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**MINUTES OF THE THIRTY-NINTH SESSION
OF THE GENERAL SYNOD
JUNE 3 – 11, 2010**

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**MINUTES OF THE THIRTY-NINTH SESSION
OF THE GENERAL SYNOD
JUNE 3 – 11, 2010**

THURSDAY, JUNE 3, 2010

Opening Service

The Thirty-Ninth Session of the General Synod convened in the Cathedral Church of All Saints, Halifax, Nova Scotia, at 7:30 P.M.

The Holy Eucharist was celebrated with the Primate, Archbishop Fred Hiltz, presiding. Bishop Miguel Tamayo, Bishop of the Dioceses of Uruguay and Cuba was the preacher. (*Appendix A*)

Bishop Susan Moxley and Dean Paul Smith welcomed everyone to the Diocese of Nova Scotia and Prince Edward Island and to the Cathedral Church of All Saints.

Following the service, the Diocese of Nova Scotia and Prince Edward Island hosted a reception at Saint Mary's University.

FRIDAY, JUNE 4, 2010

At the Head Table

The Ven. Harry Huskins, Deputy Prolocutor
Canon Robert Falby, Prolocutor
The Most Rev. Fred Hiltz, Primate
Mr. Vianney (Sam) Carriere, Acting General Secretary
Ms. Dianne Izzard, Recording Secretary

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

Report of the Credentials Committee

Chancellor Ronald Stevenson reported that a sufficient number of each Order was present to constitute the Synod: Order of Bishops – 33, Order of Clergy – 102, Order of Laity – 130. The President of the Synod, Archbishop Fred Hiltz, Primate, declared that the Thirty-Ninth Session of the General Synod was duly constituted.

Act I

Adoption of the Agenda

Moved by: Chancellor Ronald Stevenson
Seconded by: Canon Barbara Burrows

That the Draft Agenda #9 be adopted.

CARRIED
Act 2

Orders of the Day

Canon Barbara Burrows, Chair of the Agenda Committee, reviewed the Orders of the Day.

Introductions

The Primate made the following introductions:

(indicates those not present, who would be introduced later in the meeting.)*

Ecumenical Partners

The Rev. Bruce Adema, President
The Canadian Council of Churches

Ms. Martha Gardner*
The Episcopal Church Partner to the Council of General Synod

Ms. Mary Corkery, Executive Director*
KAIROS: Canadian Ecumenical Justice Initiatives

The Most Rev. Anthony Mancini*
Canadian Conference of Catholic Bishops

The Most Rev. Dr. Katharine Jefferts-Schori*
Presiding Bishop, The Episcopal Church

Ms. Mardi Tindal, Moderator*
The United Church of Canada

International and Overseas Partners

Mrs. Grace Akwii-Wangusa, Anglican Observer at the United Nations*

The Rt. Rev. Suheil Dawani, Bishop of the Anglican Episcopal Diocese of Jerusalem,
and his wife Shafeeqa Dawani

The Rt. Rev. Miguel Tamayo, Bishop of the Dioceses of Uruguay and Cuba*
and his wife the Rev. Martha Lopez*

Ms. Sooriyakumari Sinnathamby, Director of the Sri Lanka office of the Organization for
Eelam Refugees and Rehabilitation

Full Communion Partner

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

Anglican Communion Partner

The Rev. Canon Kenneth Kearon, Secretary General*
Anglican Communion

Directors of Church House and Related Entities

Mr. Vianney (Sam) Carriere, Director of Communications and Information Resources
and Acting General Secretary
Ms. Adele Finney, Interim Executive Director, Primate's World Relief and
Development Fund
Ms. Michèle George, Treasurer, Director Financial Management and Development
The Rt. Rev. Mark MacDonald, National Indigenous Anglican Bishop
Ms. Judy Robinson, Executive Director, Pensions
The Rev. Dr. Eileen Scully, Interim Director, Faith, Worship and Ministry
Ms. Henriette Thompson, Director, Partnerships
The Very Rev. John Van Nostrand Wright, Executive Director,
Anglican Foundation

Anglican Video and Communications Teams

Ms. Lisa Barry, Sr. Producer, Anglican Video

The Ven. Paul Feheley, Principal Secretary to the Primate
and Head of the Communications Team at General Synod

Sessional Committees

Agenda Committee:	Canon Barbara Burrows, Chair
Expenditures Committee:	Mr. Robert Dickson, Chair
Nominating Committee:	The Rt. Rev. Michael Ingham, Chair
Resolutions Committee:	Mr. David Jones, Chair
Honorary Secretaries:	The Ven. Ronald Harrison, Honorary Clerical Secretary The Ven. Geoffrey Hall, Honorary Assistant Clerical Secretary Ms. Margaret Jenniex, Honorary Lay Secretary Mr. Stephen Koning, Honorary Assistant Lay Secretary

