been made by the applicant for the present and future maintenance of the former spouse or purported spouse, or an explanation why there is no such provision.
14. If one or both of the applicants do not reside in the parish, the procedures outlined in section 26 c) may apply.
15. Any other facts that would assist the Chancellor.

*Schedule C*

**Application for Permission to Remarry  
According to the Rites of the Church**

*See part IV, section 26 d).*

The following are required:

1. The full name and place of residence and religious affiliation, if any, of each applicant;

2. The date and place and solemnizing officiant of any former marriages of each applicant with a person now living and the present marital status of the applicant and the ages of the parties immediately before such marriage;
3. The information mentioned in paragraphs 3, 9, 10, 11, 12, 13, 14 and 15 of Schedule B.

*Schedule D*

**Procedure of the Chancellor**

*See part III, section 22.*

1. Unless a marriage or purported marriage in respect of which an application is made has been civilly annulled or declared null and void or dissolved or terminated by a competent legislature or a competent court at the instance of or after due notice to the party thereto other than the applicant herein, the Chancellor shall before making a finding or determination cause the other party to be notified of the application in a manner that satisfies the Chancellor that the notice has been brought to the attention of the other party, if it is feasible to give such notice.
2. In any case the Chancellor may cause the other party to the marriage or purported marriage, or any other person whom the Chancellor believes to be concerned, to be notified of the application, if notification is feasible.
3. The notice shall be accompanied by a copy of the application and shall inform the person notified that he or she may assert or dispute any statement of fact, submit evidence orally or in writing and make any submission or representation he or she sees fit to make in person or by representative.
4. Any statement, dispute, evidence, submission or representation made in response to the notice shall be communicated to the applicant who shall be given an opportunity of making answer or rebuttal.
5. The Chancellor may:
  - a) require proof of any additional fact which appears to be relevant to the matters involved in the application;
  - b) require proof of any fact to be made by statutory declaration or to be made orally by affirmation, and require any document to be satisfactorily authenticated;
  - c) require the applicant, in order to remove doubt, to take such proceedings in a competent civil court as may be necessary to establish or confirm the nullity of any purported marriage not already annulled or declared null and void by a court or legislature or the dissolution or termination of any marriage not dissolved or

- terminated by a court or legislature, or the competence in the premises of any court or legislature whose act, judgment or decree is relied on in relation to the marital status of the applicant;
- d) permit an applicant to be represented or assisted by counsel or by a person having special skill and knowledge in Canon Law and pastoral care;
  - e) make findings of fact based on any evidence satisfactory to the Chancellor submitted in a manner satisfactory to the Chancellor, whether written or oral and direct or hearsay and whether or not verified by oath, affirmation or statutory declaration;
  - f) conduct a hearing, if the Chancellor sees fit, in the presence of the applicant and of the other party to a marriage or purported marriage if the other party desires to attend, and of their representatives or assistants, or make a determination without a hearing if the Chancellor does not consider a hearing necessary, and no application for a hearing is made by the applicant;
  - g) permit an application to be reopened or a fresh application to be made if further information is available after the Chancellor has disposed of an application.

*Schedule E*

**Marriage Preparation**

*See part I, section 2.*

It is suggested that the incumbent or designate in discussing marriage preparation with the parties to a marriage, in addition to recommending strongly to the parties that they avail themselves of a marriage preparation course or program, review with the parties the following specific issues:

1. The attitudes and expectations of the parties as to how they will deal with financial planning including budgeting, sharing of incomes and expenses.
2. The attitudes and expectations of the parties as to how they will deal with any potential religious differences.
3. The attitudes and expectations of the parties as to how their families including parents and siblings will react to the marriage and how supportive they will be.
4. The attitudes and expectations of the parties towards lifestyle including interests and friends in which there may be common interests and differences.
5. The attitudes and expectations of the parties towards work sharing in the home relationship and management of the household.

6. The attitudes and expectations of the parties as to their understanding of the importance of communication between partners in a marriage.
7. The attitudes and expectations of the parties in regard to sexual relations.
8. If either party has been previously married or has cohabited in a common law or *de facto* marriage, it is important that there be specific discussions about the past relationships, the reasons for the breakdown of any past relationships, the effect of any continuing obligations, financial or otherwise, to a former partner or children of a previous marriage or relationship, potential problems related to access to or custody of such children, and the potential integration of such children into a new family unit.
9. Their views regarding number of children, rearing and education of same and potential career conflicts.
10. The solemnity of the marriage covenant which the parties are making in the sight of God

**GENERAL SYNOD 2019  
RESOLUTION**

**Resolution Number A053-R1**

**Subject:** Amendment to A052

**Moved By:** Ms. Cynthia Haines Turner  
**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.*

**Source: Governance Working Group**

**Submitted By: Governance Working Group**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

#### **EXPLANATORY NOTE/BACKGROUND**

The amendment is proposed by the Council of General Synod as a result of the intentional listening process over the last triennium about the proposed amendment to the Marriage Canon.

#### **PROCEDURE FOR ADOPTION (G)**

*In the normal course, an ordinary motion must be passed by a majority of the members of General Synod present and voting together.*

*Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass. If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

*Section 11 e) of the Declaration of Principles permits General Synod to adopt an amendment at Second Reading which would have been in order at First Reading.*

**GENERAL SYNOD 2019**  
**RESOLUTION**

**Resolution Number A054**

**Subject:** Motion for Second Reading of Certain Housekeeping Amendments from GS 2016 A030-R1a

**Moved By:** Chancellor David P. Jones, Q.C.

**Seconded By:** Canon Dr. Randall Fairey

**Be it resolved that this General Synod:**

Give Second Reading to the following:

1. Amend Section 11 c) 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.*

**Source: Governance Working Group**

**Submitted By: Governance Working Group**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

#### **EXPLANATORY NOTE/BACKGROUND**

General Synod 2016 passed Resolution A030-R1a which contained certain housekeeping amendments to the Declaration of Principles and to Canons dealing with doctrine, worship or discipline:

- An amendment to Section 11 c) ii) of the Declaration of Principles to remove the last vestige of clergy and laity voting together (the old Lower House) with the bishops voting separately (the old Upper House). The amendment would provide for each Order to vote separately for the enactment or amendment of canons which do *not* deal with doctrine, worship or discipline. If passed, there would be only two modes of voting: either General Synod as a whole, or by Orders (with differing thresholds depending upon the issue—the proposed amendment does not change the threshold). If this motion were presented at the beginning of General Synod 2019, it would be in effect for the remainder of General Synod 2019.
- An amendment to include the National Indigenous Anglican Bishop in section 6 of Canon XVIII (the discipline canon).
- An amendment to clarify three provisions in Canon XX (The Supreme Court of Appeal).

#### **PROCEDURE FOR ADOPTION (D)**

*Section 11 c) i) of the Declaration of Principles requires the enactment or amendment of all canons dealing with doctrine, worship or discipline to be passed by a two-thirds majority of each Order voting at two successive sessions of General Synod.*

*Note: This type of resolution must also be referred to all diocesan and provincial synods for information (not consent) after first approval by General Synod.*

**GENERAL SYNOD 2019**  
**RESOLUTION**

**Resolution Number A070**

**Subject:** Motion to Amend the Rules of Order and Procedure

**Moved By:** Chancellor David P. Jones, Q.C.

**Seconded By:** Ms. Cynthia Haines-Turner

**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 reletter 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.

**Source: Governance Working Group**

**Submitted By: Governance Working Group**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

## **EXPLANATORY NOTE/BACKGROUND**

A number of provisions in the Rules of Order and Procedure need updating or clarifying. The following motion is proposed to accomplish this task, with the proviso that the amendments will only come into effect at the end of General Synod 2019 so none of these changes would affect the proceedings of General Synod 2019 but the updated version would be in the Handbook published after General Synod.

## **PROCEDURE FOR ADOPTION (F)**

*Section 11 d) of the Declaration of Principles requires an amendment to the Rules of Order and Procedure to be passed by a two-thirds majority of the members of General Synod voting in the normal manner (that is, as a whole).*

*Rule 23 of the Rules of Order and Procedure requires a motion to suspend a Rule of Order to be passed by two-thirds of the members present voting as a whole.*

**GENERAL SYNOD 2019**  
**RESOLUTION**

**Resolution Number A080**

**Subject:** The Anglican Church of Canada, the Land, and the People of the Land

**Moved By:**

**Seconded By:**

**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 for the dignity and life of all other creatures and that the interdependent and living relationship between all things is to be reverenced 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.

**Source: Anglican Council of Indigenous Peoples**

**Submitted By: Anglican Council of Indigenous Peoples**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

## **EXPLANATORY NOTE/BACKGROUND**

God has placed us in an interdependent and living relationship with all Creation and, in the resurrection of Jesus, has shown that his will for Creation is life and new Creation for all things.

## **PROCEDURE FOR ADOPTION (G)**

*In the normal course, an ordinary motion must be passed by a majority of the members of General Synod present and voting together. Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.*

*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

**GENERAL SYNOD 2019**  
**RESOLUTION**

**Resolution Number A081**

**Subject:** Resolution to Memorialize the Apology of 1993 and the Covenant of 1994

**Moved By:**

**Seconded By:**

**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.

**Source: Anglican Council of Indigenous Peoples**

**Submitted By: Anglican Council of Indigenous Peoples**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

The Most Rev. Ted Scott began an effort at healing and reconciliation in his time as Primate of the Anglican Church of Canada. The church commissioned The Hendry Report “Beyond Traplines” that pointed to the need to engage indigenous people in healing and reconciliation. Primate Ted Scott’s successor, the Most Rev. Michael Peers, continued the effort, creating the first National Native Convocation in 1988 in Fort Qu’Appelle. The second Convocation held at Minaki Lodge in Kenora, Ontario in 1993 addressed the need of healing from the effects of the Residential Schools operated by the Church. At that Convocation, the Primate issued an apology to Indigenous Anglicans on behalf of the Church and pledged support for the effort of healing, reconciliation and self-determination for Indigenous Anglicans. In 1995, General Synod by resolution accepted the hand of partnership with Indigenous Anglicans. Today, the Convocation held every three years is known as the Sacred Circle.

**PROCEDURE FOR ADOPTION (G)**

*In the normal course, an ordinary motion must be passed by a majority of the members of General Synod present and voting together. Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.*

*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

**MEMORIALIZING THE APOLOGY---August 6, 1993**

**Propers**

**Sentence**

"Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here!"  
2 Corinthians 5:17

**Collect**

Creator God, from you every family in heaven and on earth takes its name. You have grounded us in your covenant love, and empowered us by your Spirit to speak the truth in love, and to walk in your way towards justice and wholeness. Mercifully grant that your people, journeying together in partnership, may be strengthened and guided to help one another grow into the full stature of Christ, who is our light and our life.

**Readings**

Joshua 1:1-9  
Psalm 107:1-16  
2 Corinthians 4:5-9  
John 16:7-9

**Prayer over the Gifts**

Creator God, accept all we offer you this day as you accepted us and brought us from darkness into light. May we, who receive these holy things be found living in the light and come to maturity in you through our brother Jesus Christ our Lord.

**Prayer after Communion**

Reconciling and loving Creator, you bring us from the darkness of sin and confusion into light and life. May we who receive these holy things respond to your call by bringing others to the light of your life. This we ask in the name of our brother, Jesus Christ our Lord.

**NOTES**

*In memorializing the Apology and Covenant it was felt the two needed to be separate, and a day set apart for both. The Apology itself was delivered in 1993 and came after three solid days of survivors pouring out their stories of abuses that occurred while in Residential Schools. Stories of loss of culture, language, spirituality and heritage dominated time at the Convocation. For three solid days it poured and it felt like being in darkness. After the apology by the Primate, the sun and light returned. The sacred gathering concluded with an outdoor Eucharist and the soaring eagle reminded the gathered of the Creator's love and presence. At that same gathering, elders accepted the apology and agreed to work together on the goals of healing and reconciliation.*

## **Theological Reflection**

Joshua was the successor to Moses and his task was to lead the people into the Promised Land after their exile in Egypt. In the wilderness the people of God learned to trust in the One who saved them. Joshua reminded the Israelites the Lord would be with them wherever they go.

The psalmist asks the redeemed to tell their story of moving from darkness to light. Indigenous people lived in the darkness of colonization and establishment of the Residential Schools. Those who left the schools returned feeling lost and still in darkness. Losses of language, culture and spirituality continue to keep people in darkness but the light brought by the official apology brought hope.

In the second letter to the Ephesians, Paul reminds us that we will struggle with all kinds of challenges. Rather than being defeated by darkness, we turn to the light of Christ who makes his light shine through us.

In the Gospel, we are reminded that we are not alone in our struggles in life. Jesus fulfilled His promise and sent the Comforter, the Holy Spirit, who brings us to light, life and deeper faith.

### **MEMORIALIZING THE COVENANT---April 5, 1994**

In 1993, a Sacred Circle was held at Minaki Lodge in Kenora, Ontario. At that gathering, the Most Rev. Michael Peers apologized on behalf of the Anglican Church of Canada for the damages Indigenous Anglicans incurred as a result of their experience in the Residential Schools operated by the Church. In 1994, a small group of Indigenous Anglican leaders met in Winnipeg and wrote the National Native Covenant. That covenant responds to the apology and has become foundational to the work of healing and reconciliation that continues.

THE SIGNATORIES: Donna Bomberry, Mervin Wolfleg, Olive Elm, Rev. Lily Bell, Audrey McKay, Vi Samaha, Daniel Aupalu, Iola Metuq, Murray Still, Nina Burnham, Joshua T. Arreak, Mark Loyal +, Esther Wesley, Laverne Jacobs, Barbara Shoomski, Eli Morris, Wilfred G. Stevenson, Morris Fiddler, Rev. Margaret Waterchief, Arthur Anderson, and Gladys Cook. *Note: Teresa Mandricks was present as a witness.*

#### **Propers**

##### **Sentence**

"I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another." John 13:34

##### **Collect**

Creator God, from you every family in heaven and on earth takes its name. You have grounded us in your covenant love, and empowered us by your Spirit to speak the truth in love, and to walk in your way towards justice and wholeness. Mercifully grant that your people, journeying together in partnership, may be strengthened and guided to help one another grow into the full stature of Christ, who is our light and our life.

Or

Creator God, at the height of great despair and loss, you visited us to deliver us from the darkness of the effects of colonization to form us into a family where healing and reconciliation are at the centre of our lives. May we, who share in the new covenant of Jesus, who has redeemed us by his blood, share in the glory of your eternal kingdom. We ask this through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God now and forever.

#### **Readings**

Isaiah 40:27-31

Psalm 67

Ephesians 4:17-24

John 13:31-34

... 6

### **Prayer Over the Gifts**

Creator God, accept all we offer you this day as you accepted us as your children and bring us into covenant love. May we who receive these holy things be found reconciling with each other and come to maturity in you through our brother Jesus Christ our Lord.

### **Prayer after Communion**

Reconciling and loving Creator, you bring new life to all who accept your call. May we who receive these holy things respond to your call by loving one another and growing in faith. This we ask on the name of our brother, Jesus Christ our Lord.

### **NOTES**

*The opening paragraph gives a bit of history around the National Native Covenant. The rest follows the format given in the Book of Alternative Services. The sentence comes from the Gospel. The Collect is the one we use that goes with the Covenant. In the readings, Isaiah has long been an inspirational reading with reference to the strength of the eagle and we have seen eagles soar at each of our sacred gatherings. The letter to the Ephesians speaks of maturity which concerns leaving the old life behind to follow in the new life of Jesus. The Gospel gives us the message of Jesus to his followers to love one another as He has loved them. This continues to be the goal of faith, to love as Jesus loved. The prayer over the gifts and after Communion are inspired by the National Native Covenant.*

**GENERAL SYNOD 2019  
RESOLUTION**

**Resolution Number A090**

**Subject:** Communications Coordinating Committee

**Moved By:** Chancellor David P. Jones, Q.C.

**Seconded By:** Ms. Cynthia Haines Turner

**Be it resolved that this General Synod:**

Confirm:

1. The amalgamation by the Council of General Synod of the existing Communications 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*.

**Source: Governance Working Group**

**Submitted By: Governance Working Group**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

Section 39B g) of the Constitution permits the Council of General Synod to amalgamate existing Coordinating Committees, but requires General Synod to confirm the amalgamation of the existing Communications and Information Resources Coordinating Committee and the existing Anglican Journal Coordinating Committee to form the new Communications Coordinating Committee, as well as to confirm the terms of reference for the new Communications Coordinating Committee.

The effect of confirming the amalgamation will be to amend the Constitution section 39B (a)(iv) and (v) and to renumber section 39B (a)(vi).

**PROCEDURE FOR ADOPTION (C)**

*Section 11 b) of the Declaration of Principles requires the Constitution to be amended by a two-thirds majority of each Order voting at one session of General Synod.*

*Note: an amendment to any section of the Constitution which has its origin in the Declaration of Principles must be consistent with the Principle concerned.*

## **Communications Coordinating Committee**

Duties and responsibilities:

The Committee shall have strategic and advisory responsibility for the entire communications portfolio of the Anglican Church of Canada.

The committee shall:

- a) interpret and carry forward the intentions of General Synod with regard to information and communications.
- b) discern and be responsive to the information and communications needs of Canadian Anglicans.
- c) ensure that the communications department effectively projects, promotes and celebrates the mission, ministry and values of the Anglican Church of Canada to internal and external audiences.
- d) ensure that the communications department facilitates effective between General Synod and dioceses, and among and within dioceses.
- e) support and foster an integrated communications function and staff structure for the Synod, including an integrated journalistic service for the Anglican Church of Canada.
- f) review and approve a communications strategy (including resource allocation) as developed and implemented by management.
- g) conduct an annual review of the department's performance, based on an evaluation of outcomes against agreed goals and metrics as proposed by the committee and management and approved by the Council of General Synod, and report this to the Council of General Synod.
- h) have input into the job description and selection criteria for key positions, including the Executive Director of the department and the Editor of the Anglican Journal, and may be invited to participate in the selection and annual performance review processes for these positions.
- i) exercise oversight of the content and distribution of the Anglican Journal, and other journalistic products of the Anglican Church of Canada, such as online news, in consultation with the Editorial Board, and provide advice, as required, to the Council of General Synod, acting on behalf of General Synod as the publisher. In exercising this responsibility, the committee is guided by appropriate journalistic standards, including the editorial mandate and journalistic guidelines as approved by the Council of General Synod, as well as other applicable journalistic ethics, standards and policies which may be proposed by the committee and approved by the Council of General Synod.
- j) exercise oversight of all other communications products of the Anglican Church of Canada (including, without limitation, corporate communications, branding, archives, data management, web site, social media, resource production and distribution, graphics, Anglican Video and ABC Publishing). In exercising this responsibility, the committee is guided by standards such as those of the International Association of Business Communicators, the Canadian Public Relations Society, and other relevant standards and policies which may be proposed by the committee and approved by the Council of General Synod.

- k) support the work of departmental management and advise as requested.
- l) advise the Primate on appointments to the Editorial Board, maintain liaison with the Board through a common member, receive an annual report from the Board and transmit it to the Council of General Synod.
- m) exercise those functions common to all committees, namely:
  - i) develop annual budget proposals
  - ii) communicate with other committees and groups
  - iii) report regularly and make recommendations to the Council of General Synod
  - iv) within the committee's mandate, do functional strategic planning and visioning
  - v) maintain liaison with the House of Bishops
  - vi) at least once in each triennium, review policies governing the various areas of work of the Communications and Information Resources Department.
  - vii) may from time to time establish sub-committees which will be created according to the procedures outlined in Procedures for Sub-units of Standing Committees.
- n) meet annually face-to-face and maintain regular contact between meetings.

*Adopted by Council of General Synod, March 2019*

[If confirmed by General Synod 2019, will be added in Part II of Appendix B of the *Handbook of the General Synod of The Anglican Church of Canada*.]

## **The Anglican Journal**

### **a) Mandate**

The General Synod shall produce and distribute journalistic content of interest to the members of the Anglican Church of Canada, whose purpose is to connect and reflect the Church to internal and external audiences, providing a forum for the full range of voices and views across the Church.

Elements of this content may appear in print and/or digital formats, using the most appropriate and cost-effective technologies as these evolve over time, consistent with the goal that all Canadian Anglicans and others who wish to access this information are able to do so as easily as possible and practicable.

A print version of the national publication may also provide a means to distribute diocesan newspapers and other materials as inserts. Online formats will also provide opportunities to link, share and exchange diocesan information.

### **b) Governance**

The General Synod is the publisher of the Anglican Journal and of all communications products on all platforms of the General Synod of the Anglican Church of Canada. The General Synod exercises this role through the Council of General Synod and on the advice of the Communications Coordinating Committee and the Editorial Board.

The editor of the publication reports to the Executive Director of Communications. They seek and receive advice and input from the Communications Coordinating Committee and (with respect to journalistic content) the Editorial Board, and are expected to exercise their professional judgement in carrying out their duties.

### **c) Editorial Policy**

The Anglican Journal (whether in print and/or digital formats) is a journalistic enterprise, and as such is expected to adhere to the highest standards of journalistic responsibility, accuracy, fairness, accountability and transparency. Its journalism is fact-based, fact-checked and in-depth, tackling important issues, asking and answering difficult questions.

The Anglican Journal is committed to representing the widest possible diversity of information and opinion across the Anglican Church of Canada. It promotes informed engagement by Anglicans in the life of their church, and nurtures healthy self-reflection, respectful dialogue and constructive debate.

A balance of views is measured and achieved over a reasonable time frame.

All stories are clearly identified as reportage, analysis or opinion.

The principle of right of reply is respected and encouraged, through letters to the editor, solicited guest columns, op ed pieces, and other forms of moderated user-generated content.

Where an expression of opinion conflicts with official church policy, it will be accompanied by an explanation by an informed spokesperson of the official position of the church.

This Editorial Policy may be modified from time to time by the Council of General Synod on the advice of the Editorial Board

**d) Editorial Board**

There shall be an Editorial Board, whose responsibilities are:

1. to provide advance input into the journalistic planning process; and
2. to review journalistic performance in light of the mandate and editorial policy.

These responsibilities apply to all journalistic content, published in any medium, platform or format, by the General Synod of the Anglican Church of Canada.

Day-to-day editorial and journalistic decision-making remains the responsibility of editorial leadership and journalistic staff.

The Editorial Board is appointed by the Primate, Prolocutor and Deputy Prolocutor in consultation with the Communications Coordinating Committee. The Editorial Board shall consist of 4-5 members with at least one of its members being a member of the Communications Coordinating Committee and at least one a past or current diocesan editor. They are chosen for their expertise in both journalism and religious affairs, and are broadly representative of the church and the country as a whole.

The terms for members of the Editorial Board will be 3 years (renewable) provided that members may initially or subsequently be appointed for shorter terms to ensure that members are staggered for continuity. The Editorial Board provides regular (at least quarterly) input and feedback to editorial leadership, through conference calls and written reports. There is an annual face-to-face meeting. The Editorial Board provides an annual report, through the Committee, to the Council of General Synod.

The Board will also convene to consider, in a timely manner, relevant journalistic matters referred to it by the Council of General Synod, the Committee, management or other interested parties.

The Communications Department of the General Synod provides logistical support to facilitate the Editorial Board in discharging its responsibilities.

*Adopted by Council of General Synod, March 2019*

[If confirmed by General Synod 2019, will become Appendix C in the *Handbook of the General Synod of The Anglican Church of Canada*.]

**GENERAL SYNOD 2019**  
**RESOLUTION**

**Resolution Number A100**

**Subject:** All Parties Lessons Learned

**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.

**Source: Ms. Melanie Delva, Reconciliation Animator, Office of the Primate**

**Submitted By: Council of General Synod**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

In 2018, Parties who were signatories to the Indian Residential Schools Settlement Agreement (IRSSA) agreed to collaborate on a formal lessons learned exercise with the objective of reflecting on the IRSSA to inform ongoing resolution and reconciliation activities. Each Party (Churches, Government, Indigenous Organizations, Survivors) was asked to conduct its own “internal” exercise in order to bring party-specific reports to the full table. In the Anglican Church of Canada, the IRSSA Lessons Learned Exercise was undertaken by the Reconciliation Animator, and included 32 online survey respondents, 11 participants in a Survivors’ Circle, and 10 on-on-one interviews, resulting in over 120 pages of notes and responses. These responses were compiled into a 21 page report titled “One Step on a Journey: The Indian Residential Schools Settlement Agreement and the Anglican Church of Canada – Lessons Learned”, which was submitted to the Parties in January of 2019. In order to make the detailed report more accessible to a wider range of Anglican Church leadership and laity, an Executive Summary was also prepared. The Executive Summary with a link to the full report has been submitted to 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 and will also be submitted to the House of Bishops.

## **PROCEDURE FOR ADOPTION (G)**

*In the normal course, an ordinary motion must be passed by a majority of the members of General Synod present and voting together. Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.*

*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

# *ONE STEP ON A JOURNEY*



The Indian Residential Schools Settlement Agreement and  
the Anglican Church of Canada (ACC) - Lessons Learned

Executive Summary of the Final Report - 2019

# Lessons Learned

**BACKGROUND** In 2018, Parties who were signatories to the Indian Residential Schools Settlement Agreement (IRSSA) agreed to collaborate on a formal lessons learned exercise with the objective of reflecting on the IRSSA to inform ongoing resolution and reconciliation activities. Each Party (Churches, Government, Indigenous Organizations, Survivors) was asked to conduct its own “internal” exercise in order to bring party-specific reports to the full table. This document represents some of the results of the Anglican Church of Canada (ACC) Lessons Learned Exercise and themes for how to move forward with reconciliation.

## Impacts & Concerns

**32**

Online survey  
respondents

**11**

Participants in  
Survivors’ Sharing  
Circle

**10**

One-on-one  
interviews



Anglican Church of Canada

|  | <b>Positive Impacts on the ACC</b>   | <b>Concerns</b>  |
|--|--|--|
|  | <ul style="list-style-type: none"><li>The establishment and work of the <a href="#">Primate's Commission</a> on Discovery, Reconciliation and Justice</li><li>The establishment and work of the <a href="#">Vision Keepers</a> Council</li><li>The naming of a <a href="#">Jubilee Commission</a> re funding structure for the self-determining Indigenous Anglican Church</li><li>The ongoing work of <a href="#">the Anglican Healing Fund</a></li><li>The naming of a National Indigenous Anglican Bishop and the passing of <a href="#">Canon XXII</a></li><li>The hiring of a full-time <a href="#">Reconciliation Animator</a></li><li>The emergence of the <a href="#">Anglican Territory of the People</a></li><li>The creation of the Indigenous Spiritual Ministry of <a href="#">Mishamikoweesh</a>, and its Northern Manitoba Area Mission</li><li>Consecration of 9 Indigenous Bishops</li><li>The emerging self-determining Indigenous Anglican Church within the ACC</li><li>Anti-racism programming</li><li>Education regarding the TRC, historical and current effects of colonization</li><li>The <a href="#">Suicide Prevention</a> program</li><li>Advocacy on Bill C-262 and other individual TRC 94 Calls to Action</li><li>Full-length documentary film on the Doctrine of Discovery produced by <a href="#">Anglican Video</a></li></ul> | <ul style="list-style-type: none"><li>the challenge of changing the hearts of “the whole church”, “down to the pews”</li><li>Little recognition and understanding regarding institutionalized racism in the church and the inactivity of the Anti-Racism Working Group of the Council of General Synod</li><li>Reconciliation being seen as “programmatic” and not as a need for systemic change</li><li>Lack of understanding about Indigenous traditions, culture and spirituality</li><li>Many parish clergy not getting involved/building relationships in local Indigenous communities</li><li>Lack of ongoing safe spaces for Indigenous people to tell their stories and be listened to “over and over as long as it takes”</li><li>Need for Bishops to have the power to appoint Indigenous representatives to things outside the canonical/electoral process</li><li>Insufficient system for training for “reconcilers” at the grass-roots level</li><li>Reduction of the budget of the Anglican Healing Fund</li><li>Lack of understanding re Indigenous Anglican self-determination and how non-Indigenous Anglicans can support it</li><li>Ongoing issue that many Indigenous clergy are unpaid, non-</li><li>Lack of Indigenous translations of materials, or translations are “handmade but sitting next to the “glossy” English ones.</li></ul> |
|  |  |  |

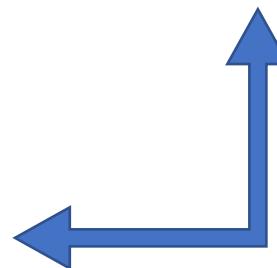


## Looking to the Future - Reconciliation Within and More Widely

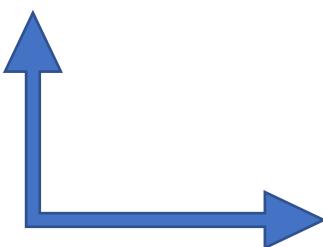
Within the Anglican Church, it is apparent that the signing of the IRSSA marked a break in relationship between Indigenous and non-Indigenous peoples within the ACC [see [full report](#) for background details]. While some healing has taken place, it became clear in the responses to this Exercise that there is a need to return to the 1994 Covenant (“[A Covenant and our Journey of Spiritual Renewal](#)”), the associated [Pinawa Declaration](#) and [Mississauga Declaration](#) which followed thereafter and the 2014 document “[Where We Are Today](#): Twenty Years after the Covenant, an Indigenous Call to the Wider Church” in order to pursue “internal” reconciliation in the ACC. Practical ways of living into the Covenant would include:

1. *New, creative, sustainable funding for and partnership with Indigenous Ministries/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.*

## RECONCILIATION WITHIN THE ACC



## RECONCILIATION MORE WIDELY



Continued efforts at reconciliation between the ACC and Indigenous peoples more broadly emerged as a separate but inter-related theme. While Indigenous Anglicanism is strong, there are many Indigenous people and communities with whom the Anglican Church has no relationship. What is the ACC’s role in healing and relationship-building with these communities? Some answers include:

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*



## The Next Step is Yours!

Read the full report at <https://www.anglican.ca/aplreport/>

Learn more about reconciliation in the Anglican Church of Canada at: <https://www.anglican.ca/tr/reconciliation-toolkit/>

Contact the ACC Reconciliation Animator at: [mdeeva@national.anglican.ca](mailto:mdeeva@national.anglican.ca)

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# *One Step on a Journey*

The Indian Residential Schools Settlement Agreement and the  
Anglican Church of Canada – Lessons Learned

*Photo: Project of Heart tiles on display at the National Centre  
for Truth and Reconciliation in Winnipeg, MB*

**This report is dedicated to the Indigenous survivors of the Canadian Indian Residential Schools system, who reminded the Church to turn away from darkness, and to choose the Light.**

**The author would like to gratefully thank all those who participated in the IRSSA Lessons Learned Exercise – particularly survivors who did the emotional labour of revisiting their experiences of the process.**

**Special thanks are offered to the community of Lytton, BC for convening a dedicated Survivors' Circle for this purpose.**

**2019**



**Anglican Church of Canada**

## **Methodology**

The Anglican Church of Canada (hereafter “ACC”) Lessons Learned process was undertaken by the Reconciliation Animator, Melanie Delva, with the advice and assistance of the Primate, the National Indigenous Anglican Bishop, the General Secretary, and the staff of the Anglican Healing Fund and Indigenous Ministries.

We gathered data by surveying national staff members and other national church leaders, convening a Survivors’ Circle, and conducting one-on-one interviews. Participation was fairly evenly representative of urban and rural, Indigenous and non-Indigenous, clergy and laity. In total, 42 individuals participated.

1. The survey of national staff members and other national church leaders was administered as an electronic written questionnaire. The questions were based largely on the “Questions for IRSSA Lessons Learned Exercise” document approved at the September, 2018 meeting of the All Parties Table. The draft questionnaire was first sent to Indigenous and non-Indigenous leaders for comments and edits. It was then disseminated electronically to 32 people including current and past General Synod staff members, various grassroots Anglicans who were involved in the TRC regional and national events, and key non-Indigenous bishops whose dioceses had a residential school in them and/or hosted a truth and Reconciliation Commission (TRC) event. Of those who received the survey, 20 responded.

The survey instrument comprised 30 questions: 16 were statements that respondents could respond to on a 5-point Likert-type scale ranging from “Strongly Agree” to “Strongly Disagree”. The rest were open-ended questions that asked for a response in the form of a comment box. None of the questions required an answer; respondents could skip any of the questions. Four of the questions were specific to the Common Experience Payment (CEP), 3 to the Alternate Dispute Resolution (ADR) and Independent Assessment Process (IAP), 9 to the Truth and Reconciliation Commission (TRC) and the rest to reconciliation in the Anglican Church of Canada more generally, including views on the next steps that should be taken. The data collected from the survey were tabulated, resulting in an 81-page summary report of responses.

2. A Survivors’ Sharing Circle was held in Lytton, BC, where the Anglican Residential School of St. George’s was located. This was led by local clergy and Pastoral Elders who are part of the Indigenous community and could therefore provide current and ongoing spiritual and emotional care to those who took part. Intergenerational survivors were also present. A set of questions was prepared to give suggestions; however, conveners of the circle were encouraged to allow the conversation to emerge in an organic way. The Circle reported their responses to the Reconciliation Animator in the form of written notes of the conversation.

3. Ten one-on-one interview conversations were arranged by the Reconciliation Animator, and involved Indigenous elders, bishops, former and current Anglican Church of Canada staff members, leaders of the Anglican Council of Indigenous Peoples, and residential school survivors. Interviewees were asked about their own experiences and those of the people they care for and minister to. Much like the Survivor Circle, these were not scripted conversations. The

Reconciliation Animator described the Lessons Learned exercise and had the interviewee guide the conversation from there based on their knowledge and experiences.

### **Limitations to the Methodology**

Due to constraints in time and resources, there are several limitations to the methodology used that should be noted. First, receiving answers by survey naturally limits the depth and nature of responses. Although a comment box was employed for each set of scaled questions, understanding why a respondent answered the way that they did on a particular scaled question was sometimes impossible to determine. In many cases, individuals completing the survey opted for the “neither agree nor disagree” middle range, an ambiguous response which could mean either that the respondent had no opinion to register, probably because they felt that they had insufficient information, or that they were ambivalent. In addition, surveys lack the organic nature of a conversation or interview or circle gathering, where participants build on one another’s thoughts and ideas, and deeper responses can be prompted by the conversation.

Second, even geographical representation was difficult to achieve. For example, although respondents represented six Canadian provinces and one Territory, there were only two participants from the Arctic region, and no participation from the Atlantic provinces.

Third, the structure of the ACC complicates this report and its findings. While the report is from the perspective of the “National Office” of the Anglican Church of Canada, the ACC is comprised of 30 different dioceses, episcopally led (that is, by bishops) and synodically governed (that is, elected lay and clergy members together with the bishops). What this means is that although the “National Office” or “General Synod” of the Anglican Church of Canada provides leadership, support, and guidance to the Dioceses, it does not have “jurisdiction” to act in the affairs of a Diocese. As a result of this structure, participant responses sometimes reflected what they know of the General Synod work, but also were coloured by the perspective of their local context. This fact also means that it will not be possible for the General Synod of the ACC to respond to/ act on some of the recommended actions and further work provided for this report. Those which the General Synod cannot directly act upon will depend on the General Synod’s encouragement of Dioceses in the work, and the initiative of the local church in question.

The final limitation that must be noted is that the response-gathering and this report were created, conducted, compiled and written by a non-Indigenous, settler person. Although she has, to the best of her ability, approached the work very aware of her place of privilege both in Canadian society and in the Church, consulted with Indigenous leadership along the way and sought for the report to favour the responses of Indigenous participants, this needs to be acknowledged as it undoubtedly affected the lens through which the report has been written.

### **Contextual Background**

One unexpected outcome of taking part in the Lessons Learned Exercise was the opportunity to revisit and look back on a painful piece of history in the relationship between Indigenous Anglicans and the non-Indigenous ACC. This history was raised by several Indigenous and non-Indigenous participants in the Exercise as contextual to how they were responding to questions and why.

At the second National Native Convocation in Minaki, Ontario, in 1993, the Primate presented to Indigenous Anglicans an apology for the Anglican Church's role in the residential school system<sup>1</sup>. That apology was accepted by the Indigenous peoples present at the Convocation.

In April of 1994, Indigenous Anglican leadership gathered in Winnipeg, Manitoba. From that gathering came a declaration called "A Covenant and our Journey of Spiritual Renewal"<sup>2</sup>, known in ACC circles as "The Covenant". It affirmed Indigenous peoples' place in "God's Creation and in God's Love", addressed non-Indigenous Anglicans about the reality of colonial violence and the resulting brokenness in Indigenous communities, claimed responsibility to self-determination within the Anglican Church of Canada, and extended "the hand of partnership to all those who will help us build a truly Anglican Indigenous Church in Canada". In 1995 the General Synod of the ACC accepted that extended hand and pledged to walk in partnership with Indigenous Anglicans in their journey of self-determination. A group made up of ACC staff and both Indigenous and non-Indigenous leaders was tasked with guiding and implementing the Covenant.

In the wake of lawsuits filed by residential school survivors against the federal government and the churches that administered the schools, the first meeting of ACC representatives and the Government of Canada took place in 1998. In 2000 the negotiations had moved to such a place where the Anglican Council of Indigenous Peoples (hereafter "ACIP") were asked to appoint an Indigenous representative to the ACC negotiating team. The ACIP accordingly named both a representative and an alternate. Within a year, on June 4, 2001, the Indigenous representative resigned, citing a lack of transparency in the negotiations which he felt precluded him from being able to properly represent Indigenous interests. The alternate representative took his place.

Although ACIP received regular summaries of the negotiations between Church and government, they were general only, and did not include any details of the contents of the Agreement. Therefore, Indigenous Anglicans did not have any opportunity to provide feedback, express concerns, or give/withhold consent to any portion of what emerged as the first (2003) Settlement Agreement<sup>3</sup> before it was made public on the Internet in November of 2002. Through the winter, ACIP staff members sought to gather feedback from Indigenous Anglicans regarding the Agreement. This process was laborious due to the remoteness of some communities, the complexity of the agreement, and the language barriers presented in some cases.

What emerged immediately from those consultations were grave concerns about the agreement and the potential impacts upon survivors and their descendants. Concerns were expressed about the way the Agreement had been negotiated by settler leaders without sufficient input from survivors or other Indigenous persons, as well as the detailed contents of the proposed agreement. In particular, the Alternate Dispute Resolution (ADR) process outlined in Part II of the Agreement was described as

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<sup>1</sup> The full text of the apology in English and several Indigenous languages can be accessed at <https://www.anglican.ca/tr/apology/>

<sup>2</sup> The full text of the Covenant can be accessed at <https://www.anglican.ca/im/foundational-documents/covenant/>

<sup>3</sup> It is important to note that this refers to the Settlement Agreement which was negotiated between the ACC and the Government of Canada and signed in 2003, NOT the IRSSA signed in 2006. The 2003 agreement is available at: [https://www.anglican.ca/wp-content/uploads/AGREEMENT\\_Nov19.pdf](https://www.anglican.ca/wp-content/uploads/AGREEMENT_Nov19.pdf)

“torturous” and “appalling”, raising a real fear that survivors caught in the process would be further victimized. The greatest opposition, however, was with regard to section 2.19 which read:

As part of any settlement agreement with a Claimant, the Claimant will release the Government and the Anglican Entities from any and all past, present and future claims, whether or not now known to or existing at law, arising from or connected to, directly or indirectly, an Indian Residential School, including, but not limited to, claims for loss of culture and language, or violation of the existing aboriginal or treaty rights of the aboriginal people of Canada set out in s.35 of the Constitution Act, 1982.

As such, Indigenous peoples had to waive all future claims for loss of language and culture, or violation of treaty rights. Not only that, but the Agreement also obliged the ACC itself to “vigorously oppose”<sup>4</sup> any such claims. This was strongly contested by ACIP, who expressed their opposition to the General Secretary and Chancellor in January of 2003. In February they then reached out to the Primate of the ACC in writing, explaining their concerns and asking to meet about their concerns. Although one amendment to section 6 was made in February, the concerns regarding the ADR process and section 2.19 were not addressed. ACIP’s first opportunity to gather to consult as a group about the Settlement Agreement and what their constituents thought and felt about it was on March 6–9, 2003, only five days before the Agreement was to be signed.

On the evening of March 9<sup>th</sup>, ACIP delivered a letter to the Primate urging him not to sign the Agreement until concerns about the ADR and section 2.19 had been further discussed and addressed. Although a meeting did occur, on the evening of March 10<sup>th</sup>, it became clear that no changes would be made. ACIP released a Press Statement stating their opposition to the signing, making it clear that the Settlement Agreement process and text itself did not reflect the Covenant partnership of 1994/1995 and when the Primate signed the Agreement on March 11<sup>th</sup>, “he will not be doing so in our name”.<sup>5</sup> . The next day, the Settlement Agreement was signed in the ACC offices. Although the ACIP was in the building, members did not as a body attend the signing ceremony. Later, ACC staff members who had been providing staff support to ACIP as part of their roles were disciplined.