Assessors: Mr. Justice Brian Burrows, Vice-Chancellor, Coordinator
Ms. Ann Bourke, Ottawa
Mr. Anthony Chapman, Nova Scotia and PEI
Ms. Heather Dixon, Keewatin
The Rev. Canon Alan Perry, Montreal
Mr. Douglas MacAdams, Province of BC and Yukon
The Hon. Ronald Stevenson, Chancellor

Resolutions

Minutes of the 38th Session of the General Synod

Moved by: Chancellor Ronald Stevenson
Seconded by: Canon Robert Falby

That the minutes of the 38th Session of the General Synod, held in Winnipeg, Manitoba, June 19-25, 2007, as approved by the Certification of Minutes Committee and printed in the General Synod Journal, be adopted.

CARRIED
Act 3

Courtesies of the General Synod

Moved by: Chancellor Ronald Stevenson
Seconded by: Canon Robert Falby

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 and to the Acting General Secretary.

CARRIED
Act 4

Reception of Notices of Motion and Memorials

Moved by: Chancellor Ronald Stevenson
Seconded by: Canon Robert Falby

That the Notices of Motion and Memorials, as amended, and as printed in the Convening Circular be received.

CARRIED
Act 5

Rules of Order and Procedure

Moved by: Chancellor Ronald Stevenson
Seconded by: Canon Robert Falby

That the Rules of Order be suspended so far as is necessary to permit the No Debate List Procedure printed in the Convening Circular to be used at this Synod.

CARRIED
Act 6

Nominating Committee Responsibilities

Moved by: Chancellor Ronald Stevenson
Seconded by: Canon Robert Falby

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

CARRIED
Act 7

Deadline for Receipt of Nominations to Standing Committees

Chancellor Ronald Stevenson announced 9:00 P.M. June 7th as the deadline for receipt of nominations to Standing Committees.

Deadline for Receipt of Resolutions

The Chair of the Resolutions Committee announced that the deadline for resolutions arising from the human sexuality discernment process was 9:00 P.M., Wednesday, June 9th and that for all other resolutions the deadline was noon on Monday, June 7, 2010.

Community Building

Canon Barbara Burrows introduced Mr. Brian Lisson and Mr. Adam Brown, of *Adventure Works*, who led members in a community building exercise.

Presidential Address

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

Noon Watch

The Rev. Charlie Black led *Noon Watch*, a traditional Maritime practice of prayer, thanking God for the blessings of life and recognizing the needs of the world.

Worship at General Synod

The Rev. Katherine Bourbonniere, Co-chair of the General Synod Worship Committee introduced members to the worship opportunities at Synod, the Bible Study which would focus

on the Marks of Mission and the pastoral care available to members. She introduced The Rev. Les Skonnard, Chaplain and member of the Pastoral Care Team.

Nominations for the Position of Prolocutor

Bishop Michael Ingham called for nominations for the position of Prolocutor and announced that nominations would close at 7:00 P.M.

No Debate List

Mr. David Jones, Chair of the Resolutions Committee, presented the proposed No Debate List (*as of 2:00 P.M., Friday, June 4th*)

A033	Constitution re Primate and Gen Sec
A034	Constitution re ACIP revised
A035	Constitution re ELCIC revised
A036	Constitution Section 4 Business of Synod
A052	Pensions Amendments to Canon VIII
A053	CANON VII re MSCC Revised
A054	Revision of Canon VI Financial Management
A055	References to FMDC in Canons II & XI
A112	General Synod Continuance
A138	FWM 40th Anniversary Anglican Roman Catholic International Commission
A139	FWM Dialogue with the United Church of Canada
A140	FWM Four Hundredth Anniversary of the Authorized Version of the Bible
A141	FWM Principles for Liturgical Revision
A142	FWM Solemnization of Marriage
A143	FWM Theological Education for Presbyteral Ministry
A144	FWM Sexuality Dialogues
A176	PMEJ UN Declaration on the Rights of Indigenous Peoples
A177	PMEJ Mandate
A178	PMEJ Housing-Homelessness
A179	PMEJ TRC Participation
A180	PMEJ Climate Change
A181	PMEJ Nuclear Free World
A182	PMEJ Youth Secretariat
A183	PMEJ Strengthening Partnership with Jerusalem
A184	PMEJ Peace-Justice in Palestine Israel
C001	UN-IMO Year of Seafarers