The signing of the Settlement Agreement without the support of the Anglican Council of Indigenous Peoples and the later disciplining of staff involved caused a definite break in the relationship between ACC settler leadership and Indigenous Anglicans. The *Anglican Journal* reported a “sense of betrayal felt on all sides since signing”<sup>6</sup>. Although the Primate’s Apology for residential schools had been accepted a decade before, the signing of the Agreement “shattered the faith of the [ACIP] Council”. The Council of General Synod made efforts to “mend fences”<sup>7</sup> with ACIP and gathered that October to further discuss the break, but the damage had been done. By all accounts, the break in relationship was “never really dealt with”.

Several participants in the Lessons Learned Exercise referred to the events of 2003 and requested that this background be shared as part of the report. One Indigenous participant, referring to the worry of ACC settler leaders at the time that the claims of Indigenous survivors could devastate the institution financially, summed up the Settlement Agreement as the ACC “using our birthright to prevent its

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<sup>4</sup> Section 6.3 of the 2003 Settlement Agreement

<sup>5</sup> Anglican Council of Indigenous Peoples’ Press Statement: March 10, 2003

<sup>6</sup> Anglican Journal – May 2003

<sup>7</sup> Anglican Journal – June 2003 - <https://www.anglicanjournal.com/council-moves-to-mend-fences-with-acip-1952/>

bankruptcy". The sting of "betrayal" was cited by several participants. Indigenous participants spoke to the feeling that the ACC had "caved to the government mandate". Staff members who had been disciplined spoke to the tensions in the ACC offices and the breakdown of communications and trust. One Indigenous leader of that time said, "We lost a lot of ground [in reconciliation and implementation of the Covenant] because of that experience. It has taken a long time to build it back up".

Before the IRSSA was signed, survivors went through the ADR process. One survivor who experienced this process said that while he was glad to have the opportunity to tell his story, the process was "very aggressive", and "like a court hearing" with the onus on the survivor to "prove" what had happened. More than one survivor described the process as a "revictimization". For some, the worst fears that ACIP had expressed prior to the signing were realized in the ADR process.

It was within this tense and complicated context that the ACC entered into the IRSSA. In gathering responses to the questions around the IRSSA for this Exercise, it became clear that they could not be separated from the lingering negative effects of the events of 2003.

### **Common Experience Payment (CEP)**

A common theme which will emerge throughout this report is the wide range of experiences among the participants in all parts of the IRSSA. The CEP was no exception. Some Indigenous survivors said that the process was clear, that they found the supports available appropriate and sufficient, and that communication was timely and helpful. But most respondents felt otherwise. Those in remote communities in particular spoke to the difficulty of getting the information they needed, and the feeling that they had not had a say in the process. The lack of information available to them in Indigenous languages about procedures also caused problems. The onus being on the survivor to prove attendance was problematic, as many had no evidentiary or archival proof of attendance, and obtaining that proof involved another difficult-to-navigate process with colonial institutions and departments. Several survivors talked about being denied compensation and having to re-apply, while others simply gave up.

Respondents criticized the amount and type of compensation they received. Several participants felt that the compensation was not enough and did not take seriously the damage that had been done. Some questioned the decision to compensate individual survivors, as opposed to applying funds to programs for healing and community development. One participant said, "the money was a good idea, but only for those who had dealt with their pain"; for those who had not, it was "very bad". Participants told stories of friends and relatives who received compensation and disappeared, spent it in ways that "were not helpful for them", or were attacked because of it. There were reports of the compensation causing "tension" and "dissension" in communities.

This tension was aggravated by the fact that day scholars of residential schools were ineligible for the CEP. This was repeatedly acknowledged by participants, who said it "taints healing", and was the source of "great pain" for those left out. It also led to guilt on the part of some of those who had received compensation, while their friends, family, and other community members had not.

### **Independent Assessment Process (IAP)**

The IAP was the only option survivors had to resolve claims of physical and sexual abuse, and like the CEP, each experience was unique. Several respondents spoke to the empowerment that they felt in telling their stories. One respondent said that they did not expect healing from the process, but an "affirmation

of experience,” which they felt they did receive. The IAP process was generally described as being “less aggressive” than the ADR process.

That said, many did not have a good experience. Some survivors found that the length of the process took a very negative toll on them. Some experienced the IAP as “very intrusive” and “unfair” with “a hermeneutic of suspicion”. For some, there was a feeling that their integrity was being questioned. Language barriers caused problems and confusions for some survivors whose English was not strong. There were repeated stories of lawyers over-charging survivors, failing to prepare them sufficiently for hearings, sometimes not meeting with them at all, writing documents that did not reflect their “voice”, and taking advantage of them. The focus on “measuring” physical and sexual abuse on a numbered scale to arrive at a calculation of compensation was also experienced as problematic and unfair. For example, one survivor shared the trauma of being ridiculed and bullied in their home community after leaving residential school because they could no longer speak their language. They described the loss of culture and language as being equally traumatic to physical abuse, but that this was not taken into consideration by the IAP.

As with the CEP, communication about the process was sometimes late or unclear. Those in remote communities, in particular, often did not receive information in a timely way or in a way that they understood. The 2012 cut-off for applications was characterized as “unfair”, in part because of the slow spread of information, but also because some did not feel immediately ready to revisit traumatic experiences. Later, when they did feel ready — sometimes after attending a national or regional event — it was too late.

The IAP was one of the sites of potential meeting between ACC representatives and survivors, as survivors could opt to have a church representative present for their hearing and receive an apology on behalf of the Church. Many participants in the Exercise – both Indigenous and non-Indigenous – spoke about this aspect of the IAP. Many survivors who did request an ACC representative expressed gratitude for the presence and witness of the representative. They described it as a “powerful moment” when the apology was offered. One survivor expressed it as being a negative experience as the non-Indigenous representative began crying during the hearing, which took away from the focus on the survivor. The representative was asked to leave.

ACC representatives who attended IAP hearings included both Indigenous and non-Indigenous persons. Those who participated in this Exercise spoke candidly about how they were impacted by hearing the stories of survivors. For some, the IAP hearings were the first time they heard first-hand stories of what had happened, and it affected them deeply. One respondent wrote, “There was some deflected trauma in my experience. I have not said that in more than a couple of pretty private places because it would be so easy to steal the spotlight as a white authority figure, and I have the resources to work through this. But I was a mess for a while”. Some ACC representatives to IAP hearings were sent information about hearings where the survivor did not actually request a church presence and were asked to attend. This was both confusing to the representative, and disrespectful of the survivor’s wishes. Representatives were also sometimes asked to “sign off” on the final compensation for the survivor, which did not feel right to them.

Reactions to the decision that was later made to schedule the destruction of the IAP statements was also mixed. Some Indigenous respondents felt that these statements should be kept in perpetuity, while others confirmed the need to respect the survivors who gave the statements with the understanding that

they were private. There also appears to be ongoing confusion about which statements will be destroyed, as more than one individual who gave a statement to the TRC believed that their statement there was to be destroyed as well.

### **Truth and Reconciliation Commission (TRC) Statements**

The TRC invited survivors to give statements about their experiences privately, publicly, or both. Indigenous participants in this Exercise had mainly positive experiences with the statements. They expressed that the process was respectful and well-run. Like the IAP process, some felt “empowered” by giving the statement – particularly when it was given publicly in situations where people expressed a desire to hear and learn more. One participant said, “It was like a sigh: finally, someone believes me and I can tell my story”. The Commissioners were described as “caring and competent”, “very human”, “respectful”, “courteous”, “honouring” and “reverent”. The staff members who took statements were said to have done “a tremendous job”. One survivor told the story of being cleansed and smudged after giving their testimony, and was very grateful for that. Of course, many respondents described it as a very emotional and painful experience as well. Others saw it not as a means of healing or part of a personal journey but as only a contribution to an historical record. Finally, some survivors felt that not enough time was given for statements, although others felt that plenty of time was given to them and that they were unrushed.

Several non-Indigenous respondents marked the public statements as very significant. Again, for some this was the first time they had ever heard a survivor speak about their experiences. They described it as “powerful”, “painful”, “important”, “horrifying”. Significantly, hearing the statements also marked “a turning point” for some where they were able to begin to understand in a deeper way the experience of Indigenous peoples both in the schools and in wider dominant society and systems.

Concerns were raised by many respondents about after-care for survivors who gave statements. One Indigenous respondent said, “What happens when you leave that event? Especially in smaller, remote communities – where do you go for support? Sure, there are hotlines, but how many Indigenous people are going to call a hotline to talk with someone they don’t know?” Others recognized that opening up about incredibly personal stories of trauma and pain was “just the beginning” in terms of healing and were disappointed that ongoing support did not appear to be available.

### **TRC Events**

Virtually all participants in this Exercise attended at least one national and/or regional event, with some attending more than one; some attended all.

Both Indigenous and non-Indigenous participants particularly appreciated the Health Support Workers who were present – that there were enough of them, that their care was appropriate, that they were clearly identifiable, and that they were respectful of traditional understandings of healing and crisis care. Some non-Indigenous individuals who were in distress at events were unsure if they were also “allowed” to request support from the support workers or felt too ashamed to do so.

One respondent mentioned a discomfort about the gestures of reconciliation presented at the TRC Events. They felt that it was not a relational action that the parties “figured out together” but instead a gesture that was made without a process of being received. Such gestures might have made the “givers” feel good in the moment, the respondent said, but “what do they actually do?”

Several respondents noted that the National Events were “too big” and “overwhelming”. For example, there were often long lineups for workshops that had “too many people”. These respondents stated a preference for the smaller regional gatherings which were able to better represent local language, traditions and culture, and felt less intimidating. That said, one survivor stated that larger events afforded them opportunities to reach out to and connect with non-Indigenous peoples (particularly young people) in a new way.

Participants frequently brought up the birthday party cupcakes that were “born” out of an ACC idea. Survivors spoke to the importance of the marking of their birth, and the recognition that so many birthdays had been “lost” while they were in residential school. Many respondents who attended events mentioned the emotional moment of the singing of Happy Birthday. Several mentioned with pride the coordinated effort that staff and local grassroots Anglicans made to receive donations from grocery stores, recruit volunteers, and bake, decorate, and deliver birthday cakes. One non-Indigenous respondent said, “it was a small thing we could do to hopefully show we care”.

Finally, there was the critique that there was very little of a spiritual nature at the TRC events. The respondents noted that they could understand why Christian spiritual practices may not be welcome but felt that more could have been done to celebrate Indigenous spirituality – a day of prayer for example – in the way that would be healing. Some non-Indigenous respondents expressed the desire that the TRC events would have created opportunities for all guests at the events to come together in Indigenous ceremony – to appreciate and learn more.

### **Archives and Document Collection**

Schedule N of the IRSSA required the ACC to produce relevant documentation in its possession regarding the IRS system. Survivors mentioned their desire to know more about the schools that they attended. Anglican archivists were committed to the task of collecting and processing residential school documents, which they found very difficult both personally and professionally. The concept of a “relevant” record was never fully defined and the process was very labour intensive. Direction from the Commission “seemed to be slow in coming, conflictual, or incomplete”. Due to differences in resources and staffing among the denominational archives, consistency in production was hard to achieve across the ACC. Respondents also expressed dismay that other parties to the IRSSA were slow or negligent in producing records.

Often mentioned was the effort that Anglican archivists made to bring displays, and particularly photos, to the TRC Events. The photos became a very important part of these events for many survivors and created an impromptu yet meaningful gathering place for survivors to meet and connect with one another, themselves, friends, family, and also non-Indigenous attendees. People spoke of the experience of connecting across cultural boundaries, and the opportunity for survivors who did not make official “statements” to tell their stories informally in connection with the photos. One participant said, “A lot of people [in higher church leadership positions] missed that part – people sitting at the tables with the archives’ photos. If you wanted to really hear the stories and connect...that was the place to be. It wasn’t timed or rehearsed or choreographed. It was just relaxed.” Archivists made high resolution copies for survivors to take with them, which was a very popular feature.

## **IRSSA Monitoring Bodies**

Those respondents who had experience with any of the monitoring bodies (All Parties Table, Oversight Committee, National Administration Committee), were invited to discuss their effectiveness, and to indicate if anything was missing at this level.

The All Parties Table was seen as an important “information sharing and planning table”. Relationships were formed there that people appreciated and that helped them to understand other perspectives. At the same time, it was acknowledged that changes in staffing throughout the process “caused inconsistencies in information sharing” because the institutional and historical knowledge was not there. Some participants felt that there should have been more Indigenous participation at the Table, and that government policies complicated processes too much. One survivor spoke about an Adjudicator who did not seem to understand Indigenous culture and ways of being/knowing. He recommended that all Adjudicators should be educated about the Indigenous culture of the survivor’s people/Nation (not a “pan-Indigenous” approach to culture) in order to be able to make appropriate decisions.

## **Party Relationships**

One theme that was raised by several participants – both Indigenous and non-Indigenous – was the opinion that the non-Church parties seemed uninterested in a true partnership with the Church parties, and the Churches were not “respected as equal partners” in the process. Some respondents expressed the feeling that because the Church involvement in the IRS system had resulted in such damage, it was “frozen out” of efforts to “take care of people”. That “the baby was thrown out with the bathwater” without recognizing that there are elements of the Church that are gifted in healing, justice-seeking and journeying with people in trauma. It was felt by some that the Churches’ involvement was only welcomed on a financial level. “How much say did [the ACC] actually have in the process? We were only asked for money, not real involvement. We have more to offer – we were part of the problem, we should have been part of the solution”, asserted one Indigenous participant. This was seen as a “missed opportunity for all of us” to learn from one another and build bridges of true understanding, relationship and healing between peoples and communities.

## **IRSSA Gaps**

Respondents were asked if there was anything that they felt the IRSSA had not covered that it should have. The two most common answers to this question from both Indigenous and non-Indigenous participants were that the day scholars had not been included in the agreement, and that there was no formal recognition that inter-generational survivors had also been damaged by the residential schools.

The concern for day scholars included both students who attended residential schools but were boarded with families or lived at home, and students who attended Indian Day Schools on reserves. In both cases, many experienced the same kinds of abuse as those who lived in the residential schools. Both cases were repeatedly mentioned by respondents. One respondent described an example where a local children’s home was used as “overflow” for a residential school, but students who went to the IRS but lived at the home were excluded from the IRSSA. This was described as a “sore wound” in the community.

The reality of effects on inter-generational survivors was mentioned many times by participants. In some situations, respondents felt that inter-generational survivors should have been able to collect

compensation in place of their deceased family member. In other situations, respondents felt that the inter-generational survivors should have been allowed to apply for compensation in their own right. There was a repeated acknowledgement that the pain and suffering doesn't end with the survivors of the schools, and that there is a severe lack of recognition of and support for these inter-generational survivors. One survivor asserted, "In a lot of ways, I am not the survivor – they [the intergenerational survivors] are".

A third concern, not mentioned as frequently by the respondents but clearly important, was that Inuit and Métis voices were left out of the process, and the effects of the IRS system on these communities was omitted.

The majority of respondents decried the fact that ongoing compensation and care for those in Indigenous communities was not built into the Agreement. Over and over, respondents spoke to the ongoing traumatic effects of the IRS on both survivors and their families – suicide, addiction, abuse, and mental health issues. One respondent said that the CEP was "like going into a war zone with bandaids" and that there should have been a commitment to at least another 20 years of healing programs in community in order to begin to really address the deep-seated trauma. The need for "long term care" for survivors and their families had several respondents calling for the re-establishment of the Aboriginal Healing Foundation, which was ended in 2014. Many identified a critical need for culturally appropriate counselling, crisis intervention and suicide prevention workers, healing circles and lodges.

Perhaps controversial was the sentiment amongst some participants — both Indigenous and non-Indigenous — that former staff members of the residential schools should have been included somehow in the process. Different reasons were given. Some respondents wanted former staff members to testify and "give account" for their involvement and wished that the TRC had had subpoena power for this purpose. But other survivors remembered some staff members with affection, perhaps one or two teachers or staff members in their school who had shown genuine care for them. One Indigenous respondent said that somehow including these staff members "would have given a more rounded picture and an insight into the complexity" of the system and how otherwise "well-intentioned" people got "co-opted" by the system. They said that hearing those voices might "be important to avoiding it [this kind of co-opting] in the future".

### **Effectiveness of the IRSSA in General**

Respondents were asked to comment on the extent to which the Settlement Agreement (including the funding component, the TRC, and the Commemoration) helped with healing — in individuals, communities, and between Indigenous and non-Indigenous peoples<sup>8</sup>. Virtually all respondents noted that since reconciliation and healing are long-term endeavours, only so much could be expected from the IRSSA. The phrase "first step" was commonly used.

Several respondents expressed appreciation that the processes had raised awareness among non-Indigenous peoples. "It helped people realize that healing is needed"; it has "heightened the level of awareness among many more (though still not enough) non-Indigenous Canadians with respect to not only the IRS legacy, but the collective consequences of colonialism on Indigenous peoples." It was noted that awareness and activism were particularly high in places where National Events had taken place.

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<sup>8</sup> This, in Canadian society in general and not specific to the context of the ACC, which will be discussed later.

Some respondents expressed disappointment in the IRSSA. “Survivors still hurt so I don't think it did much.” “I was disappointed that there was not the broad buy in and engagement across the country that would allow for national reconciliation and healing.” “The parties only did what they were mandated by the court, otherwise we would be at square one from my personal experience.” One Indigenous leader asserted; “The Commission has had absolutely no effect on the daily lives and hardships in my community,” and expressed their disengagement with the process because of that reality.

There were similar mixed reactions to the TRC’s 94 Calls to Action. Some respondents felt that it was a very helpful list that allowed people to take measurable action towards reconciliation. One respondent, for example, appreciated that they “act as a catalyst, a kind of guidepost of what needs to be done”. Others expressed that reconciliation happens in relationship and can’t be the result of a set of tasks to be checked off a list. There was also the comment that many of the Calls to Action are directed to government departments and systems and are therefore difficult for the “average Canadian” to really be a part of. Some Indigenous respondents felt that the 94 Calls proposed little or nothing to affect the realities of life in grassroots communities, rendering them “dislocated” and “ineffectual”. One respondent candidly said, “Our people are too busy trying to survive” to look at the Calls.

### **Learning from Survivors**

Participants in the Exercise who were not survivors were asked what they learned from survivors throughout the IRSSA process. Words like “resilience”, “persistence”, “forgiveness” were often used. Great admiration was expressed for the strength and courage shown by survivors who came forward to tell their stories. The need for justice as a pathway for reconciliation was also a recurring theme. For some, the stories were of factual significance, as they did not know about the IRS system, the abuses and dehumanization that occurred in them, or the intergenerational impact of colonial systems. One non-Indigenous respondent commented that “the testimony of survivors gave my picture [of the IRS] three dimensions instead of two, and colour instead of black-and-white”. Also of significance was the reminder that the entire IRSSA was initiated by the progressive call for justice from survivors: “I would love to believe that Canada and the Churches would have eventually come to the conclusion ourselves that this was a horrible thing that we did, and that we would want to make reparations, but in truth I wonder if that would ever have happened without the survivors calling us to account”. One survivor stated plainly; “no one listened to the concerns until the lawsuits came”.

### **Importance of Leadership in Right Relationship**

The nature and commitment of those in leadership affected the way people saw reconciliation and Indigenous self-determination in the ACC. Respondents – Indigenous and non-Indigenous - spoke with deep respect of the current and former Indigenous ACIP leadership, staff, and the National Indigenous Bishop who have “fought hard” for self-determination and Indigenous rights, and continue to provide “fearless leadership”. They were described as “inspiring and encouraging”, “enlivening and quickening the self-determination journey” and firm in their commitment to the Covenant of 1994.

Many respondents – Indigenous and non-Indigenous - named the current Primate as one of the keys to the positive changes they saw in the non-Indigenous ACC and the healing of relationships. “[The current Primate] changed a lot in the church. You can see and feel his sincerity and support”. He was named as “someone willing to walk with [Indigenous peoples] and listen to us”; someone whose “heart is in it”.

However, some non-Indigenous leadership were seen by respondents as having “interactions” with Indigenous peoples and communities as opposed to building “real relationships” with Indigenous peoples. They were not seen as making intentional efforts to attend Indigenous public events open to everyone, to sit with and learn from Indigenous elders, and to nurture relationships with Indigenous peoples outside of “official” meetings and events. These real relationships, respondents asserted, are the true mark of reconciliation.

The concern was raised that not all Bishops in the ACC are “agents of change” with the result that reconciliation is “stunted” in their Dioceses. As the “seat of power” in the ACC is with the Diocesan Bishops and their synods, whether or not the Diocesan leadership is “on board” can greatly affect both the energy that is pointed towards reconciliation work, as well as the funding allocated to Indigenous Ministry and justice work.

Parish clergy were also cited as having a responsibility to provide leadership for right relationship, beginning with their education and the need for required seminary courses on Indigenous culture, tradition, and spirituality. Though many parishes, deaneries and Dioceses have participated in the KAIROS Blanket Exercise<sup>9</sup>, many respondents to this Lessons Learned Exercise were concerned about a sense of ambivalence at the grassroots level about ongoing engagement, relationship-building and justice-seeking in the area of Indigenous rights. The need to properly equip the clergy in order that they may provide leadership for their parish churches and “parishes must be encouraged to become more involved” was repeatedly expressed. In addition, “our clergy need to welcome Indigenous ways of being and worshipping inside our church buildings” – this was directed to both Indigenous and non-Indigenous clergy who had been historically trained to believe that Indigenous spirituality was “pagan” or “un-Christian”.

### **Positive Impacts of the IRSSA within the Anglican Church of Canada**

Of the participants in this Exercise, the majority agreed that the ACC has been changed by its involvement in the IRSSA, though there was a wide range of feelings about the degree and nature of that change. Some felt that more change has happened at the grassroots level, while others felt that the National level of the ACC had been most affected. Some felt that the impacts on the ACC have been deep and systemic, while others responded that “nothing much has changed”. Most responses fell somewhere in between; perhaps the most typical single response was along the lines that some progress had been made, but that “there is a long way to go”.

Respondents spoke to both positive structural/objective changes and more relational/subjective changes.

Positive structural developments mentioned included:

- The establishment and work of the Primate’s Commission on Discovery, Reconciliation and Justice and its work in educating on and seeking to dismantle the Doctrine of Discovery in the ACC
- The establishment and work of the Vision Keepers Council and its work on monitoring the implementation of the UN Declaration of the Rights of Indigenous Peoples in the ACC

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<sup>9</sup> “The KAIROS Blanket Exercise™ program is a unique, participatory history lesson – developed in collaboration with Indigenous Elders, knowledge keepers and educators – that fosters truth, understanding, respect and reconciliation among Indigenous and non-indigenous peoples”. Learn more at:

<https://www.kairosblanketexercise.org/>

- The naming of a Jubilee Commission to assess and advise on a just and sustainable funding structure for the self-determining Indigenous Anglican Church
- The ongoing work of the Anglican Healing Fund which, to date, has distributed over \$8 million in funds to Indigenous-led, church and non-church healing programs in Indigenous communities
- The naming of a National Indigenous Anglican Bishop and the passing of Canon XXII on an Anglican Indigenous Ministry and the Sacred Circle<sup>10</sup>
- The “Let Our Yes Be Yes”<sup>11</sup> statement from Archbishop Fred Hiltz, responding to the Truth and Reconciliation Commission Call to Action # 48 on behalf to the Anglican Church of Canada
- The hiring of a full-time Reconciliation Animator to continue ongoing education, monitor and encourage responses to the TRC 94 Calls to Action, and build a network of reconciliation activity
- The emergence of the Anglican Territory of the People ministry in place of the former Diocese of Cariboo<sup>12</sup> with a focus on healing, reconciliation and the leadership of its Pastoral Elders.
- The creation of the Indigenous Spiritual Ministry of Mishamikoweesh, and later its Northern Manitoba Area Mission
- The consecration of nine Indigenous Bishops within the ACC<sup>13</sup>
- The emerging self-determining Indigenous Anglican Church within the ACC
- National Church leadership in anti-racism programming in Dioceses
- Ongoing education in many dioceses regarding the TRC, historical and current effects of colonization
- The hiring of two part-time suicide prevention officers in Indigenous Ministries
- Advocacy on Bill C-262 and other individual TRC 94 Calls to Action
- The funding and production of a full-length documentary film on the Doctrine of Discovery produced by Anglican Video

Positive cultural/attitudinal changes mentioned included:

- A focus on healing between Indigenous and non-Indigenous Anglicans
- A desire to listen to Indigenous voices more
- A shift from “trying to help” Indigenous people to more collaborative relationship and support for self-determination
- A greater acceptance of Indigenous spiritualities and traditions – both as part of services and in their own right
- IRS as a “critique point of awareness” that points to other ways the church has been complicit in systemic evil: Japanese internment, LGBTQ2S+ rights, violence against women and helps to unveil them.
- Some Indigenous people seeing for the first time that “there are people who really care about us”

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<sup>10</sup> A fuller look at the history of Indigenous Ministries in the ACC can be found at:

<https://www.anglican.ca/im/ahistory/>

<sup>11</sup> The response was presented at Her Majesty’s Royal Chapel of the Mohawks, Six Nations of the Grand River on Saturday, March 19, 2016 and can be accessed at: <https://www.anglican.ca/news/let-yes-yes/30015309/>

<sup>12</sup> The Diocese of Cariboo ceased operating as a Diocese in the wake of residential school litigation in 2001.

<sup>13</sup> This is the current number of Indigenous Bishops in the ACC. Several more have also retired.

## **Ongoing Concerns Regarding Right Relationship in the Anglican Church of Canada**

- “Inertia” in non-Indigenous Anglicans at a grass-roots level – the challenge of changing the hearts of “the whole church”, “down to the pews”
- Little recognition and understanding of the ways that institutionalized racism (as opposed to personal bias or prejudice) operates in the church and the dismantling of the same
- Lack of anti-racism work being done at the National level – no staff person named to this work and the inactivity of the Anti-Racism Working Group of the Council of General Synod
- Reconciliation being seen as “programmatic” and not as a need for systemic change
- Lack of understanding about Indigenous traditions, culture and spirituality
- Parish clergy not getting involved/building relationships in local Indigenous communities
- Lack of ongoing safe spaces for Indigenous people to tell their stories and be listened to “over and over as long as it takes”
- Concern that more Indigenous leadership is needed across the church – not just in the ACIP but at all levels – need for Bishops to have the power to appoint Indigenous representatives to things outside the canonical/electoral process
- Insufficient system for the identification of and training for “reconcilers” at the grass-roots level, to be “change champions” and “bridge builders”
- Reduction of the budget of the Anglican Healing Fund and the lack of healing initiatives being part of the ongoing overall budget of the ACC as opposed to a separate fund that is continually depleted over time.
- Lack of understanding about what Indigenous Anglican self-determination means and how non-Indigenous Anglicans can support it.
- Ongoing issue that many Indigenous clergy are unpaid, non-stipendiary clergy and yet are often the only 24 hr responder to crises and social services in their small and/or remote community
- Ongoing lack of recognition of Indigenous languages as equally important – manifested in lack of Indigenous translations of materials, or translations are “handmade but sitting next to the glossy English ones. What does that say about our language?”

## **Doing Things Differently**

Two questions, “What would you do differently moving forward?” and “What advice would you give to another body entering into this kind of Settlement Agreement/Truth and Reconciliation Commission?” produced answers that overlapped and garnered similar responses.

Moving forward, several respondents talked about the need to listen more, and listen “deeper” with “more quiet respect”. Listening should be followed up with action in partnership regarding ongoing injustices – recognizing that the injustices are “not just something of the past”. Many – both Indigenous and non-Indigenous – asserted the need for ongoing education, starting with children. The education should include age-appropriate teachings on the history of early Indigenous-settler relationships, treaties, residential schools, as well as “experiences for non-Indigenous children of Indigenous ways of knowing and importance of the land”. In the case of Indigenous children, many expressed the need for language and cultural teachings – that which was taken away in the “seven generations”.

Several participants expressed the need for the ACC to “put our money where our mouths are”. This included financial allocations to healing initiatives and spaces, language revitalization, education, suicide

prevention, prison chaplaincies, and Indigenous clergy stipends – not simply as “grants” or “add-ons” but as a matter of course. Land and property were also referred to several times as resources that the ACC needs to consider carefully and “decide upon in consultation with Indigenous peoples”.

Finally, there was little or no aftercare provided to staff and volunteers who engaged with the Settlement Agreement – its facets and the affects. Vicarious trauma was voiced as an experiential reality by both Indigenous and non-Indigenous participants. Vicarious trauma is the “emotional residue of exposure” to the trauma of others.<sup>14</sup> It is a “a process of change resulting from empathetic engagement with trauma survivors” and “anyone who engages empathetically with survivors of traumatic incidents, torture, and material relating to their trauma, is potentially affected”.<sup>15</sup> Several participants said that they struggled with vicarious trauma during and after the IRSSA process. They asserted that if the process was done again, this potential should be openly talked about, and there should be debrief sessions and regular “check-ins” with staff and volunteers so that they could deal with their experiences in an appropriate and helpful way.

In terms of advice for others entering into this type of process, clarity around goals and purpose was often cited. Several participants stated that some Indigenous peoples expected things that were not delivered upon – including the opportunity to confront perpetrators as in the case of the South African TRC, and that the goal of the IRSSA was “a process of healing itself, rather than learning about, processing and planning healing initiatives in future”. At the same time, it was noted several times that a perfect process isn’t possible and that trying to formulate one may stall things inevitably and get in the way to actually moving ahead.

Communication rose up as a key piece of advice to others. One Indigenous person stated, “Many good people did their best to make sure communication happened, but it only happened in pockets. Some people still had no clue”. Others spoke to the timing of communications – that even good communications came too late in the process and that earlier communications could have “got more people on board”. Respondents also advised on considering the method of communication – that it can’t be solely or even predominantly internet-based. Many remote Indigenous communities do not have reliable (or any) high-speed internet so receiving information, downloading information, or filling out online forms is not a realistic expectation. The process needs to involve communication modes that make sense in the community – radio, newspaper, flyers, fax. Being careful in translating communications and having people available to explain concepts was also advised; “the English language can play tricks on the core meaning of the message”, said one respondent “it needs to be explained in the cultural context of how it will be understood”.

The need to be fearless in speaking and hearing truth was also a repeated piece of advice. Survivors counseled, “Be honest with yourself”, “take the risk”, “don’t take your story to the grave”, “be honest with the young folks”. Others spoke to the need for non-Indigenous peoples to listen without defensiveness, “learn to listen intentionally”. One Indigenous leader simply said, “do not be afraid. It will be okay in the end”.

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<sup>14</sup> American Counselling Association, “Vicarious Trauma”. <https://www.counseling.org/docs/trauma-disaster/fact-sheet-9---vicarious-trauma.pdf>

<sup>15</sup> British Medical Association, “Vicarious trauma - signs and strategies for coping”. <https://www.bma.org.uk/advice/work-life-support/your-wellbeing/vicarious-trauma>

## **Looking to the Future – Reconciliation Within and Without**

Despite the broad spectrum of responses to the data gathering for this report, there were themes which arose repeatedly. It became clear that they could be encompassed into two separate, yet inter-related groupings: reconciliation between Indigenous and non-Indigenous peoples within the ACC, and reconciliation between the ACC and Indigenous peoples more widely.

Indigenous Christianity has continued despite the Church's involvement in systemic oppression and cultural genocide and there are many faithful Indigenous Anglicans. Within the Anglican Church, it is apparent that the events of 2003 and the signing of the IRSSA marked a break in relationship between Indigenous and non-Indigenous peoples within the ACC. While some healing has taken place, it became clear in the responses to this Exercise that there is a need to return to the 1994 Covenant ("A Covenant and our Journey of Spiritual Renewal"), the associated Pinawa Declaration<sup>16</sup> and Mississauga Declaration<sup>17</sup> which followed thereafter and the 2014 document "Where We Are Today: Twenty Years after the Covenant, an Indigenous Call to the Wider Church"<sup>18</sup> in order to pursue "internal" reconciliation in the ACC. The Covenant called on the Indigenous Anglican Church to "call our people into unity in a new, self-determining community within The Anglican Church of Canada", and the acceptance of the hand of partnership called the non-Indigenous Anglican Church to take some ownership in seeing this vision become a reality. Key to understanding how many of the themes from this Lessons Learned Exercise fit so clearly into the Covenant is recognising Indigenous self-determination as not simply a new governance model, but as a "journey of healing", a "new relationship", and a "claiming of place".<sup>19</sup> As opposed to being organized around structures of jurisdiction and authority, it must be understood as a "plan for loving and effective healing ministries". This idea of ministry as opposed to governance structure emerged repeatedly in responses from Indigenous participants. Tangible ways of the ACC returning to the Covenant as laid out in responses to the Lessons Learned questions include:

1. New, creative, sustainable funding for and partnership with Indigenous Ministries/the self-determining Indigenous Anglican Church

One participant wrote, "We need to make reparations for all that we have stolen. This will cost us financially, but it will enrich us spiritually". Another asserted, "We need to work at de-colonizing. That includes...ensuring funding and stipends in the Indigenous church equal to those in the rest of the church, and returning church lands to the appropriate communities". The naming of a Jubilee Commission to examine systems and propose co-ordination of this funding is a positive first step but must be followed by appropriate action based on the Commission's work. An approach for sharing information to help Dioceses across Canada understand the purpose of the Jubilee Commission, its purpose and mandate will be vital. Beyond funding, helping non-Indigenous Anglicans understand what it means to take the "hand of partnership" offered by Indigenous Anglicans in the 1994 Covenant is called for. It was raised several times in

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<sup>16</sup> The Pinawa Declaration came out of Sacred Circle, 2005 and was a call for 15 Indigenous Bishops to be consecrated – full text can be found at: <https://www.anglican.ca/im/foundational-documents/pinawa-declaration/>

<sup>17</sup> The Mississauga Declaration was a call to return to the work of the 1994 Covenant and was released in September of 2011 - full text available at: <https://www.anglican.ca/im/foundational-documents/mississauga/>

<sup>18</sup> Full text can be found at: <https://www.anglican.ca/wp-content/uploads/Where-we-are-today-Twenty-Years-after-the-Covenant.pdf>

<sup>19</sup> Quotes from the 1994 Covenant.

the responses of participants that education will be necessary in order to help people understand what self-determination means and looks like. Non-Indigenous Anglicans seem to understand that it is important, and much support was voiced for it, but “the work for [the] self-determining Indigenous Anglican Church is not well understood by many Anglicans”.

## 2. Renewed commitment to anti-racism work at the National Church level

It was noted more than once in responses to the Exercise that “inequality, racism, colonialism and hurt are still with us”. Several participants noted that they felt that National Church leadership in anti-racism work has “stalled” somewhat. Connections are often not made between systemic racism and ongoing effects of colonization. Staff participants in the Exercise could not recall the last time anti-racism training or workshops were held for National Office staff. A renewed commitment to anti-racism work at this level would include the “A Charter for Racial Justice in the Anglican Church of Canada”<sup>20</sup>, the re-activating of the Council of General Synod’s Anti-Racism Working Group<sup>21</sup>, and the naming of a staff support person to the Working Group.

## 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.

This includes education appropriate for both non-Indigenous and Indigenous Anglicans, for as one Indigenous participant stated, “Sometimes our own people don’t know or understand the reasons behind why we are suffering”. The online Reconciliation Toolkit<sup>22</sup> is a small step towards this education. The promotion and distribution of the Anglican Video documentary on the Doctrine of Discovery, together with study guide, will be a key part of this as well. The National Church office can provide leadership, examples of educational materials, workshops, communications etc. to further this education, but it will largely rely upon Diocesan Bishops, parish clergy and grassroots Anglicans to encourage – or even require – this kind of education to happen.

Continued efforts at reconciliation between the ACC and Indigenous peoples more broadly emerged as a separate but inter-related theme. While Indigenous Anglicanism is strong, there are many Indigenous people and communities with whom the Anglican Church has no relationship. What is the ACC’s role in healing and relationship-building with these communities? Some answers include:

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<sup>20</sup> History and background as well as the full text can be found at <https://www.anglican.ca/about/ccc/cogs/arwg/>

<sup>21</sup> <https://www.anglican.ca/about/ccc/cogs/arwg/>

<sup>22</sup> The Reconciliation Toolkit is a gathering of information on history, resources, and relationships which can be found at <https://www.anglican.ca/tr/reconciliation-toolkit/>

### 1. Intentional and sustained funding for the Anglican Healing Fund<sup>23</sup>

One respondent wrote of the IRSSA, “We opened up so many wounds in this process, are we showing up to help close them?”. Another, that the ACC “needs to provide resources for safe gatherings for Indigenous people to do their own healing and reclaiming”. The Anglican Healing Fund has given over \$8 million to Indigenous-led healing initiatives without any requirement of church affiliation. However, of late, the budget for the Anglican Healing Fund and its administration has been reduced. While resources in general have declined since that time, Anglicans have repeatedly proven their ability to resource what is shown to be of importance.<sup>24</sup> TRC Call to Action #61 calls for “church parties to the Settlement Agreement, in collaboration with Survivors and representatives of Aboriginal organizations, to establish permanent funding to Aboriginal people” for community-controlled initiatives. In order for the ACC to fulfill this Call to Action, it will need to take an intentional look at the best way to sustain ongoing funding for the Anglican Healing Fund.

### 2. Continued advocacy in Indigenous-led movements for Indigenous inherent rights

At its November meeting of the Council of General Synod<sup>25</sup> in 2016, the Council passed a motion which read, “Be it resolved that the members of the Council of General Synod express their support for Indigenous peoples and their desire to grow and deepen that trust both within the church and without in asserting and advocating for their right to free, prior and informed consent concerning the stewardship of traditional Indigenous lands and water rights, and in acknowledging and responding to their calls for solidarity”. In consultation with Indigenous peoples, the ACC has begun to take “official” stances on issues of Indigenous rights, for example, its public support of Bill C-262.<sup>26</sup> However, several respondents to the Lessons Learned Exercise cited the need for the Anglican Church to go “beyond words” and take action in advocating for Indigenous rights. They also specifically requested that as a co-Party to the IRSSA, the ACC should “continue to push [the Canadian] government” to take action on the TRC Calls to Action and UNDRIP.

### 3. The building of a stronger national network of local reconciliation work

While initial actions have been taken by the Reconciliation Animator to identify local leaders in reconciliation, in order to promote ongoing education, and the “[movement] from education to relationship” that is needed at grassroots levels, a strong, more organized network is needed. Several respondents cited the need for this network, to

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<sup>23</sup> For 25 years, the Anglican Healing Fund has financially supported local, community-led healing projects. As a response to the on-going legacy of the residential school system, grants from the healing fund are made to encourage and initiate programs that help heal, educate, and recover language and culture. No church affiliation is required to obtain a grant: <https://www.anglican.ca/healingfund/>

<sup>24</sup> At the time that the 2003 Settlement Agreement was signed, \$25m was raised/pledged in a 3-month period in the ACC to contribute to the Settlement Fund.

<sup>25</sup> The executive body of the ACC General Synod is called the Council of General Synod (CoGS).

<sup>26</sup> “Primate endorses Bill C-262 in letter to Prime Minister Trudeau” - <https://www.anglican.ca/news/primate-endorses-bill-c-262-letter-prime-minister-trudeau/30020361/>

learn from, share with, and support one another. This network would also assist in localizing the relationship-building, education and advocacy initiatives.

### **Conclusion**

Despite limitations, the Lessons Learned Exercise was very helpful in identifying where the Anglican Church of Canada has been on the road of right relationship, and where it needs to focus attention in the future. Several participants in the Exercise mentioned their gratitude at having an opportunity to look back on the IRSSA process and give voice to their experience of it – positive and/or negative. The most re-iterated comment in the entirety of the Exercise was the idea that the IRSSA was but one step in a broader and longer journey of reconciliation and right relationship, and this understanding will be key as the Anglican Church of Canada discerns appropriate ways to heal relationships with Indigenous peoples both within the Church, and in the broader Canadian society.

**GENERAL SYNOD 2019**  
**RESOLUTION**

**Resolution Number A101-R1**

**Subject:** A Word to the Church Concerning Proposed Amendment to the Marriage Canon

**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).

**Source: Council of General Synod**

**Submitted By: Council of General Synod**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

At their March 2019 meeting, the Council of General Synod adopted and commended for consideration by General Synod the document *A Word to the Church* concerning the proposed amendment of Marriage Canon XXI.

**PROCEDURE FOR ADOPTION (G)**

*In the normal course, an ordinary motion must be passed by a majority of the members of General Synod present and voting together. Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.*

*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

## House of Bishops Report to COGS

To: Council of General Synod  
From: The National House of Bishops  
Date: January 2019

### A reflection on the House and the Marriage Canon

Within the house of Bishops, there are varieties of understandings and theologies regarding marriage in the Anglican Church of Canada. Same Sex Marriage is subject to a number of theologies within the House of Bishops itself. Across the House there are broad categories of understandings of this issue and ways forward.