Removal Requested:

A136	FWM National Aboriginal Day of Prayer
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Mr. Jones announced that 8:45 PM Saturday, June 5th was the deadline for requesting the removal of a resolution from the No Debate list

Resolutions

Declaration of Principles – Election, etc. of National Indigenous Anglican Bishop – Second Reading

Moved by: The Ven. Larry Beardy
Seconded by: The Ven. Sidney Black

That this General Synod give *second reading* to the Resolution that section 6 of the Declaration of Principles be amended by deleting the word ~~and~~” at the end of clause p) and adding a new clause r) as follows:

r) the appointment, election, confirmation, consecration and resignation of a National Indigenous Anglican Bishop;

CARRIED IN ALL ORDERS
Act 8

Declaration of Principles – Election, etc. of Bishop Ordinary to the Canadian Forces – Second Reading

Moved by: Major the Rev. Michelle Staples
Seconded by: Major the Rev. Todd Meaker

That this General Synod give *second reading* to the Resolution that section 6 of the Declaration of Principles be amended by adding a new clause s) as follows:

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.

CARRIED IN ALL ORDERS
Act 9

Declaration of Principles – Membership of National Indigenous Anglican Bishop in General Synod – Second Reading

Moved by: The Ven. Sidney Black
Seconded by: Mrs. Freda Lepine

That this General Synod give *second reading* to the Resolution that section 3 b) of the Declaration of Principles be amended by adding a new clause vii) as follows:

vii) the National Indigenous Anglican Bishop.

CARRIED UNANIMOUSLY IN ALL ORDERS

Act 10

Constitution – Membership of the National Indigenous Anglican Bishop in the General Synod

Moved by: The Ven. Larry Beardy

Seconded by: The Ven. Sidney Black

That this General Synod amend section 8 b) of the Constitution of the General Synod by adding a clause vii) as follows:

vii) the National Indigenous Anglican Bishop.

CARRIED UNANIMOUSLY IN ALL ORDERS

Act 11

Resolutions with Financial Implications

Moved by: Mr. Robert Dickson

Seconded by: Ms. Judy Darling

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.

Amendment

Moved by: The Most Rev. Colin Johnson

Seconded by: The Most Rev. David Ashdown

That the words ~~which may reconsider those decisions~~ be added.

CARRIED

The amended resolution which reads:

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.

was put and was

CARRIED
Act 12

Report of the Vision 2019 Task Group

The Very Rev. Peter Elliott, Chair of the Vision 2019 Task Group, introduced the report of the Vision 2019 Task Group, with the video presentation “*Vision 2019: catch the buzz.*” Archdeacon Sidney Black, Captain Rob Marsh, the Rev. Lisa Vaughn, Bishop Susan Moxley and the Rev. Bill Mous (via video) spoke in turn, each connecting one of the *Marks of Mission* to the Vision 2019 plan. Dean Elliott summarized the report and presented a list of the top ten reasons to support Vision 2019. The Ven. Dr. Michael Thompson and Archbishop Fred Hiltz spoke in support of the report. Table groups considered the questions: *How is your Diocese responding to the call to mission?* and *What do you see in the Vision 2019 plan that supports mission and what, if anything, is missing?* Dr. Lela Zimmer spoke of the seven priorities in the report and Dean Elliott concluded the presentation with a summary of the five practices.

Report of the Governance Working Group

Mr. David Jones, Chair of the Governance Working Group, introduced a number of resolutions proposed in its report.

Declaration of Principles – Membership in General Synod - First Reading

Moved by: Mr. David Jones
Seconded by: The Rt. Rev. Susan Moxley

That this General Synod give *first reading* to amend sections 3, 4 and 5 of the Declaration of Principles to read as follows:

3. Membership

- a) The General Synod of The Anglican Church of Canada shall be organized in three Orders: the Order of Bishops, the Order of Clergy and the Order of Laity.
- b) Members of the Orders of Clergy and Laity shall be members of the diocesan synod, or eligible to be members of the diocesan synod, of the diocese they represent.
- c) The number of clergy and lay members elected by each diocese shall be determined relative to the population of the diocese.
- d) Each diocese shall elect the same number of lay members as clergy members.
- e) Each diocese shall be entitled to elect or appoint one youth representative, either clergy or lay, in addition to the clergy and lay members it is entitled to elect.
- f) Other non-diocesan or quasi-diocesan jurisdictions in the Church may also be entitled to representation as specified in the Constitution.
- g) The Constitution may provide for ex officio members of the General Synod.