For some, any change is seen as a repudiation of a universal Christian tradition held since time immemorial and commanded by scripture.

Some hold to a close interpretation of the theology of the Book of Common Prayer, and see marriage as a means of God's grace and an ordinance beyond the Church's capacity to transform or change.

Others see marriage as a first order commandment of God within the order of creation itself. Still others have a view that the liberating work of Christ can and should transcend the structures which are seen to be of human construction, and that same sex marriage is a prophetic response to the Spirit's command to draw all persons to the grace and love of Christ.

Still others see the love and grace of Jesus demanding a transforming view of justice which includes all persons - including those whom the church traditionally interpreted as sinners condemned by scripture, and seek to repent of language and attitudes which oppressed the LGBTQ2S community and injured their dignity both as persons in civil society and as beloved children of God.

Still others combine portions of these theologies in a way that works for their own community and context.

Each of these and many other variations on the teaching of the church value scripture and take their view of this matter from the holy scriptures themselves. All value and venerate the Word of God, which contains all things necessary to salvation. Traditional views, as well as the views that are developing are present in our church and acknowledge that the scriptures as we interpret them drive our understanding.

These differing views of the authority of scripture and its interpretation in the church and the authority of the church to make changes to its liturgy, ceremonies, teaching, canons and understandings mean we have differing opinions on the way forward for this the amendment to the Marriage Canon.

Through all this, we are united in the person and mission of Jesus Christ, and commit to work, serve and walk together in the light of that grace no matter the result of the legislative processes of the General Synod.

#### Special Meeting of the House of Bishops - January 2019

At the recent special meeting of the House of Bishops we took time to consider the amendment to the marriage canon. The House of Bishops has worked hard to appreciate the diversity of views in the House on this issue and to seek a way forward that will continue to deepen our capacity to live together in unity with graceful respect. We were assisted by the National Chancellor David P. Jones, who was present to answer procedural questions.

To quote one of the bishops, “There is a currency of grace in the House at present”. We are deeply grateful for the open, respectful conversations we are able to have and the desire to find a way forward that will build and deepen the trust we have attained.

This is a case of respecting our common humanity, our Communion partners, and the needs and concerns of all communities within the body of Christ. We are also mindful of the commitment of General Synod to the United Nations Declaration of the Rights of Indigenous Peoples and the right of Indigenous communities to discern in their own way and their own time.

To that end the House examined several options for approaching the proposed amendment to the marriage canon. We explored the advantages, disadvantages, implications and process required for each. We share with you a brief summary of the results of our discussion and our reflection as a part of your ongoing preparations for General Synod this summer. The Bishops present at CoGs may add further reflections.

**The five options** reviewed included:

- Some form of amendment to the existing resolution that would affirm that holding and teaching the “traditional” teaching on marriage is in keeping with the doctrine and discipline of the Anglican Church of Canada.
- A motion when it is put on the floor at synod – to choose *not* to vote
- Present a motion that endorses “local option”
- Repeal the Marriage Canon altogether
- Find a “non-legislative” way of expressing the mind of the synod

Our exploration reviewed the impact of these options particularly on LGBTQ2+ people, our indigenous communities and our ongoing mission and witness in the world. After assessing all five options the House of Bishops indicated a strong interest in pursuing the **first option of an amendment** that could affirm the variety we are experiencing.

Our reflections on such an amendment included:

Advantages

- Affirms the reality of the diversity in our Church at present and keeps a place for traditional and changed understandings of marriage

- o Models a willingness and desire to live together with differences
- o Deals straightforwardly with the amendment presented in 2016
- o Would need to be carefully worded to support the needs of different constituencies
- o Need to see protection for clergy for choice clearly enshrined in the canon
- o could affirm rights of Indigenous People to self-determination

#### Disadvantages

- o Concern that if the amendment passes - and then the overall amended motion fails the failure is more catastrophic - as the intention to support all voices has then failed.
- o Must be a clear statement - any kind of 'fudge' in the name of inclusivity would be unhelpful

#### Implications/Process

- o Must be careful not to reinforce stereotypes such that failure of the motion would be blamed on any particular group

Although some bishops would like to see a **non-legislative way of proceeding** we did not find a way of bringing this forward that did not involve an initial legislative vote that could be divisive. There was a recognition that this might have been a stronger option prior to the 2016 but would be very difficult to implement at this time in an ongoing process without creating additional difficulties (perception of manipulation, lack of transparency, lack of time to bring an alternative forward).

Given that '**local option**' is currently being practiced in some dioceses there was interest in this as a possibility. But the same concerns arose about how to introduce such an alternative when the legislative process is well underway and an interruption in that could be poorly received.

Neither the **repeal of the marriage canon** nor the **indefinite postponement** received much support. Both could be seen as 'ducking the question' after many people have given much careful thought to the motion currently before General Synod. To not choose to deal with it could have unfortunate repercussions.

#### **Repeal of Marriage Canon**

##### Advantages

- o Seems to be conflated for some with deciding not to be agents of the state in holding licences to marry
- o Would be consistent with the fact that no other sacraments are found in the Canons of the Church (eg Baptism, Eucharist)

##### Disadvantages

- o would launch a process for another 2 readings at General Synods to repeal it;
- o optics are dangerous - will marginalize those who thought they were close to being included - (eg closing the country club rather than admitting those formerly excluded);

##### Implications

- o To remove would require regulations of marriage to be instituted in other places - eg. Diocesan Canons - Table of Consanguinity; age of marriage etc - in every diocese

**Postponement:**

Advantages

- o Avoid binary up/down vote with winners and losers

Disadvantages

- o LGBTQ2+ community would see it as an abandonment in the middle of a process
- o May make some 'feel better' but is like jumping from a plane and then debating whether to pull the ripcord on the parachute or not - we are already launched on a course of action that requires more than postponement

Implications

- o Is a way to defeat the motion as it is deemed defeated if indefinitely postponed.
- o Any reintroduction would require two more General Synods

The House of Bishops offers our reflections on these options to assist the Council of General Synod in its task of preparing the motion to present to GS2019. All of the options we explored have disadvantages. However, although hindsight is 20/20, we must work with our present situation and believe an amendment capturing as much of the above concerns as possible will be the best option. If the House can assist further in creating this amendment we will be glad to be of service.

Respectfully Submitted

The Rt. Revd William G. Cliff  
Secretary of the House of Bishops

## A Word to the Church: Considering the proposed amendment of Marriage Canon XXI

March 16, 2019

### INTRODUCTION

Historically, the full inclusion of gay and lesbian persons in the life of the Anglican Church of Canada – in its parishes, congregations and communities from coast to coast to coast – has been actively under consideration for many years. It has been a major topic in a number of meetings of General Synod. In some of those meetings, the General Synod passed resolutions that expressed the mind of the General Synod and contributed to the teaching and policy of the Anglican Church of Canada.

In the midst of all these proceedings, there has been the desire to hear all voices, and to remain integrally a church which respects the dignity of each person and remains faithful to our calling to love one another.

In preparing for the second reading of the proposed amendment to the Marriage Canon, the Council of General Synod (CoGS) itself has consistently undertaken a respectful listening process. The Council has exercised its responsibility to encourage consideration of A051-R2 throughout the church between first and second reading by diocese and provinces. We have received and listened to the considerable feedback submitted by dioceses and provinces, the House of Bishops and the Anglican Council of Indigenous Peoples. The Council is returning the resolution to General Synod for second reading with some possible amendments.

CoGS asks General Synod 2019 and the whole church to take note of the following discussion and make the affirmations that follow.

### CHRONOLOGY

Since the 1980s, the General Synod has held discussions and considered resolutions pertaining to same sex relationships, and the blessing of same sex unions and marriages in the Church. For example:

- a. 1992: General Synod held an open forum on sexuality and requested that the House of Bishops and the National Executive Council (now the Council of General Synod) commission a study of homosexuality and same-sex relationships.
- b. 1994: *Hearing Diverse Voices, Seeking Common Ground: A program of study on homosexuality and homosexual relationships* was published by the Anglican Book Centre as a resource for parishes and groups.
- c. 1995: General Synod affirmed the presence and contribution of gays and lesbians in the church.
- d. 2001: General Synod adopted *A Call to Human Dignity: A Statement of Principles for the Anglican Church of Canada on Dignity, Inclusion, and Fair Treatment*.
- e. 2004: General Synod deferred the decision to affirm the authority and jurisdiction of any diocesan synod, with the concurrence of its bishop, to authorize the blessing of committed

same sex relationships. It also passed the resolution “affirming the integrity and sanctity of committed, adult same-sex relationships”. The General Synod asked the Primate to refer the issue to the Primate’s Theological Commission.

- f. 2005: The Primate’s Theological Commission published *the St. Michael Report*, stating that the blessing of same-sex unions is a matter of doctrine “but not core doctrine”.
- g. 2007: General Synod defeated a motion (that was deferred in 2004) to affirm the authority and jurisdiction of any diocesan synod, with the concurrence of its bishop, to authorize the blessing of committed same sex unions.

The General Synod also passed the following resolution (Act 33):

“That this General Synod accept the conclusion of the Primate’s Theological Commission’s *St. Michael Report* that the blessing of same-sex unions is a matter of doctrine, but is not core doctrine in the sense of being creedal and should not be a communion-breaking issue.”

- h. 2010: General Synod adopted a statement (Act 70) with respect to the blessing of same-sex relationships that said, in part:

“We acknowledge diverse pastoral practices as dioceses respond to their own missional contexts. We accept the continuing commitment to develop generous pastoral practices. We recognize that these different approaches raise difficulties and challenges.”

The statement also said:

“We are deeply aware of the cost to people whose lives are implicated in the consequences of an ongoing discernment process. This is not just an ‘issue’ but is about people’s lives and deeply held faith commitments.”

And:

“Above, in and through all of this, and despite all our differences we are passionately committed to walking together, protecting our common life.”

The General Synod also unanimously adopted a resolution opposing criminalization of homosexuality, and calling on our partners in jurisdictions with such legislation to do the same (Act 75).

- i. 2013: General Synod adopted a motion (C003) that directed the Council of General Synod to prepare a motion for the consideration of General Synod 2016 that would: “change Canon

XXI on Marriage to allow the marriage of same sex couples” (Act 38). In response to resolution C003, the Council of General Synod (CoGS) formed the Commission on the Marriage Canon to undertake the work requested in the resolution and report back to CoGS.

- j. 2015: The Commission presented its final report, *This Holy Estate*, to the Council of General Synod on September 22, 2015.
- k. 2016: A resolution to amend the Marriage Canon came to General Synod in 2016. The resolution was amended to permit the solemnization of same sex marriages that were authorized by the diocesan bishop. The existing conscience clause for clergy would not be changed. General Synod 2016 gave first reading to the amended resolution (A051-R2) and by a two-thirds majority of those voting in each of the orders of laity, clergy, and bishops.

The resolution was referred to provincial and diocesan synods for consideration as required by the Declaration of Principles.

- I. 2019: A051-R2 returns to General Synod 2019 for second reading, as required by the Declaration of Principles for change to a canon pertaining to doctrine.

If A051-R2 receives the necessary majorities in each of the orders of bishops, clergy, and laity at General Synod 2019, it will become an Act of Synod; if it does not, it will be defeated.

## AFFIRMING THE INHERENT RIGHTS OF INDIGENOUS PEOPLES

In the 2004 resolution concerning “the integrity and sanctity of committed adult same sex relationships”, the third clause read:

To affirm the principle of respect for the way in which the dialogue and study [of the blessing of same-sex relationships] may be taking place, or might take place, in Indigenous and various other communities within our church in a manner consistent with their cultures and values.

At the 2010 meeting at which General Synod adopted its Sexuality Discernment Statement, it also passed, at second reading, changes that completed the establishment of the office of National Indigenous Anglican Bishop within General Synod and adopted Canon XXII.

Synod enacted two other significant resolutions with respect to Indigenous ministries.

- i. The first was the repudiation of the Doctrine of Discovery; and
- ii. the second was the endorsement of the United Nations Declaration on the Rights of Indigenous Peoples.

The UN Declaration includes among its articles at least four that speak directly to the rights of Indigenous persons and communities to come to their own decisions regarding this or any other spiritual matter:

- Article 3 – To self-determination
- Article 4 – To self-government
- Article 11 – To the practice and re-vitalization of culture

➤ Article 12 – To manifest, practice, develop and teach spiritual and religious traditions

That is to say, the commitments our church has made, in 2004, in 2010, and in many other times and places, require us to acknowledge with humility that conversations among Indigenous persons and communities about same-sex marriage belong to those persons and communities, and will take place in their own way and in their own time.

## GOVERNANCE AND INTERPRETATION

In the memo of 2016 June entitled *ISSUES IN DEALING WITH RESOLUTION A051 (the motion to amend the Marriage Canon)*, the Chancellor of the General Synod, David Jones QC, wrote:

There is no specific prohibition of same sex marriage in the existing canon.

Not passing the resolution is not the same as passing the opposite resolution.

... In the absence of a prohibition by General Synod against same-sex marriages, Provincial Synods have authority and jurisdiction with respect to “... the authorization of special forms of prayers, services and ceremonies for use within the province, for which no provisions have been made under the authority of the General Synod or of the House of Bishops of The Anglican Church of Canada”: *Section 7 viii) of the Declaration of Principles*.

...In addition, bishops retain some inherent “powers, jurisdiction and authority”: *Section 9 of the Declaration of Principles*.

Subsequently, for a variety of reasons, some diocesan bishops and synods authorized liturgies for the solemnization of marriage between two persons of the same sex; others have not.

## DIVERSE TEACHINGS ON THE NATURE OF MARRIAGE

In its January 2019 report to the Council of General Synod, the House of Bishops referred to the “currency of grace” present in their discussion, and identified a number of ways that the nature of marriage is understood and taught in the church:

- a. For some, any change is seen as a repudiation of a universal Christian tradition held since time immemorial and commanded by scripture;
- b. some hold to a close interpretation of the theology of the Book of Common Prayer, and see marriage as a means of God’s grace and an ordinance beyond the Church’s capacity to transform or change;
- c. others see marriage as a first order commandment of God within the order of creation itself;
- d. still others have a view that the liberating work of Christ can and should transcend the structures which are seen to be of human construction, and

- that same sex marriage is a prophetic response to the Spirit's command to draw all persons to the grace and love of Christ;
- e. still others see the love and grace of Jesus demanding a transforming view of justice which includes all persons - including those whom the church traditionally interpreted as sinners condemned by scripture, and seek to repent of language and attitudes which oppressed the LGBTQ2S community and injured their dignity both as persons in civil society and as beloved children of God;
  - f. still others combine portions of these theologies in a way that works for their own community and context; and
  - g. each of these and many other variations on the teaching of the church value scripture and take their view of this matter from the holy scriptures themselves.<sup>1</sup>

## THE PASTORAL REALITIES

For many in leadership in our church, the 2010 statement (Act 70, referred to above), which achieved virtual consensus, represents a significant pastoral moment in the life of our church. Among its virtues were:

- a. The recognition that it was possible to hold and act on divergent views in good faith, and that missional context would necessarily inform pastoral practice;
- b. the affirmation of "aboriginal voices in our midst";
- c. the recognition of the cost "to those people whose lives are implicated in the consequences of an ongoing discernment process"; and
- d. the recognition of the pain engendered by diversity, and the commitment to care for one another in that pain.

As we prepare to vote on the proposed change to the Canon XXI – On Marriage, we take time to acknowledge that though the question now is marriage, many of the dynamics remain in place. While our diversity remains painful, there continues to be a strong commitment to our communion in the Body of Christ.

## LAMENT

This has been a long season of deep pain for the whole church.

We have witnessed disdain and failure of charity toward those who hold differing understandings of marriage:

- a) toward the LGBTQ2S+ communities;
- b) toward those who stand in one of the traditions regarding marriage that would lead them to oppose the change;

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<sup>1</sup> Direct quote from COGS document 018-01-19-03: Report from the House of Bishops to the Council of General Synod

- c) toward those who stand in one of the traditions regarding marriage that would lead them to favour the change;
- d) toward Indigenous persons and communities; and
- e) toward those who have proceeded in good faith to authorize rites for same-sex marriage.

Whatever the actions of the church at this General Synod, we lament the harm that has come to persons and communities in the course of fifty years of conversation, not all of it measured or loving.

## AFFIRMATIONS

Council of General Synod asks General Synod and the whole church to make the following affirmations.

### **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 Understandings 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.

**GENERAL SYNOD 2019  
RESOLUTION**

**Resolution Number A102**

**Subject:** Process to Re-Examine the Mission of General Synod

**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 structures of General Synod to best enable and serve God's mission.

**Source: Council of General Synod**

**Submitted By: Council of General Synod**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

The Resolution originates from the outgoing CoGS arising out of real concerns with respect to current financial realities and changes in the support that General Synod receives from dioceses. It asks General Synod to task the incoming CoGS with developing a process to re-examine the mission of General Synod and how that relates to the dioceses, provinces and the Indigenous Church. It anticipates engaging all parties in realistic discussions about how future structures of the General Synod will enable and best serve God's mission.

**PROCEDURE FOR ADOPTION (G)**

*In the normal course, an ordinary motion must be passed by a majority of the members of General Synod present and voting together. Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.*

*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

**GENERAL SYNOD 2019  
RESOLUTION**

**Resolution Number A103**

**Subject:** Strategic Planning Process for 2022

**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.

**Source: Council of General Synod**

**Submitted By: Council of General Synod**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

The current strategic plan 'Vision 2019' was extended by the Council of General Synod until 2022. This resolution initiates a process to develop a new strategic plan in consultation all expressions of the church - dioceses, provinces, General Synod, the Indigenous church.

**PROCEDURE FOR ADOPTION (G)**

*In the normal course, an ordinary motion must be passed by a majority of the members of General Synod present and voting together. Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.*

*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

**GENERAL SYNOD 2019**  
**RESOLUTION**

**Resolution Number A120**

**Subject:** Canadian Council of Churches Anniversary

**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.

**Source: Faith, Worship, and Ministry Coordinating Committee**

**Submitted By: Faith, Worship, and Ministry Coordinating Committee**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

*From the CCC Constitution: The Canadian Council of Churches is a community of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfill together their common calling to the glory of one God, Father, Son and Holy Spirit, and also other churches which affirm the same faith but which do not make doctrinal confessions.*

*Mission: The Canadian Council of Churches responds to Christ's call for unity and peace, seeks Christ's truth with affection for diversity, and acts in love through prayer, dialogue and witness to the gospel.*

2019 marks the 75<sup>th</sup> anniversary of the Canadian Council of Churches.

One of the most significant developments in the 20th century in the experience of Christian churches has been the rise of an ecumenical movement, in which churches seek reconciliation, reunion and restoration of oneness; the hope is to reverse centuries of history marked by separation and withdrawal of churches from one another, a sad history of confronting, competing, and criticizing each other in a bitter rivalry that descended to name-calling, insult and even to internecine warfare. The ecumenical movement sought to change the goals and methods for churches to relate with each other, to seek an appropriate form of unity which would enable both an immediate common Christian work and an eschatological hope for the restoration of the broken unity of Christian believers, "that they may all be one" (John 17:21).

The Canadian Council of Churches is the broadest ecumenical body in Canada, now representing 25 churches of Anglican, Evangelical, Eastern Orthodox and Oriental Orthodox, Protestant, Eastern Catholic and Roman Catholic traditions; together we represent 85% of the Christians in Canada. Some Canadian churches belong instead to the Evangelical Fellowship of Canada, and six churches belong to both. Cooperative work goes on between the two bodies.

The Anglican Church of Canada was one of the founding member Churches of the Canadian Council of Churches in 1944. Anglicanism worldwide even by that time already had played a leadership role in the ecumenical movement's endeavours in mission, doctrine, social justice, and witness. The founding of the Canadian Council of Churches predated that of the World Council of Churches several years later, and marked a solidifying of formal, conciliar ecumenical organizing for the furtherance of God's mission and Christian unity in service of that mission.

At present, the Council's work is carried out through the following groups, all reporting to the Governing Board:

- Commission on Justice and Peace
- Commission on Faith and Witness
- Forum for Intercultural Learning and Leadership
- Week of Prayer for Christian Unity Writing Team
- Faith and Life Sciences Reference Group
- Christian Interfaith Reference Group
- Canadian Ecumenical Anti-Racism Network
- Working Group on Sexual Exploitation in Canada
- Project Ploughshares

Members of the Anglican Church of Canada serve on the Governing Board of the Council, and on each of these working bodies.

#### **PROCEDURE FOR ADOPTION (G)**

*In the normal course, an ordinary motion must be passed by a majority of the members of General Synod present and voting together. Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.*

*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

**GENERAL SYNOD 2019**  
**RESOLUTION**

**Resolution Number A121**

**Subject:** Ecumenical Relations: Anglican United Church Affirmations and Commitments

**Moved By:** The Rt. Rev. 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.

**Source: The Anglican Church of Canada-United Church of Canada Dialogue**

**Submitted By: Faith, Worship, and Ministry Coordinating Committee**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

Christians in the Anglican and United Church traditions in Canada have been working together in witness, mission, service, and education for nearly one hundred years. For nearly fifty years (from 1972 to 2016) we have been engaged in focused bilateral dialogues, seeking to grow as churches in our God-given unity in Christ. These conversations have continued to reveal the obstacles and challenges which remain between us – especially in the areas of ministry and polity – and how they hinder our pursuit of full visible unity. However, the many progress reports and study documents which the Dialogue has produced along the way have also enabled our churches to say a great deal about what we do recognize in one another and affirm together as communities of faith in the Body of Christ.

The present iteration of the Anglican-United Church Dialogue began in 2017, and is ongoing. The members appointed to the dialogue are all keenly aware of the ways in which new developments and decisions in our churches have ecumenical implications. In particular, the Dialogue understands that many Anglicans have paid close attention to the recent geographical and jurisdictional restructuring of United Church polity which has been unfolding in 2018-19, and to the ways in which these emerging structures will be able to carry out the task of pastoral and apostolic oversight in response to new questions and challenges. The uncertainty that this time of transition has produced understandably calls into question, for some, what the future directions and possibilities for Anglican-United dialogue and partnership will be.

At this significant period in the histories of our churches, the members of the Dialogue believe that it is important remind ourselves of the many shared convictions and mutual recognitions which our two

churches have expressed together in previous dialogue documents and reports, and to restate these again in a succinct and declarative way. The aforementioned *Statement of Mutual Affirmations and Commitments* (See Appendix) does not purport to resolve any of our outstanding differences, nor to arrive at any new agreement. However, in light of the great potential and continuing need for partnership in the responsibilities and callings of reconciliation, mission, and ministry which continue to lie before us in this land in the 21<sup>st</sup> century, it is critical to have renewed clarity about the substantial foundation on which we stand, and from which we desire to move forward in shaping our future relations. For the General Synod of the Anglican Church of Canada and the General Council Executive of the United Church of Canada to receive this *Statement*, and to reaffirm its content, is an opportunity to do precisely that.

#### **PROCEDURE FOR ADOPTION (G)**

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*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

**GENERAL SYNOD 2019**  
**RESOLUTION**

**Resolution Number A123**

**Subject:** Seeking A Common Word

**Moved By:** The Rt. Rev. Jane Alexander

**Seconded By:** The Ven. Alan 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.

**Source: Faith, Worship, and Ministry Coordinating Committee**

**Submitted By: Faith, Worship, and Ministry Coordinating Committee**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

*Why Muslims and Why Now?*

The global population of Christians and Muslims accounts for over half of the population of the world. In many places the relationship between these two religious communities is characterized by tensions and sometimes violence. There can be little doubt that the 21<sup>st</sup> century will be shaped profoundly by the way that Christians and Muslims engage with one another around the world and here in Canada. Canadian Muslims account for about 4% of the population. This number has continued to grow steadily and now Islam is already the second largest organized religious community in the country. While 60% of Canadian Muslims are centred in Ontario, settlement in other regions is increasing.

Muslims are regularly the targets of anti-Islamic sentiment, hate speech, and acts of violence, increasing in recent years. A stark example is the shooting at the mosque in Quebec City which prompted actions of solidarity by the bishop of Quebec and others.

Due to the recent involvement of Christian churches, in refugee sponsorship efforts with families from the Middle East and Africa, new connections and relationships between Christians and Muslims have become more common in many parts of the country. This presents our members and our churches with both an opportunity and a responsibility to get to know these neighbours and to seek peaceable relations with them. Understanding religious connects and traditions is always important.

### *Why A Common Word?*

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.”

A Common Word is an especially significant foundational document in the context of Muslim-Christian dialogue for many reasons, of which three are particularly notable:

- *The reception it has received by a wide range of churches.* The letter has now received nearly 300 endorsements and upwards of 70 formal responses by Christian leaders, churches, and organizations, including the then-Archbishop of Canterbury Rowan Williams, and former Lutheran World Federation President Bishop Mark Hanson, the Vatican, the World Reformed Alliance, the World Evangelical Alliance, the Anglican Church in Wales, the Mennonite Church in the USA, the Canadian Conference of Catholic Bishops and the Presbyterian Church in Canada. many individual Canadian Christians from numerous traditions. A Common Word has fostered an unprecedented level of interest and ecumenically approval.
- *It intentionally and explicitly avoids a relativist approach to interfaith engagement.* The relativist view of religious pluralism suggests that all sides involved in dialogue should minimize distinctive truth claims in the name of getting along. This is not an authentically Anglican view of inter-religious dialogue. As our church has said in the 1988 document affirmed by the General Synod, *Guidelines for Interfaith Dialogue*, “By engaging in dialogue Christians are not being asked to compromise their faith that God was revealed in the person of Christ. Their understanding of their own faith should be clear, so that the Christian perspective can be fairly presented to dialogue partners.” An Anglican view of interfaith dialogue does not mean hiding from expressing faith in Jesus Christ or sharing the Gospel we have received; far from it. A Common Word agrees with that. Nowhere does it ask Christians to be less explicitly Christian in order to agree with Muslims. In fact, it seeks precisely the opposite. It invites both Christians and Muslims to turn more deeply to their scriptures, and to be more authentically their distinct selves, as a means of building genuine understanding and peace.
- *Grassroots Initiatives:* A Common Word has not remained just text on a page but has spawned a variety of grassroots initiatives. This includes publications, educational resources,

university programs, and community and church-based groups of various kinds. In Canada, one especially good example of how A Common Word has encouraged Christian-Muslim relations on the ground is the initiative known as A Common Word Alberta, where local Anglicans, Lutherans, Mennonites, Roman Catholics, United Church people, and others, from in and around both Edmonton and Calgary, along with partners in the Sunni, Shia, and Ismaili communities, over 500 participants have been gathering annually for 6 years to build connections and understanding. In recent years this has drawn over 500 participants, building on the relational and receptive dimensions of interfaith learning as well as theological dialogue – a particularly wholistic and effective forum for building Christian and Muslim understanding.

#### *Why Do This as a Full Communion Partnership?*

Together in full communion, the Anglican Church of Canada and the Evangelical Lutheran Church in Canada are uniquely able to do mission and ministry together. As that communion deepens and matures, we continue to be drawn further in this direction. One area where we feel it may be possible for us to take some new steps in this regard is in advancing Christian engagement in interfaith relations, and particularly with Islam.

Anglicans and Lutherans already participate together in various forms of interfaith dialogue at several levels. Most often this occurs through efforts organized under the umbrella of the Canadian Council of Churches (CCC) and in the Canadian Interfaith Conversation. The CCC encourages engagement with Islam especially through the National Muslim Christian Liaison Committee, which is a very important forum for Christian-Muslim relations drawing participation from mainly in southwestern Ontario. However, as contact with Islam increases in the East, in the West, and even in the North, there is an opportunity to develop more of these sorts of initiatives in other parts of the country.

We believe the model provided by the A Common Word initiative, and the local expressions of it such as the one that currently thrives in Alberta, and others, could be effectively replicated in other parts of Canada to encourage new configurations of Muslim-Christian engagement, or to support and enhance existing endeavors with additional resources. Anglicans and Lutherans are uniquely well positioned to show some leadership in this regard, working out of our full communion strength for the enhancement of our other ecumenical and interfaith commitments.

#### *Conclusion*

Anniversaries of things are very important. We are just coming off the tail end of the 10-year anniversary of the public reception of the A Common Word outreach to the churches. Neither the Anglican Church of Canada nor the Evangelical Lutheran Church in Canada responded to the invitation when it was first made. Perhaps the needs of our time and place are calling us to do so now.

#### **PROCEDURE FOR ADOPTION (G)**

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*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

**GENERAL SYNOD 2019**  
**RESOLUTION**

**Resolution Number A124**

**Subject:** Alternative Collects for the Revised Common Lectionary

**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*.

**Source: Faith, Worship, and Ministry Coordinating Committee**

**Submitted By: Faith, Worship, and Ministry Coordinating Committee**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

The General Synod of 2007 instructed the Faith, Worship, and Ministry to create a set of principles and guidelines for the revision of our contemporary language liturgical texts. *Principles for Liturgical Revision* and an *Agenda for Liturgical Revision* were adopted by the General Synod 2010, along with a resolution calling for the establishment of a Liturgy Task Force, which was charged with the task of textual revision and new text creation. This Task Force worked under the auspices of Faith, Worship, and Ministry up to 2016, and created four new and alternative resources.

The Proper of the Church Year in *The Book of Alternative Services* was fashioned in light of the *Common Lectionary*, a three-year ecumenical cycle of scripture readings for Sundays and Holy Days that was the predecessor to the *Revised Common Lectionary* (RCL) currently followed by The Anglican Church of Canada. These prayers were crafted, for the most part, to complement the readings for Year A, leaving all but a few occasions without collects reflective of the readings belonging to the other two years of the cycle. Moreover, due to differences between RCL and its forerunner, sometimes the collects in the BAS no longer match the biblical texts assigned for Year A.

Earlier attempts were made by the General Synod to adopt RCL-based collects from other Provinces (notably Australia and New Zealand) were met with negative response in the trial use and evaluation phase (2001-2004), prompting FWM in the 2004-2007 triennium to initiate an original writing project. Over a dozen writers were set to the task, resulting in the completion of approximately one third of the full cycle. It was at that point that the FWM committee – having done significant background work on two areas of liturgical revision (Collects and Calendar) decided to take a step back and refocus a new start in liturgical textual work by first enunciating the *Principles* mentioned above.

From 2011 to 2015, the Liturgy Task Force reviewed the Collects-of-the-Day from the Propers found in the Prayer Books of eight Provinces, along with several single-author collections and the 2004 original writings, sifted through, adapted and edited, and compiled a collection from multiple sources. Most of the collects proposed are adapted from the Church of England's *Common Worship* and *Common Worship Additional Collects*, the writings of Steven Shakespeare, the Consultation on Common Texts' *Revised Common Lectionary Collects*, *Evangelical Lutheran Worship*, the New Zealand Prayer Book and the 2004 FWM collection.

The process of collection, decision-making, and editing was steady, time-consuming, and prayerful. Six members of the Liturgy Task Force would meet, reviewing the lections of the day and the eleven or twelve extant collects, reflecting together on the Gospel and other readings, and praying through the collects before entering into analysis.

The Council of General Synod in 2013 gave permission for the work-in-progress on this and the other projects of the Liturgy Task Force to be released as they became ready for the purpose of trial use and evaluation where permitted by the Ordinary. The collects were published – along with feedback forms – on an incremental basis over two years. They were also circulated to the Bishops directly, with regular reminders to them of our desire to engage critical and constructive feedback. They were posted through social media, again with encouragements for feedback. The evaluation forms included specific, guiding questions to help to encourage concrete feedback.

During the trial use and evaluation process, most of the feedback received was casual and positive in nature – comments received through social media made up the bulk of the responses. Two bishops refused to permit them to be used in their dioceses, but many bishops encouraged and oversaw the promotion of the use of all of the trial use materials. Several very helpful, studied responses were also received, and taken into account in the final editing. The texts presented here – Collects of the Day, as well as Seasonal Prayers over the Gifts and Prayers after Communion – are the result of an editorial process following up on the trial use feedback.

It is important to emphasize that these prayers are not intended to replace the existing canon of the Proper of the Church Year in *The Book of Alternative Services*. Rather, they are to be considered an addition to the library of liturgical resources approved by the General Synod for use where permitted by the Ordinary, and are, as such, one alternative amongst several (*BAS* and *Book of Common Prayer*).

#### **PROCEDURE FOR ADOPTION (G)**

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*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

**GENERAL SYNOD 2019  
RESOLUTION**

**Resolution Number A125**

**Subject:** Gathering Rites for the Paschal Season

**Moved By:** The Ven. Douglas Fenton

**Seconded By:** The Rt. Rev. Andrew Asbil

**Be it resolved that this General Synod:**

Authorize for use *Gathering Rites for Paschaltide*.

**Source: Faith, Worship, and Ministry Coordinating Committee**

**Submitted By: Faith, Worship, and Ministry Coordinating Committee**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

These texts take their current shape as a result of input by a Liturgy Working Group that held one meeting in the 2016-2019 triennium. Their origins are in the catechumenal resource *Becoming the Story We Tell (BST)*, a project commissioned by the Primate addressing baptismal formation of worshipping communities. BST responds to some of the recommendations by a Task Force initiated by the House of Bishops tackling questions concerning Christian Initiation, Eucharistic participation, and hospitality.

FWM continues to act on the conviction that a robust approach to Christian Initiation is foundational to effective discipleship formation and missional action. As a result, we keep before ourselves the question of how to foster a culture shift reflecting a more substantive baptismal ecclesiology in the life of congregations.

As part of this larger concern, FWM initiated a test of gathering rites for Lent and Easter during the paschal seasons of 2018. The gathering rites for Lent are simply revisions of the opening penitential rite provided in the BAS. There are two options. In one, a different question arising from the baptismal covenant is recalled each week, followed by the choice of two prayers of confession. In the other option, the recollection of all the questions belonging to the baptismal covenant, each followed by a congregational response, serves as the act of confession. The Easter gathering is based on a rite included in *Evangelical Lutheran Worship*. Two of the three were part of the original posting of the 'Becoming the Story We Tell' resource. Congregations associated with the 2017 Liturgy Working Group members, those involved with *Liturgy Canada*, and other settings receiving appropriate permission of the Ordinary used these rites and provided feedback.

The texts were approved by CoGS in November 2018 for Trial Use and Evaluation and posted – with the attendant evaluation tools – on [www.anglican.ca](http://www.anglican.ca), and sent to bishops with a note encouraging their promotion of use and evaluation. The texts remain as originally posted. In a sense, as part of the package of *Becoming the Story We Tell*, they have been published, with the potential for use, since 2014, and so have been in circulation in our church for over four years. They have been picked up and used – as part of the whole catechumenal package of *Becoming the Story We Tell*, by several Episcopal Dioceses or congregations in the United States, and have been tested in numerous workshops led by Liturgy Canada and by the Associated Parishes for Liturgy and Mission.

Our Full Communion Partner, the Evangelical Lutheran Church in Canada, will likely be considering a similar resolution during the 2019 National Convention.

#### **PROCEDURE FOR ADOPTION (G)**

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*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

**GENERAL SYNOD 2019**  
**RESOLUTION**

**Resolution Number A126**

**Subject:** Thanksgivings over the Water

**Moved By:** The Ven. Douglas Fenton

**Seconded By:** The Rt. Rev. Andrew Asbil

**Be it resolved that this General Synod:**

Authorize for use *Thanksgivings over the Water*.

**Source: Faith, Worship, and Ministry Coordinating Committee**

**Submitted By: Faith, Worship, and Ministry Coordinating Committee**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

The *Thanksgivings over the Water* were approved by the Council of General Synod in June of 2017 for Trial Use and Evaluation, following an internal trial use phase amongst members of the Liturgy Working Group. These two sets of seasonal prayers are offered to encourage a more robust baptismal ecclesiology, recognizing the desirability of offering occasions for the Renewal of Baptismal Vows for whole congregations at various points within the liturgical year, as well as to encourage a liturgical-seasonal-harmony in prayers offered at baptisms in these seasons.

The language draws on biblical themes to provide a rich tapestry of blessing celebration. The two particular occasions chosen – Baptism of the Lord and All Saints’ – encourage these occasions to be used for the celebrations of baptism as well as renewal of baptismal vows, in addition to the Easter Vigil. An additional text relating to Pentecost is being prepared for consideration.

**PROCEDURE FOR ADOPTION (G)**

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*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

**GENERAL SYNOD 2019**  
**RESOLUTION**

**Resolution Number A127**

**Subject:** Seasonal Forms for Daily Office and Daily Prayer for Ordinary Time

**Moved By:** The Ven. Dr. Edward Simonton

**Seconded By:** The Rt. Rev. Lynne McNaughton

**Be it resolved that this General Synod:**

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

**Source: Faith, Worship, and Ministry Coordinating Committee**

**Submitted By: Faith, Worship, and Ministry Coordinating Committee**

Does this motion contain within it any financial implications? Yes No

No financial implications within the present budget.

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

This text was the product of the Liturgy Task Force in the 2013-2016 triennium. It is a curation of existing resources into a single source. It has been in trial use for evaluation contiguous with the Inclusive Language Psalter and was released to coincide with the seasons of the liturgical year, in 'real' time.

Evaluations have been generally positive, with no specific requests for changes to be made.

In the years since the publication of *The Book of Alternative Services*, many Anglicans have found a renewed interest in regular and structured daily prayer as a means of 'praying without ceasing'. This renewed interest, however, was not served well by how Morning and Evening Prayer were laid out in *The Book of Alternative Services*. A full and satisfying use of the Offices required worshippers to turn numerous times to different pages and then back again. This editorial design meant that many of the riches of the Offices in *The Book of Alternative Services* were not well-used or even well-known.

Other factors have also influenced Daily Prayer in these first decades of the twenty-first century. First, although *The Book of Alternative Services* made some strides in more complementary language for God and more inclusive language for people, many contemporary worshippers desired that more progress be made towards language that is 'faithful and fair'. In this set of offices a balance has been sought between traditional and more inclusive language for God.

Second, in 1992 the Society of Saint Francis published *Celebrating Common Prayer*, a daily prayer book that introduced a new way of structuring the Daily Offices around the liturgical year. This innovative

approach, along with a wider selection of canticles and prayers, influenced many Anglicans throughout the world. In 2005 the Church of England published *Common Worship: Daily Prayer* which provides worshippers with daily prayer for every day of the week in ordinary time and daily prayer for the seasons of the liturgical year. This resource has influenced the work of the Liturgy Task Force in preparing this resource for trial use in the Anglican Church of Canada.

While the structure of Morning and Evening Prayer in *The Book of Alternative Services* is the foundation of the offices that follow, *Common Worship: Daily Prayer* has provided both texts and approaches to the offices for each day of the week. Each office is designed so that those who use it for prayer need only move page by page through the office. In keeping with the spirit of *Celebrating Common Prayer*, each weekday has elements linking the day with one of the seasons of the liturgical year: Sunday (Easter), Monday (Pentecost), Tuesday (Advent), Wednesday (Christmas), Thursday (Epiphany), Friday (Lent/Passiontide) and Saturday (All Saints).

#### **PROCEDURE FOR ADOPTION (G)**

*In the normal course, an ordinary motion must be passed by a majority of the members of General Synod present and voting together. Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.*

*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

**GENERAL SYNOD 2019**  
**RESOLUTION**

**Resolution Number A128**

**Subject:** Anglican Communion Safe Church Charter and Protocols

**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.

**Source: Faith, Worship, and Ministry Coordinating Committee**

**Submitted By: Faith, Worship, and Ministry Coordinating Committee**

Does this motion contain within it any financial implications? Yes - Possibly No

Possible implications involving staff and other personnel time for meeting for the work, though the work could be done within the already-scheduled meetings of Officers and the Council of General Synod.

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

*The Anglican Communion Charter for the Safety of People*, along with the Protocol for Disclosure of Ministry Suitability by Provinces of the Anglican Communion was adopted in October 2012 by the Anglican Consultative Council (ACC-15). The Charter is the result of several years of work by the Anglican Communion Safe Church Network and can be seen as a model for best practice standards. Both lay persons and clergy of the Anglican Church of Canada were active participants in this global initiative that led to the Charter.

As set out in the *Charter*, the witness of Scripture recognises and affirms God's love for all members of the human family and the priority given in Jesus' ministry to children and the vulnerable of society. The five *Commitments* provide a framework for effective Safe Church policies and procedures.

*What is the Anglican Communion Safe Church Commission?*

The Anglican Communion Safe Church Commission (ACSCC) is an international body which was established at the request of the Anglican Consultative Council at its meeting in Lusaka, Zambia, in 2016 (ACC-16). Its creation was recommended by the Anglican Communion Safe Church Network with an objective of developing "International Guidelines to enhance the safety of all persons—especially children, young people and vulnerable adults—within the provinces of the Anglican Communion... The establishment of the Anglican Communion Safe Church Commission was requested in one of four safeguarding resolutions approved by ACC-16. Its creation builds on the adoption by ACC-15 of the Charter for the Safety of People within the Churches of the Anglican Communion". The Commission, made up of thirteen representatives of the provinces of the Communion, including Ms. Mary Wells of Canada, has produced draft *Guidelines for the Safety of People*.