4. Sessions

The three Orders shall sit and vote together, except where specifically provided for in the Constitution, Canons or Rules of Order.

5. Voting by Dioceses

The Rules of Order shall make provision for a vote by dioceses where demanded.

CARRIED IN ALL ORDERS

Act 13

Constitution - Section 3 – President and Chairperson of the General Synod

Moved by: Mr. David Jones
Seconded by: The Rt. Rev. Susan Moxley

That this General Synod amend section 3 of the Constitution to read as follows:

3. President and Chairperson of the General Synod

- a) The President of the General Synod shall be the Primate of The Anglican Church of Canada, who shall be elected and hold office under, and have such privileges, powers, authority and duties as are defined by the Constitution, Canons and Rules enacted by the Synod.
- b) In case of the absence of the Primate for any cause, the archbishop senior by appointment or election, or if no archbishop be present the bishop senior by appointment or election, shall be and act as President of the Synod.
- c) The President shall be chairperson of the General Synod.
- d) In the absence, or at the request, of the President, the Prolocutor shall be the chairperson of the synod.

CARRIED IN ALL ORDERS

Act 14

Constitution - Section 6 – Chairing the Different Orders

Moved by: Mr. David Jones
Seconded by: The Rt. Rev. Susan Moxley

That this General Synod amend section 6 of the Constitution to read as follows:

6. Separate meetings of Orders

- a) The agenda of the General Synod may provide for separate meetings of the three Orders.
- b) When the three Orders meet separately
 - i) the Primate shall be the chairperson of the Order of Bishops, or in the absence of the Primate, the archbishop senior by appointment or election, or if no archbishop be present, the bishop senior by appointment or election;
 - ii) the Prolocutor or the Deputy Prolocutor, whichever is a member of the Order of Clergy, shall be the chairperson of the Order of Clergy, or in the absence of the said officer, the Order of Clergy shall elect a chairperson;

- iii) the Prolocutor or the Deputy Prolocutor, whichever is a member of the Order of Laity, shall be the chairperson of the Order of Laity, or in the absence of the said officer, the Order of Laity shall elect a chairperson.

CARRIED IN ALL ORDERS
Act 15

Amendments to the Rules of Order and Procedure

Moved by: Mr. David Jones
Seconded by: The Rt. Rev. Susan Moxley

That this General Synod amend the Rules of Order as follows:

1. deleting section 17(d);
2. amending section 18(b) to read as follows:
 - b) The three Orders of Bishops, Clergy and Laity shall vote together unless a vote by Orders is required by the Constitution or called for pursuant to the Rules of Order. In order to be passed the motion shall require a majority of the votes cast, and abstentions shall not be counted in determining the majority.
3. amending section 18(d) to read as follows:
 - d) When voting by Orders, the vote shall be put to all members of General Synod regardless of the result in any order.
4. adding section 20(a.1) to read as follows:
 - a.1) Ex officio and other non-diocesan members of General Synod shall vote with the diocese in which they are normally geographically resident for laity, or canonically resident, for clergy.

and this resolution shall come into effect upon Second Reading being given to Resolution A019 (Act13).

Amendment

Moved by: The Very Rev. Iain Luke
Seconded by: Canon Terry Leer

That Clause 4 be removed from the resolution.

Motion to table

Moved by: Mr. James Sweeney

That the motion be tabled.

There being no seconder for the *Motion to Table*, consideration of the amendment continued.

Motion to put the question.

Moved by: The Rt. Rev. Michael Ingham

Seconded by: The Rt. Rev. James Cowan

That the question be put.

CARRIED

Vote on the amendment

DEFEATED

Vote on the motion

CARRIED IN ALL ORDERS

Act 16

Constitution - Section 8(f) - Changing the basis for determining the number of clerical and lay members of General Synod from each diocese (A029).

Moved by: Mr. David Jones

Seconded by: The Rt. Rev. Susan Moxley

That this General Synod amend section 8(f) of the Constitution to read as follows:

- f) Each Diocese shall be entitled to elect clerical and lay members of the General Synod, with the number from each Order being determined by the following formula:

Average Weekly Attendance in the Diocese divided by Average Weekly Attendance in all Dioceses, multiplied by 110.