These *Guidelines* will be presented for approval at the Anglican Consultative Council (ACC 17) in Hong Kong in April/May 2019, with a view to being presented at the Lambeth Conference in 2020.

The following are the relevant resolutions of ACC 16:

***Charter:***

*The Anglican Consultative Council recognising and affirming:*

- a) *the witness of Scripture to God's love for all members of the human family and the priority given in Jesus' ministry to children and the vulnerable of society;*
- b) *the resolution of the Lambeth Conference in 1998 that each member Church represented make an intentional effort to work toward eliminating abuses affecting women and children (Resolution 1.3);*
- c) *the commitment of the Anglican Consultative Council in 2005 to the highest standards of care for all young and vulnerable people, seeking to ensure their protection (ACC Resolution 13.50);*
- d) *the testimony of the Lambeth Conference in 2008 to the many forms of abuse of power within society as well as the church from which women and children suffer disproportionately, and the challenge to reclaim the gospel truth of the dignity of the human person and to exercise power in ways that would always be life giving*
- e) *e) the call of the Anglican Consultative Council in 2009 to member Churches to take appropriate steps to assist the healing of indigenous families, including the protection of women and children from violence and human trafficking (ACC Resolutions 14.19 and 14.33);*
- f) *the statement of the Primates in 2011 that our churches must accept responsibility for our own part in perpetuating oppressive attitudes towards women, and in penitence and faith we must move forward in such a way that our churches truly become a living witness to our belief that both women and men are made in the image of God (Letter to the Churches of the Anglican Communion);*

*commits itself to promoting the physical, emotional and spiritual welfare and safety of all people, especially children, young people and vulnerable adults, within the member churches of the Anglican Communion, and to this end calls upon all member churches to adopt and implement the Charter for the Safety of People within the Churches of the Anglican Communion, and report to the next meeting of the Anglican Consultative Council as to steps taken to adopt and implement the Charter.*

**Protocol:**

*Recognising that:*

1. *Clause 4 of the Charter for the safety of people within the churches of the Anglican Communion adopted by the Anglican Consultative Council in October 2012 contains the following commitment: "We will have and implement policies and procedures to assess the suitability of persons for ordination as clergy or appointment to positions of responsibility in the church including checking their background."*
2. *Clergy and lay persons who have undertaken ministry in one Province regularly undertake ministry in another Province.*
3. *It is essential that those persons or bodies with responsibility for authorising clergy and lay persons to undertake ministry in their Province have accurate and complete information for the assessment of their suitability for ministry from the Province or Provinces in which they have previously been authorised for ministry.*

*This Council approves the following Protocol for disclosure of ministry suitability information between the churches of the Anglican Communion, and requests each Province to implement the Protocol and report to the next meeting of the Anglican Consultative Council as to its implementation. Protocol for the disclosure of ministry suitability information between the churches of the Anglican Communion*

**PROCEDURE FOR ADOPTION (G)**

*In the normal course, an ordinary motion must be passed by a majority of the members of General Synod present and voting together. Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.*

*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

## **I. Charter for the Safety of People within the Churches of the Anglican Communion**

### **1. Pastoral support where there is abuse**

We will provide pastoral support for the abused, their families, and affected parishes and church organizations by:

- (a) listening with patience and compassion to their experiences and concerns;
- (b) offering spiritual assistance and other forms of pastoral care.

### **2. Effective responses to abuse**

We will have and implement policies and procedures to respond properly to allegations of abuse against clergy and other church personnel that include:

- (a) making known within churches the procedure for making complaints;
- (b) arranging pastoral care for any person making a complaint of abuse;
- (c) the impartial determination of allegations of abuse against clergy and other church personnel, and assessment of their suitability for future ministry;
- (d) providing support for affected parishes and church organizations.

### **3. Practice of pastoral ministry**

We will adopt, and promote by education and training, standards for the practice of pastoral ministry by clergy and other church personnel.

### **4. Suitability for ministry**

We will have and implement policies and procedures to assess the suitability of persons for ordination as clergy or appointment to positions of responsibility in the church including checking their background.

### **5. Culture of safety**

We will promote a culture of safety in parishes and church organizations by education and training to help clergy, other church personnel and participants prevent the occurrence of abuse.

## **II. Protocol for the disclosure of ministry suitability information between the churches of the Anglican Communion**

### **1. Definitions**

- In this Protocol: “Assessing Province” means the Province in which a Church authority is to assess whether the Church worker should be authorised for ministry;
- “Authorising Province” means the Province or Provinces in which the Church worker is authorised, or has previously been authorised, to undertake ministry by a Church authority;
- “Church authority” means the person or body responsible for authorising Church workers to undertake ministry in the Authorising Province or the Assessing Province;
- “Church worker” means a member of the clergy or a lay person who:
  - is authorised, or has previously been authorised, to undertake ministry by a Church authority of the Authorising Province; and

- has applied to undertake authorised ministry, or has been nominated for appointment to a position or office involving the undertaking of authorised ministry, in the Assessing Province.
- “Ministry Suitability Information” means a written statement by a Church authority of the Authorising Province about the Church worker that discloses:
  - whether or not there has been; and
  - if so, the substance of any allegation, charge, finding or admission of the commission of a criminal offence, or the breach of the Authorising Province’s rules regarding the moral conduct of clergy and lay persons undertaking ministry, including rules relating to sexual conduct and conduct towards children and vulnerable adults;
- “Province” includes part of a Province.

## 2. System for the disclosure of Ministry Suitability Information by the Authorising Province

The Authorising Province will have and maintain a system for the disclosure of Ministry Suitability Information about a Church worker of the Province to the applicable Church authority of the Assessing Province that includes the following requirements:

- a. the applicable Church authority of the Province is to promptly deal with an application by the applicable Church authority of the Assessing Province for the disclosure of Ministry Suitability Information; and
- b. the applicable Church authority of the Province is to disclose the Ministry Suitability Information to the applicable Church authority of the Assessing Province. System for assessing the suitability of a Church worker for authorised ministry in the Assessing Province

## 3. The Assessing Province

The Assessing Province will have and maintain a system for the assessment of the suitability of a Church worker to undertake authorised ministry in the Province that includes the following requirements:

- a. the applicable Church authority is to make an application to the Authorising Province for Ministry Suitability Information;
- b. the applicable Church authority is not to authorise the Church worker to undertake ministry in the Province unless and until it has carried out an assessment of whether the Church worker is a risk to the physical, emotional and spiritual welfare and safety of people that takes into account the Ministry Suitability Information disclosed by the Authorising Province; and
- c. the applicable Church authority is to keep the Ministry Suitability Information confidential, except where its disclosure:
  - i. is required by law; or
  - ii. is reasonably believed to be necessary to protect any person from the risk of being harmed by the Church worker; or
  - iii. is necessary for the purpose of undertaking the assessment of whether the Church worker is suitable to undertake authorised ministry in the Province or any disciplinary action against the Church worker.

**GENERAL SYNOD 2019**  
**RESOLUTION**

**Resolution Number A129**

**Subject:** The Arusha Call to Discipleship (World Council of Churches)

**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.

**Source: Faith, Worship, and Ministry Coordinating Committee**

**Submitted By: Faith, Worship, and Ministry Coordinating Committee**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

The *Arusha Call to Discipleship* emerged from the World Council of Churches' Conference on World Mission and Evangelism "Moving in the Spirit: Called to Transforming Discipleship" which met in Arusha, Tanzania in March of 2018. In September 2018, the *Arusha Call to Discipleship* was taken up by a joint meeting of the Lutheran-Episcopal Coordinating Committee (LECC, USA) and the Joint Anglican-Lutheran Commission (JALC, Canada). This gathering referred the *Arusha call to Discipleship* to the four presiding bishops for their public endorsement.

**Why affirm the Arusha Call to Discipleship?**

*The Arusha Call to Discipleship ...*

- assists the Anglican Church of Canada to see itself in, and to affirm the work of, the World Council of Churches and of partner churches in Canada and around the globe;
- has been commended to the leaders of the Anglican Church of Canada, The Episcopal Church (USA), the Evangelical Lutheran Church in America and the Evangelical Lutheran Church in

Canada by the Joint Anglican-Lutheran Commission (JALC, Canada) and Lutheran-Episcopal Coordinating Committee (LECC, USA) for their public endorsement;

- honours our full communion relationship with the Evangelical Lutheran Church in Canada;
- supports a post-colonial view of First Peoples and a significant rethinking of the relationship between First Peoples and settlers;
- provides a robust, challenging, and faithful call consonant with the baptismal identity and values and with the missional aspirations of the Anglican Church of Canada.

#### **PROCEDURE FOR ADOPTION (G)**

*In the normal course, an ordinary motion must be passed by a majority of the members of General Synod present and voting together. Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.*

*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

**GENERAL SYNOD 2019**  
**RESOLUTION**

**Resolution Number A130**

**Subject:** Audited Consolidated Financial Statements of The General Synod of the Anglican Church of Canada

**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 31<sup>st</sup>, 2018.

**Source:**

**Submitted By: Financial Management Committee**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

**PROCEDURE FOR ADOPTION (G)**

*In the normal course, an ordinary motion must be passed by a majority of the members of General Synod present and voting together. Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.*

*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

**GENERAL SYNOD 2019**  
**RESOLUTION**

**Resolution Number A131**

**Subject:** Audited Financial Statements of The Anglican Church of Canada Consolidated Trust Fund

**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 31<sup>st</sup>, 2018.

**Source:**

**Submitted By:** Financial Management Committee

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

**PROCEDURE FOR ADOPTION (G)**

*In the normal course, an ordinary motion must be passed by a majority of the members of General Synod present and voting together. Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.*

*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

**GENERAL SYNOD 2019  
RESOLUTION**

**Resolution Number A132**

**Subject:** Audited Financial Statements of The Anglican Church of Canada Resolution Corporation

**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 31<sup>st</sup>, 2018.

**Source:**

**Submitted By:** Financial Management Committee

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

**PROCEDURE FOR ADOPTION (G)**

*In the normal course, an ordinary motion must be passed by a majority of the members of General Synod present and voting together. Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.*

*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

**GENERAL SYNOD 2019**  
**RESOLUTION**

**Resolution Number A133**

**Subject:** Appointment of Auditor

**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.

**Source:**

**Submitted By: Financial Management Committee**

Does this motion contain within it any financial implications? Yes No

Financial implications have been considered by the Financial Management Committee.

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

**PROCEDURE FOR ADOPTION (G)**

*In the normal course, an ordinary motion must be passed by a majority of the members of General Synod present and voting together. Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.*

*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

**GENERAL SYNOD 2019  
RESOLUTION**

**Resolution Number A150**

**Subject:** Joint Anglican Lutheran Commission

**Moved By:** Ms. Cynthia Haines-Turner  
**Seconded By:** Chancellor David P. Jones, Q.C.

**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.

**Source: Joint Anglican Lutheran Commission**

**Submitted By: Joint Anglican Lutheran Commission**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

The resolution affirms General Synod's support for the ongoing work of the Joint Anglican Lutheran Commission for the next triennium.

**PROCEDURE FOR ADOPTION (G)**

*In the normal course, an ordinary motion must be passed by a majority of the members of General Synod present and voting together. Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.*

*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

**GENERAL SYNOD 2019  
RESOLUTION**

**Resolution Number A151**

**Subject:** Mutual Recognition of Full Communion

**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.

**Source: Joint Anglican Lutheran Commission**

**Submitted By: Faith, Worship, and Ministry Coordinating Committee**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

The resolution implements full four-way communion among the two Anglican bodies and the two Evangelical Lutheran bodies in accordance with the Memorandum of Mutual Recognition dated September 26, 2018 (attached).

**PROCEDURE FOR ADOPTION (G)**

*In the normal course, an ordinary motion must be passed by a majority of the members of General Synod present and voting together. Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.*

*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

# **Memorandum of Mutual Recognition of Relations of Full Communion**

## Between the Churches of *Called to Common Mission* (The Episcopal Church and the Evangelical Lutheran Church in America)

And

## The Churches of *Called to Full Communion: The Waterloo Declaration* (The Anglican Church of Canada and the Evangelical Lutheran Church in Canada)

## Background

In 1987, building on ecumenical agreements both local and global, the Anglican-Lutheran International Continuation Committee met in Niagara Falls, Canada, for a consultation on *episcope*.<sup>1</sup> Consideration of recommendations to churches from the *Niagara Report* helped result in *The Porvoo Common Statement* (1992), the basis for the Porvoo Communion now including churches from Great Britain and Ireland, the Nordic region, the Baltic countries and Iberia.

21 A few years later, continuing theological discussions led first in the United States to  
22 *Called to Common Mission* (CCM), adopted by the 1999 Churchwide Assembly of the  
23 Lutheran Church in America (ELCA) and the 2000 General Convention of the Episcopal  
24 Church (TEC), and then in Canada to *Called to Full Communion: the Waterloo*  
25 *Declaration*, approved by the National Convention of the Evangelical Lutheran Church in  
26 Canada (ELCIC) and the General Synod of the Anglican Church of Canada (ACC) in  
27 2001. These agreements establish what are the three principal full communion  
28 relationships between member churches of the Anglican Communion and of The  
29 Lutheran World Federation: A Communion of Churches.

31 The third Anglican Lutheran International Commission (ALIC III), recognizing the  
32 contextual specificity of each agreement, acknowledged that it is “difficult to envisage at  
33 this stage” how to move toward “a relationship of (full) communion at the global level.”  
34 Yet the Commission identified steps forward which could be taken at once; for example,  
35 “on the basis of an agreement entered into by a sister church, and reviewed by  
36 international bodies, those who come from a church of that region might be considered in  
37 communion with all other churches that have the same kind of agreement.”<sup>2</sup>

<sup>39</sup> Commending ALIC's guidelines, the Anglican Consultative Council 16, meeting in Zambia in 2016, encouraged "steps in North American, British and Irish Anglican churches to bring the three regional agreements of Communion into relationship with each other."<sup>3</sup>

<sup>1</sup>Essential texts are collected in Sven Oppegaard and Gregory Cameron, eds., *Anglican-Lutheran Agreements: Regional and International Agreements 1972-2002*, LWF Documentation 49 (2004) and on multiple sites online.

<sup>2</sup>To Love and Serve the Lord: Diakonia in the Life of the Church: The Jerusalem Report of the Anglican-Lutheran International Commission (ALIC III) (2012) 52. <https://www.lutheranworld.org/content/resource-love-and-serve-lord-diakonia-life-church>.

<sup>3</sup>Anglican Consultative Council Resolution 16.18. “Anglican-Lutheran Relations.”

<http://www.anglicancommunion.org/structures/instruments-of-communication/acc/acc-16/resolutions.aspx#s18>.

42      **Rationale**

43  
44      Taking next steps forward seems particularly achievable and important in the North  
45      American context.

- 46
- 47      • Almost twenty years of experience living into full communion has enriched the lives  
48      of the four churches in ways from which there is no turning back. While there are  
49      of course challenges from sharing geographical territory, the churches of Waterloo  
50      and of CCM face together many common cultural realities. Despite their different  
51      histories, they increasingly have in common the roles of “minority churches” in their  
52      contexts.

53

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

65

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

72

73      While the shape of shared life is distinctive in each country and embraces great  
74      local diversity, both CCM and Waterloo extended invitations to common mission  
75      which have borne significant fruits, both expected and unanticipated. As the times  
76      of Interim Eucharistic Sharing, practiced in both countries, helped strengthen the  
77      hope for full communion, so also the experiences of full communion have  
78      strengthened the desire not to remain fixed in what has already been realized.  
79      Even more than when full communion relations were established, “We are ready  
80      to be co-workers with God in whatever tasks of mission serve the Gospel.”<sup>4</sup>

- 81
- 82      • Already the deepening relations between the Waterloo churches and between the  
83      CCM churches have reached across the national boundary to create relationships  
84      and structures among all four churches.

---

<sup>4</sup>Conclusion, *The Waterloo Declaration*. Cf. CCM 98: “Entering full communion … will bring new opportunities and levels of shared evangelism, witness, and service.”

86 The four heads of churches have established the practice of regular meetings, and  
87 annually they cooperate on a seasonal devotional series. The coordinating  
88 committees in each country exchange representatives and meet together on a  
89 regular basis every few years. In these contexts, it is easy to forget that there is no  
90 formal link between the two agreements of full communion.

- 91
- 92 • At the same time, changes brought with easier international communication and  
93 travel also push against the limits of the existing agreements. A notable example  
94 concerns “orderly exchange” of ministry. Increasingly, each church encounters  
95 ministry situations which would welcome procedures for orderly exchange with  
96 persons not only from the bilateral partner but from the church of that communion  
97 in the other agreement.

98 Currently, among the four Waterloo and CCM churches, each church is in full  
99 communion with two of the others - but not with the third (not with the church from the  
100 other tradition and in the other country). Increasingly, this is experienced as  
101 theologically unnecessary, missionally costly, and jarring. It is time for these churches  
102 explicitly to recognize one another’s full communion agreements, and on that basis to  
103 extend to one another the implications of being in communion.

## 106 **Actions**

107 In order to strengthen shared life and mission and to deepen visible unity between the  
108 signatory churches of CCM and of Waterloo, and

109 In order to offer witness and invitation to other churches of our world communions in many  
110 local settings, as appropriate in their contexts, to move toward such sharing of (full)  
111 communion,

112 These four churches commit themselves to

- 113
- 114 • Give thanks for and affirm the theological basis for full communion established by  
115 theological dialogue between members of the Lutheran and Anglican traditions  
116 around the world;
  - 117 • Rejoice in the gifts given to the churches by their bilateral full communion relations;
  - 118 • Treat the churches of the other agreement as also churches with which a  
119 relationship of full communion exists on the basis of these agreements and this  
120 experience;
  - 121 • Establish policies and procedures to facilitate exchange of ministry between The  
122 Episcopal Church and the Evangelical Lutheran Church in Canada, and between  
123 the Evangelical Lutheran Church in America and the Anglican Church of Canada.  
124 This will be informed by the experience and resources of the existing full  
125 communion agreements, including mandating complete continuing exchange of

132 information about ministerial conduct, duly honoring that such exchanges are  
133 subject in each case to approval by sending and receiving bishops.

- 134
- 135 • Continue to seek conversations with other members of the Anglican Communion  
136 and The Lutheran World Federation that would commend further mutual  
137 recognition of (full) communion agreements, where they exist, and encourage  
138 churches without such agreements to move toward living into such relationships.

139

140

141

142 Jointly prepared and commended by the members of the Joint Anglican-Lutheran  
143 Commission in Canada and the Lutheran-Episcopal Coordinating Committee in the  
144 United States.

145

146 Niagara Falls, Ontario  
147 September 26, 2018

**GENERAL SYNOD 2019  
RESOLUTION**

**Resolution Number A170**

**Subject:** Continuing Education Plan

**Moved By:** The Ven. Alan 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.

**Source: Pension Committee**

**Submitted By: Judy Robinson, Executive Director**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

Confirmation of amendments previously approved by the Council of General Synod.

Pursuant to Canon XII section 6(b), the Pension Committee is empowered to adopt and amend regulations regarding the pension and benefits plans that it administers, subject to the approval of the Council of General Synod. All such regulations must be confirmed by the General Synod at its next session in order to remain in effect. These amendments were duly adopted by the Pension Committee and ratified by the Council of General Synod during the last triennium. They are presented for confirmation by the General Synod as required by the canon referred to above.

**PROCEDURE FOR ADOPTION (G)**

*In the normal course, an ordinary motion must be passed by a majority of the members of General Synod present and voting together. Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.*

*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

## CONTINUING EDUCATION PLAN RESOLUTION

**APPROVED BY THE COUNCIL OF GENERAL SYNOD DURING THE TRIENNIAL (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 2019  
RESOLUTION**

**Resolution Number A171**

**Subject:** General Synod Pension and Benefits Plan

**Moved By:** The Ven. Alan 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 as attached to this resolution.

**Source: Pension Committee**

**Submitted By: Judy Robinson, Executive Director**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

Confirmation of amendments previously approved by the Council of General Synod.

Pursuant to Canon VIII section 4(b), the Pension Committee is empowered to adopt and amend regulations regarding the pension and benefits plans that it administers, subject to the approval of the Council of General Synod. All such regulations must be confirmed by the General Synod at its next session in order to remain in effect. These amendments were duly adopted by the Pension Committee and ratified by the Council of General Synod during the last triennium. They are presented for confirmation by the General Synod as required by the canon referred to above.

**PROCEDURE FOR ADOPTION (G)**

*In the normal course, an ordinary motion must be passed by a majority of the members of General Synod present and voting together. Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.*

*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

## GENERAL SYNOD PENSION PLAN RESOLUTIONS

**APPROVED BY THE COUNCIL OF GENERAL SYNOD DURING THE TRIENNIAL (2016 – 2019)**

### **Resolution – Regulations of the General Synod Plans**

**November 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(eb) 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 expenses 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. ~~c~~b) 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, ~~t~~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**

**GENERAL SYNOD 2019  
RESOLUTION**

**Resolution Number A172**

**Subject:** Lay Retirement Plan

**Moved By:** The Ven. Alan 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 as attached to this resolution.

**Source: Pension Committee**

**Submitted By: Judy Robinson, Executive Director**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

Confirmation of amendments previously approved by the Council of General Synod.

Pursuant to Canon VIII section 4(b), the Pension Committee is empowered to adopt and amend regulations regarding the pension and benefits plans that it administers, subject to the approval of the Council of General Synod. All such regulations must be confirmed by the General Synod at its next session in order to remain in effect. These amendments were duly adopted by the Pension Committee and ratified by the Council of General Synod during the last triennium. They are presented for confirmation by the General Synod as required by the canon referred to above.

**PROCEDURE FOR ADOPTION (G)**

*In the normal course, an ordinary motion must be passed by a majority of the members of General Synod present and voting together. Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.*

*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

## LAY RETIREMENT PLAN RESOLUTIONS

APPROVED BY THE COUNCIL OF GENERAL SYNOD DURING THE TRIENNIAL (2016 – 2019)

### Resolution – Regulations of the Lay Retirement Plan

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 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 "Cohabitational 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

**GENERAL SYNOD 2019**  
**RESOLUTION**

**Resolution Number A173**

**Subject:** Long Term Disability Plan

**Moved By:** The Ven. Alan 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 as attached to this resolution.

**Source: Pension Committee**

**Submitted By: Judy Robinson, Executive Director**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

Confirmation of amendments previously approved by the Council of General Synod.

Pursuant to Canon VIII section 4(b), the Pension Committee is empowered to adopt and amend regulations regarding the pension and benefits plans that it administers, subject to the approval of the Council of General Synod. All such regulations must be confirmed by the General Synod at its next session in order to remain in effect. These amendments were duly adopted by the Pension Committee and ratified by the Council of General Synod during the last triennium. They are presented for confirmation by the General Synod as required by the canon referred to above.

**PROCEDURE FOR ADOPTION (G)**

*In the normal course, an ordinary motion must be passed by a majority of the members of General Synod present and voting together. Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.*

*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

## LONG TERM DISABILITY RESOLUTIONS

**APPROVED BY THE COUNCIL OF GENERAL SYNOD DURING THE TRIENNIAL (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         | <del>60%</del> <b>66 2/3%</b> 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**

**GENERAL SYNOD 2019**  
**RESOLUTION**

**Resolution Number A180**

**Subject:** Ambassadors for Reconciliation

**Moved By:** The Rt. Rev. Riscylla Shaw  
**Seconded By:**

**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.

**Source: Primate's Commission on Discovery, Reconciliation, and Justice**

**Submitted By: Primate's Commission on Discovery, Reconciliation, and Justice**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

Established in 2013, the Primate's Commission on Discovery, Reconciliation, and Justice contributed to the Anglican Church of Canada's ongoing response to the *United Nations Declaration on the Rights of Indigenous Peoples*. Comprised of First Nations, Inuit, Métis and non-Indigenous Anglicans, and ecumenical partners, the Commission was tasked with 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 actions towards implementation of the Truth and Reconciliation Commission 94 Calls to Action. The Commission's mandate comes to an end at General Synod 2019, 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/regional reconciliation efforts to enable cross church connections and help contribute Anglican presence in ecumenical initiatives.

**PROCEDURE FOR ADOPTION (G)**

*In the normal course, an ordinary motion must be passed by a majority of the members of General Synod present and voting together. Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.*

*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

**GENERAL SYNOD 2019**  
**RESOLUTION**

**Resolution Number A181**

**Subject:** Appointment of Jubilee Commission

**Moved By:** The Rt. Rev. Riscylla Shaw

**Seconded By:**

**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.

**Source: Primate's Commission on Discovery, Reconciliation, and Justice**

**Submitted By: Primate's Commission on Discovery, Reconciliation, and Justice**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

Procedural resolution.

**PROCEDURE FOR ADOPTION (G)**

*In the normal course, an ordinary motion must be passed by a majority of the members of General Synod present and voting together. Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.*

*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

**PRIMATE'S COMMISSION ON DISCOVERY, RECONCILIATION, AND JUSTICE RESOLUTION**

**APPROVED BY THE COUNCIL OF GENERAL SYNOD DURING THE TRIENNium (2016 – 2019)**

**Resolution – Appointment of a Jubilee Commission**

**June 2018**

Moved by: The Rt. Rev. Mark MacDonald

Seconded by: The Rev. Dr. Lynne McNaughton

That Council of General Synod appoint a Jubilee Commission to propose a just, sustainable and equitable funding base for the self-determining Indigenous Anglican church.

The Commission would:

- Have a three-year term, potentially renewable.
- Consist of 6 members
- Report to the Council of General Synod
- Including significant representation from the current Primate's Commission on the Doctrine of Discovery Reconciliation and Justice.

The Commission would be charged with examining historic and current funds made available for Indigenous ministry at various levels of the church's structure, assessing current funds designated to Indigenous programming, and assessing broader property questions. Topics for consideration might include current salary levels of Indigenous clergy and strategies to move towards parity, 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.

**ADOPTED #CoGS 007-18-06**

**Resolution – Ratification of Jubilee Commission's Membership**

**November 2018**

A memorandum was circulated to Council, seeking ratification of the Jubilee Commission's membership. The names included:

- The Rt. Rev. Riscylla Shaw (Chair, Primate's Commission on Discovery, Reconciliation, and Justice)
- Ms. Judith Moses (Chair, Vision Keepers)
- The Rev. Canon Laverne Jacobs (Elder to the Primate's Commission on Discovery, Reconciliation, and Justice)
- The Rev. Pamela Rayment (Métis from the Diocese of Algoma)
- The Rt. Rev. Larry Beardy (Suffragan Bishop for Northern Manitoba in the Indigenous Spiritual Ministry of *Mishamikoweesh*)
- *The Ven. Jim Boyles (former General Secretary)*

*Moved by: Canon David Jones*

*Seconded by: Ms. Cynthia Haines-Turner*

**ADOPTED #CoGS 15-18-11**

**GENERAL SYNOD 2019**  
**RESOLUTION**

**Resolution Number A200**

**Subject:** Amendment to Public Witness for Social and Ecological Justice Coordinating Committee Terms of Reference

**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.

**Source: Public Witness for Social and Ecological Justice Coordinating Committee**

**Submitted By: Public Witness for Social and Ecological Justice Coordinating Committee**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

Procedural resolution.

**PROCEDURE FOR ADOPTION (G)**

*In the normal course, an ordinary motion must be passed by a majority of the members of General Synod present and voting together. Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.*

*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

**PUBLIC WITNESS FOR SOCIAL AND ECOLOGICAL JUSTICE COORDINATING COMMITTEE RESOLUTION**

**APPROVED BY THE COUNCIL OF GENERAL SYNOD DURING THE TRIENNIUM (2016 – 2019)**

**Resolution – Public Witness for Social and Ecological Justice Coordinating Committee Amended Terms of Reference**

**June 2018**

Moved by: The Rev. Canon David Burrows

Seconded by: The Rev. Dr. Lynne McNaughton

Be it resolved:

That the Council of General Synod approve the updated Terms of Reference for the Public Witness for Social and Ecological Justice Coordinating Committee, as amended by the Coordinating Committee at their meeting of March 12, 2018.

**ADOPTED CoGS #015-18-06**

***Public Witness for Social Justice Amended Terms of Reference (Approved by Coordinating Committee March 12, 2018):***

We as the Church are mandated to be signs and instruments of God's reconciling love in the world. We have a responsibility to incarnate our response to Jesus' summary of the law, 'to love God and our neighbour as self,' to Jesus' example of being in right relationships, and to the question posed by the prophet Micah (6.8): 'And what does the Lord require of you but to do justice, and love kindness, and walk humbly with your God?'

The work of the *Public Witness for Social Justice Committee* is to help the Anglican Church of Canada understand and participate in God's mission in the world by:

- challenging attitudes and structures in church and society that cause injustice;
- building relationships among people and dioceses within the Anglican Church of Canada; with ecumenical and interfaith partners;
- fostering commitment to the integrity of God's creation;
- ensuring that mission is handed on from generation to generation.

*The Public Witness for Social Justice Committee* shall:

- a) Engage itself and the wider church in biblical, theological and ethical reflection, listening for the Spirit and discerning God's mission for the church and the world
- b) Equip Canadian Anglicans to live out their baptismal promise to "strive for justice and peace among all people, and respect the dignity of every human being"
- c) Equip Canadian Anglicans to build and strengthen relationships and networks for public witness for social justice with Anglican, ecumenical and interfaith partners

- d) Engage in teaching and learning about Indigenous peoples in Canada and globally, identify ways that Canadian Anglicans can move toward healing and reconciliation from the legacy of colonialism, and participate in advocacy and solidarity initiatives in the struggle of Indigenous peoples in Canada to protect their land and rights, including the right to self-determination
- e) Monitor events, be familiar with established church policy, and recommend priorities for responding as the Anglican Church of Canada to issues of social and ecological justice.
- f) Report to the Council of General Synod and recommend new policies and actions
- g) Monitor and support the involvement of the Anglican Church of Canada in the World Council of Churches, the Anglican Consultative Council, the Canadian Council of Churches, in relevant networks of the Anglican Communion, and in partner organizations such as KAIROS, Project Ploughshares, the Church Council on Justice and Corrections, and Citizens for Public Justice.

**GENERAL SYNOD 2019  
RESOLUTION**

**Resolution Number A201**

**Subject: Single-use Plastics**

**Moved By:** The Most Rev. Ron Cutler  
**Seconded By:** 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.

**Source: Creation Matters Working Group**

**Submitted By: Public Witness for Social and Ecological Justice Coordinating Committee**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

Plastic products are produced from oil, a non-renewable resource. Single use plastics are those items that are used only once before being thrown away. This includes products such as plastic bags, straws, coffee stirrers, soda and water bottles, and foam food packaging such as styrofoam.

While some plastic products are recycled, most end up in landfills or in the ocean. Plastic is not biodegradable. It breaks down over a long period of time into smaller pieces; these pieces have been known to make their way into food chains and water supplies. Dramatically, in the ocean, some plastics have clumped together into large floating islands of garbage. Moreover, plastic is not easily recycled into new products and in many communities foam packaging is not eligible for recycling programs at all.

Both the fifth Mark of Mission and our Baptismal Covenant call us to strive to safeguard the integrity of creation, and sustain and renew the life of the earth. We are a long way from eliminating the use of all plastics. Choosing to reduce the consumption of single-use plastic is a step toward sustainability. The resolution seeks to respect the need for products that promote health and inclusion, while challenging us to reflect on how changes in personal habits may contribute to a reconciled relationship with the earth.

Our Full Communion Partner, the Evangelical Lutheran Church in Canada, will likely be considering a similar resolution during the 2019 National Convention.

#### **PROCEDURE FOR ADOPTION (G)**

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*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

**GENERAL SYNOD 2019  
RESOLUTION**

**Resolution Number A202**

**Subject: The Season of Creation**

**Moved By:** The Very Rev. Ken Gray

**Seconded By:** The Rt. Rev. 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.

**Source: Creation Matters Working Group**

**Submitted By: Public Witness for Social and Ecological Justice Coordinating Committee**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

The Season of Creation is an annual season of prayer, education and action to protect the gift of God's creation, observed and celebrated by Christians around the world from September 1 - October 4. The Season of Creation has become a global movement with strong local connections, and has increasingly been celebrated by member churches of the Anglican Communion, including many parishes and dioceses within the Anglican Church of Canada. In June of 2018 the Archbishop of Canterbury, the Most Rev. Justin Welby, joined several other Christian leaders to invite greater participation in the Season of Creation and subsequently added his own specific encouragement:

*"Creation is God's intricate work of art, and human beings are privileged to be placed within it. In this Season of Creation, we celebrate God the Creator, we thank God for the extraordinary riches of his grace. But we also come in sorrow for the way we have defaced creation and misused it for our own ends. In this Season, let's find again a true vision of what being made in the image of God, caring for creation can mean, and commit ourselves to action."*

## **PROCEDURE FOR ADOPTION (G)**

*In the normal course, an ordinary motion must be passed by a majority of the members of General Synod present and voting together. Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.*

*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

**GENERAL SYNOD 2019  
RESOLUTION**

**Resolution Number A203**

**Subject:** The United Nations Global Goals for Sustainable Development

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

**Be it resolved that this General Synod:**

1. Welcome the new Global Goals for Sustainable Development which aim to end poverty, protect the planet, and pursue the common good;
2. Encourage theological engagement with the goals, and missional commitment to their achievement in concert with the Five Marks of Mission of the Anglican Communion;
3. Encourage the Anglican Church of Canada and the Primate's World Relief and Development Fund to develop and promote educational and theological resources to raise awareness of the sustainable development goals among Anglican parishes and dioceses in Canada; and
4. Encourage each diocese, through its synod, to assess and increase its involvement in projects supporting the Sustainable Development Goals and encourage parishes to do likewise as it determines which Sustainable Development Goals are most applicable to their current missional work.

**Source: Creation Matters Working Group**

**Submitted By: Public Witness for Social and Ecological Justice Coordinating Committee**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

The Sustainable Development Goals (SDGs), otherwise known as the Global Goals, are a universal call to action to end poverty, protect the planet and ensure that all people enjoy peace and prosperity.

These 17 Goals build on the successes of the Millennium Development Goals.

The SDGs work in the spirit of partnership and pragmatism to make the right choices now to improve life, in a sustainable way, for future generations. They provide clear guidelines and targets for all countries to adopt in accordance with their own priorities and the environmental challenges of the world at large. The SDGs are an inclusive agenda. They tackle the root causes of poverty and unite us together to make a positive change for both people and planet.

## Sustainable Development Goals

1. End poverty in all its forms everywhere.
2. End hunger, achieve food security and improved nutrition and promote sustainable agriculture.
3. Ensure healthy lives and promote well-being for all at all ages.
4. Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all.
5. Achieve gender equality and empower all women and girls.
6. Ensure availability and sustainable management of water and sanitation for all.
7. Ensure access to affordable, reliable, sustainable and modern energy for all.
8. Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all.
9. Build resilient infrastructure, promote inclusive and sustainable industrialization and foster innovation.
10. Reduce inequality within and among countries.
11. Make cities and human settlements inclusive, safe, resilient and sustainable.
12. Ensure sustainable consumption and production patterns.
13. Take urgent action to combat climate change and its impacts.
14. Conserve and sustainably use the oceans, seas and marine resources for sustainable development.
15. Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss.
16. Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels.
17. Strengthen the means of implementation and revitalize the global partnership for sustainable development.

<https://sustainabledevelopment.un.org/sdgs>

## PROCEDURE FOR ADOPTION (G)

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*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

**GENERAL SYNOD 2019  
RESOLUTION**

**Resolution Number A204**

**Subject:** Human Trafficking and Modern Slavery

**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 combatting human trafficking, slavery and enforced migration;
4. Urge dioceses and Ecclesiastical Provinces to continue building relationships with local and regional networks combatting 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.

**Source: Public Witness for Social and Ecological Justice Coordinating Committee and Partners in Mission Coordinating Committee**

**Submitted By: Public Witness for Social and Ecological Justice Coordinating Committee**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

Canada is a source, transfer and destination country in the trafficking of human beings where the two main forms of trafficking are for sexual exploitation and enforced labour. The average age of female victims for sexual exploitation is 13.5 years. Poor urban children and teens, especially girls, and Indigenous women and girls are particularly vulnerable to human trafficking. The overwhelming majority of people trafficked in Canada are born in Canada.

Since June 2017 the Global Relations and Public Witness for Social and Ecological Justice have actively engaged Anglicans across Canada in order to enhance local capacity to take action on the issue of

human trafficking and modern slavery. Three regional events have been held, with a fourth event planned for April 2019. These gatherings have brought together the expertise of people with lived experience, service providers, and advocacy organizations to offer in-depth learning on these issues and how local communities can respond. Participants in these gatherings have, in turn, developed local educational events, submitted articles to their diocesan papers, established relationships with local agencies working in this area, and brought motions to diocesan and provincial synods. Seeds continue to be planted for ongoing work in this area.

#### **PROCEDURE FOR ADOPTION (G)**

*In the normal course, an ordinary motion must be passed by a majority of the members of General Synod present and voting together. Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.*

*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

**GENERAL SYNOD 2019**  
**RESOLUTION**

**Resolution Number A210**

**Subject:** Amendment to Resources for Mission Coordinating Committee Terms of Reference

**Moved By:** The Rt. Rev. Geoffrey Woodcroft  
**Seconded By:** The Rt. Rev. 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.

**Source: Resources for Mission Coordinating Committee**

**Submitted By: Resources for Mission Coordinating Committee**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

Procedural resolution.

**PROCEDURE FOR ADOPTION (G)**

*In the normal course, an ordinary motion must be passed by a majority of the members of General Synod present and voting together. Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.*

*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*

## **RESOURCES FOR MISSION COORDINATING COMMITTEE RESOLUTION**

**APPROVED BY THE COUNCIL OF GENERAL SYNOD DURING THE TRIENNIUM (2016 – 2019)**

**Resolution – Resources for Mission Coordinating Committee Amended Terms of Reference**

**November 2018**

Moved by: The Rt. Rev. John Chapman  
Seconded by: Ms. Cynthia Haines-Turner

Be it resolved:

That the Council of General Synod approve the Terms of Reference for the Resources for Mission Committee, as amended by the committee at their April 2018 meeting.

**ADOPTED #CoGS 08-18-11**

**Terms of Reference  
Resources for Mission Coordinating Committee**

Purpose: Foster leadership and support for dioceses in their efforts to increase generous giving across the Anglican Church of Canada; and to raise funds for the General Synod.

Responsibilities:

- a) Encourage the teaching of a robust stewardship and to foster a culture of generous giving
- b) Bring imagination and experience to conversation and planning in collaboration with staff
- c) Champion adopted actions and decisions.
- d) Support a diverse range of fundraising techniques such as: major gifts, gift planning and annual fund
- e) Enhance the capacity of the General Synod to work in full partnership with dioceses
  - In building the financial sustainability and ministry capacity of the church at all levels
  - By identifying giftedness through the Church and helping to animate those gifts for ministry
  - Sharing best practices in resource development across the Church
- f) Report regularly to the Council of General Synod.
- g) Maintain strong connections and regular communication with the Financial Management, Primate's World Relief & Development Fund, Anglican Foundation of Canada, Faith, Worship and Ministry and Communications
- h) Develop and maintain working relationships with Diocesan Bishops

*Revised April 26, 2018*

**GENERAL SYNOD 2019  
RESOLUTION**

**Resolution Number A220**

**Subject: Vision Keepers**

**Moved By:**

**Seconded By:**

**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.

**Source: Vision Keepers**

**Submitted By: Vision Keepers**

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

**EXPLANATORY NOTE/BACKGROUND**

Since 2017, the Vision Keepers Council has been working hard on their mandate to monitor the Anglican Church of Canada's honouring in word and action, our church's commitment "to formally adopt and comply with the principles, norms and standards of the UN Declaration on the Rights of Indigenous Peoples (UNDRIP); and to help the Church live into the fourth Mark of Mission "To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation." (Vision Keeper's Mandate)

At the Fall, 2019 Council of General Synod meeting, the Vision Keepers Council presented on their work to-date as well as their strategies and proposals for future work, including their proposal to create a permanent, arms-length Vision Keepers group that will report every three years on the Church's progress in achieving systemic, transformational change. This motion proposes to continue that work by establishing the Vision Keepers as a permanent forum.

**PROCEDURE FOR ADOPTION (G)**

*In the normal course, an ordinary motion must be passed by a majority of the members of General Synod present and voting together. Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.*

*If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.*

*Source: Sections 4 and 5 of the Declaration of Principles and sections 18, 19 and 20 of the Rules of Order and Procedure.*