Provided that:

- (i) the resulting number will be at least 1;
- (ii) if the resulting number is a fractional number and is greater than 1, it will be rounded down to the nearest whole number if the fraction is 0.5 or less, and rounded up to the nearest whole number if the fraction is greater than 0.5;

- (iii) ~~“Average Weekly Attendance”~~ means the combined total attendance at Regular Services in the particular calendar year, divided by 52;
- (iv) the Average Weekly Attendance figures to be used are those for the second calendar year prior to the year in which General Synod will take place;
- (v) ~~“Regular Service”~~ means any worship service for which the attendance has been recorded in the Register of the Congregation (including Home Communion) but excluding weddings, funerals and services held in medical or long-term care facilities.

and this resolution shall come into effect upon Second Reading being given to Resolution A019.

DEFEATED
Act 17

Reconsideration of Motion A029 - Amendment to Section 8(f) of the Constitution

The Primate noted that, while resolution A029 had not passed, it had received about 60% support in each of the orders and there appeared to be momentum throughout synod to reconsider the motion - possible only under Section 21 of the *Rules of Order and Procedure*.

Moved by: The Most Rev. David Ashdown
Seconded by: The Most Rev. Claude Miller

That this General Synod reconsider the decision in respect of motion A029 as an item of business on Monday, June 7, 2010.

CARRIED
Act 18

Constitution - Section 33 – Reducing the size of the Council of General Synod (A030-R2)

Moved by: Mr. David Jones
Seconded by: The Rt. Rev. Susan Moxley

That this General Synod amend section 33 of the Constitution as follows:

- (a) by changing ~~“forty-five percent”~~ to ~~“twenty-five percent”~~ in section 33 a) v) I;
- (b) by deleting the words in section 33 a) v) after section 33 a) v) II);

- (c) by rewording section 33(e) (iii) to read as follows:
 - iii) in the case of a member elected under subsection 33 a) v) or vi), ceases to be eligible for membership in a synod of the diocese in the ecclesiastical province that he or she represents, or
- (d) by adding section 33 e) iv) as follows:
 - iv) in the case of a member elected under 33 a) vii) ceases to be eligible to represent the Anglican Ordinariate,
- (e) in section 33 f), by substituting ~~metropolitan~~” for ~~bishop~~” and ~~ecclesiastical province~~” for ~~diocese~~” in paragraph i), deleting the comma at the end of paragraph ii) and adding paragraph iii) as follows:
 - iii) in the case of a member elected under the provisions of subsection 33 a) vii), be filled by the Prolocutor, in consultation with the Bishop Ordinary of the Canadian Forces.

Informal Session (Committee of the Whole)

Moved by: Mr. David Jones
 Seconded by: The Rt. Rev. Susan Moxley

That this General Synod move into an informal session for the consideration of this motion.

CARRIED

The proposed reduction in the size of the Council of General Synod was discussed.

Moved by: Mr. David Jones
 Seconded by: The Rt. Rev. Susan Moxley

That this General Synod move out of informal session.

CARRIED

The resolution was then put and was -

CARRIED IN ALL ORDERS
Act 19

Constitution - Section 35 - Providing for COGS to meet by video and telephone conference

Moved by: Mr. David Jones
 Seconded by: The Rt. Rev. Susan Moxley

That section 35 of the Constitution be amended to add the following:

- c.1) Meetings of the Council of General Synod need not be in-person; some or all of the members may participate in meetings by telephone, video or other electronic means.

CARRIED IN ALL ORDERS
Act 20

Compline

The day concluded with a Service of Compline.

SATURDAY, JUNE 5, 2010

The session began with morning prayer and Bible Study

The Primate was in the chair.

Orders of the Day

Canon Barbara Burrows reviewed the Orders of the Day.

Election of the Prolocutor

Nominating Committee Chair, Bishop Michael Ingham, announced the names of those nominated for the position of Prolocutor and gave biographical information on each.

Nominees:

Canon Robert Falby	Diocese of Toronto
Ms. Cynthia Haines-Turner	Diocese of Western Newfoundland
The Rev. Canon Terry Leer	Diocese of Athabasca
The Rev. Canon Alan Perry	Diocese of Montreal
The Rev. Canon John Alfred Steele	Diocese of British Columbia

Ballots were distributed and collected. The Primate declared the balloting closed.

Point of Privilege

The Ven. Richard Salt rose on a *Point of Privilege* to express his concern that paper copies of the biographical information was not available for review prior to the election.

Community Building

Members participated in a second community building exercise conducted by *Adventure Works*.

Election of the Prolocutor – Results of the First Ballot

Canon Robert Falby - 104
Ms. Cynthia Haines-Turner - 30
The Rev. Canon Terry Leer - 30
The Rev. Canon Alan Perry - 70
The Rev. Canon John Alfred Steele- 50

Total number of ballots cast - 284

The names of the two nominees with the lowest number of votes were dropped from the ballot. Ballots were distributed and collected. The Primate declared the balloting closed.

The Rt. Rev. Suheil Dawani and Mrs. Shafeeqa Dawani

The Primate introduced The Rt. Rev. Suheil Dawani, Bishop of Jerusalem, and Mrs. Dawani and welcomed them to General Synod. Bishop Dawani and Mrs. Dawani addressed Synod. (*Bishop Dawani's address is attached as Appendix C*)

Mrs. Dawani reported on her work with women in the diocese, which included finding ways for women to pray together, to empower themselves and to build bridges into the ecumenical and interfaith arenas.

Bishop Dawani thanked the Anglican Church of Canada for its continuing support and presented the Primate with an icon of the Last Supper.

Election of the Prolocutor

Bishop Michael Ingham reported the results of the second ballot.

Canon Robert Falby - 139
The Rev. Canon Alan Perry - 70
The Rev. Canon John Alfred Steele- 64

Total number of ballots cast – 273

The Primate declared that ***Canon Robert Falby*** was elected Prolocutor.

Act 21

Noon Watch

The Rev. Dawn Leger led *Noon Watch*.

Nominations for the Position of Deputy Prolocutor

Bishop Michael Ingham reviewed the process for electing the Deputy Prolocutor and called for nominations. He announced that nominations would close at 9:00 A.M., Monday, June 7th.

Vision 2019

The session began with the video *—Vision 2019: catch the buzz.*” Dean Peter Elliott expressed appreciation to Ms. Lisa Barry, Senior Producer Anglican Video for her work in creating it.

Dean Elliott gave an overview of the Vision 2019 Report. Table groups were asked to discuss what they could affirm in the report; what questions they had, and what was missing from the report.

Informal Session (Committee of the Whole)

Moved by: The Very Rev. Peter Elliott
Seconded by: Canon Robert Falby

That this General Synod move into an informal session for the consideration of the Vision 2019 report.

CARRIED

In the informal session members gave feedback from the table group discussions.

Moved by: The Very Rev. Peter Elliott
Seconded by: Canon Robert Falby

That this General Synod move out of informal session.

CARRIED

Dean Elliott outlined the process for further consideration of the Vision 2019 Report, which would include a *Port of Call* information session and consideration of the resolution on June 9th.

Financial Management and Development Committee

The Primate welcomed Ms. Monica Patten, Chair of the Financial Management and Development Committee. Ms. Patten introduced the Treasurer Michèle George, Mr. Jim Cullen, Mr. Robert Dickson and Archdeacon John Robertson and presented the report of the Financial Management and Development Committee.

Ms. George reviewed the 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 the year ended December 31, 2010.

Auditors Report and Financial Statements

Moved by: Mr. Robert Dickson
Seconded by: The Rt. Rev. Michael Hawkins

That this General Synod approve the Auditors Report and 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 the fiscal year ended as at December 31, 2009.

CARRIED
Act 22

Appointment of Auditors

Moved by: Mr. Robert Dickson
Seconded by: The Rt. Rev. Michael Hawkins

That this General Synod approve the appointment of the chartered accounting firm of Ernst & Young LLP as the Auditors for 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 the fiscal year of 2010.

CARRIED
Act 23

Financial Outlook

Ms. George gave a presentation on the financial outlook of General Synod and the challenges that must be addressed over the triennium.

Philanthropy

Ms. Patten presented the report of the Philanthropy Committee. She acknowledged the fine work of Archdeacon John Robertson, the staff and the network of consultants and highlighted the work being done with the Council of the North. Members viewed a video presentation outlining the four Pillars of Philanthropy and the planned nationwide fundraising initiative.

Primate's World Relief and Development Fund (PWRDF)

Ms. Adele Finney, Interim Executive Director of PWRDF, thanked members for fifty years of support and for contributing \$94 million dollars to support the work of PWRDF. She outlined the various ways PWRDF's 50th anniversary would be celebrated throughout synod.

Staff member Ms. Suzanne Rumsey spoke of the creation of PWRDF. She recognized people over years who had been involved in its works and asked members to indicate their involvement. *Images of PWRDF*, a video illustrating PWRDF's rich history was shown; facts about PWRDF were shared and five PWRDF supporters spoke of the ways PWRDF has responded to peoples' need in times of crisis.

The Primate spoke of PWRDF's relationship with its partners and its work in the four regions of the world where it is present.

Introduction and welcome

The Primate introduced the Rev. Canon Kenneth Kearon, Secretary General of the Anglican Communion and welcomed him to the meeting.

Youth Initiatives

Ms. Judy Steers spoke of a number of youth initiatives: including Justice Camps, Ask & Imagine and JustGeneration.ca. She highlighted activities since General Synod 2007 including the National Anglican Youth Ministry Forum, Generation 2008 and looked forward to upcoming events including „*Common Ground*” a Canadian Ecumenical Youth Ministry Forum and the Canadian Lutheran Anglican Youth (CLAY) gathering.

Resolutions

Ms. Monica Patten introduced resolutions dealing with the restructuring of the Financial Management and Development Committee.

Constitution – Section 39 - Restructuring of the Financial Management and Development Committee

Moved by: Mr. Robert Dickson
Seconded by: Ms. Suzanne Lawson

That this General Synod amend section 39 of the Constitution of the General Synod

1) by amending paragraph a) iv) to read

iv) Financial Management Committee

2) by adding a new paragraph a) vi) as follows

vi) Philanthropy Committee.

3) by amending paragraph e) to read

e) The Financial Management Committee shall consist of seven members:

i) four of the members shall be elected by the General Synod at least one of whom shall be a member of the Council of the General Synod

ii) three members shall be appointed by the Primate

iii) one of the members shall be a member of the Philanthropy Committee.

4) by re-lettering paragraphs f) to l) to be paragraphs g) to m) and adding a new paragraph f) as follows

f) The Philanthropy Committee shall consist of seven members:

i) three of the members shall be elected by the General Synod at least one of whom shall be a member of the Council of the General Synod

ii) four members shall be appointed by the Primate

iii) one of the members shall be a member of the Financial Management Committee.

and amend sections 17, 28 and 34 of the Constitution by striking out the words ~~“Financial Management and Development Committee”~~ wherever they appear and substituting the words ~~“Financial Management Committee”~~.

CARRIED IN ALL ORDERS

Act 24

Revision of Canon VI – Financial Management Development

Moved by: Ms. Suzanne Lawson

Seconded by: Mr. Robert Dickson

That this General Synod repeal Canon VI (Financial Management and Development) and enact a new Canon as set out in Appendix A.

CARRIED

Act 25

Revised Canon VI is attached to the minutes as Appendix D.

Amendment to the Canons and Rules of Order and Procedure – Reference to the Financial Management Committee

Moved by: Mr. Robert Dickson

Seconded by: Ms. Suzanne Lawson

That this General Synod amend Canon II (Corporate Seal) and Canon XI (Anglican Book Centre), and the Rules of Order and Procedure by striking out the words ~~“Financial Management and Development Committee”~~ wherever they appear and substituting the words ~~“Financial Management Committee”~~.

CARRIED

Act 26

The Primate thanked Ms. Patten and acknowledged that she and Mr. Robert Dickson were recipients of the *Anglican Award of Merit* recognizing their faithful service to the church.

Moment of Silence

The Primate called for a moment of silence to remember the life and work of ***Canon Geoffrey Jackson***, who served as Senior Development Officer for the Anglican Church of Canada from May 2005 until his death in January 2010.

Jazz Vespers

The session concluded with Jazz Vespers.

SUNDAY, JUNE 6, 2010

The Primate was in the chair.

The session began with a hymn and prayer

The Primate welcomed The Rt. Rev. Susan Johnson, National Bishop of the Evangelical Lutheran Church in Canada.

Orders of the Day

Canon Barbara Burrows reviewed the Orders of the Day.

Sexuality Discernment - Session One – *Faithful Reporting*

The Primate introduced the first of the sexuality discernment sessions, *Faithful Reporting*, designed to provide members with an overview of the work that has been done in this area since General Synod 2007 and to set the context for further discussion.

Bishop Linda Nichols, Chair of the Primate's Theological Commission (PTC) and members the Rev. Jamie Howison and the Rev. Dr. Gary Thorne, reported on the work of the Commission leading to the Galilee Report and accompanying papers.

Ms. Janet Marshall spoke of the work of the Faith, Worship and Ministry Committee and the challenges it faced developing a theological rationale for changes to the Marriage Canon supporting the marriage of same-sex couples – the Rothesay Report.

Dr. Lela Zimmer reported on focus groups held across Canada and gave a synthesis of the responses gleaned from them. Bishop Michael Bird and Archbishop Colin Johnson spoke of international dialogues on issues of human sexuality and mission.

The Primate spoke of the House of Bishops discussions over the years, its expressed desire to stay together even in the midst of difference and its commitment to pastoral generosity. He reviewed the significant conversations and developments that had taken place across the church

in recent years and acknowledged that the landscape had shifted. The House of Bishops Statement on Human Sexuality of October 2008, would be the starting point for further discussions on human sexuality.

‘Ports of Call’ Information Sessions

Members attended one of the six *Ports of Call* sessions, designed to give members an opportunity to hear and discuss the work of the various committees and councils of General Synod.

- Faith, Worship and Ministry - *Liturgical Principles – Principles to guide liturgical revision*
- Financial Management and Development
- Partners in Mission EcoJustice – *We’re a part of something bigger.*
- Pensions Committee
- Vision 2019
- Youth Initiatives

A Journey Just Begun, Diocesan Celebration

Members travelled to Exhibition Park to join the Diocese of Nova Scotia and Prince Edward Island for “*A Journey Just Begun*,” a special celebration of 300 years of continuous Anglican presence and worship in the Diocese of Nova Scotia and Prince Edward Island. Bishop Susan Moxley presided and Archbishop Hiltz preached.

MONDAY, JUNE 7, 2010

The session began with morning prayer and Bible Study.

The Primate was in the chair.

Introduction and welcome

The Primate introduced The Rt. Rev. Mark MacDonald, National Indigenous Anglican Bishop, and welcomed him as a member of General Synod.

Orders of the Day

Canon Barbara Burrows reviewed the Orders of the Day and announced that nominations for the position of Deputy Prolocutor were closed.

Fresh Expressions

Archbishop Colin Johnson introduced the Rev. Canon Nick Brotherwood, Diocese of Montreal, who gave a dynamic presentation on Fresh Expressions Canada, a program of innovative

approaches to worship and evangelism in response to change. Changing relationships and cultures, less knowledge of faith, changing Sundays and a deep spiritual hunger all call for new approaches. Fresh Expressions seeks _to encourage the development of fresh expressions of church alongside more traditional expressions, with the aim of seeing a more mission-shaped church take shape throughout the country.’ Mr. Brotherwood gave examples of non-traditional programs and informed members of a number of programs offered by Fresh Expressions Canada.

The Rev. Canon Kenneth Kearon

The Primate introduced the Rev. Canon Kenneth Kearon, Secretary General of the Anglican Communion.

Canon Kearon came to General Synod to listen to what the Anglican Church of Canada is doing and to thank the Canadian church for what it does for the Communion. He acknowledged the contribution to the Anglican Communion of Canadians Archbishop Fred Hiltz, Archbishop Colin Johnson, Bishop Patrick Yu, the Rev. Dr. Eileen Scully, Bishop Philip Poole and Canon Dr. Alyson Barnett-Cowan. He presented an overview of new areas of mission in the Communion including the formation of the *Anglican Relief and Development Alliance*, the evangelism and church growth initiative, *The Bible in the Life of the Church Project* and the use of official networks to facilitate communication and cooperation among Anglicans.

Canon Kearon acknowledged the tensions that currently exist in the Communion and noted that tension damages the mission of the church.

The Prolocutor assumed the chair.

Primalial Role Task Force Report

Bishop Michael Ingham, Chair of the Primalial Role Task Force, presented the report. He noted that a friendly amendment had been received and accepted subsequent to the resolution’s inclusion in the Convening Circular.

Committee of the Whole

Moved by: The Rt. Rev. Michael Ingham
Seconded by: The Rt. Rev. Linda Nicholls

That this General Synod move into *Committee of the Whole* for the consideration of the report of the Primalial Role Task Force

CARRIED

Following a brief discussion, it was

Moved by: The Rt. Rev. Michael Ingham
Seconded by: The Rt. Rev. Linda Nicholls

That this General Synod move out of *Committee of the Whole*.

CARRIED

Canon III – The Primate A056

Moved by: The Rt. Rev. Michael Ingham
Seconded by: The Rt. Rev. Linda Nicholls

That this General Synod amend Canon III as indicated in Appendix A to this Resolution (additions are in **bold**, deletions are in ~~strikeout~~).

CARRIED IN ALL ORDERS
Act 27

The text of the amendments to Canon III, presented as Appendix A to the resolution, follows:

APPENDIX A

CANON III

The Primate

Part I - The Primacy

1. The Primacy

- a) There shall be a Primate who shall be the presiding bishop of The Anglican Church of Canada.
- b) The Primate, upon assuming office, shall be the Senior Metropolitan of The Anglican Church of Canada.
- c) The Primate shall have the title ~~–Archbishop–~~.

2. Election to the Primacy

The Primate shall be elected in accordance with the procedures established in part II of this Canon.

3. Definition of Senior Metropolitan

As Senior Metropolitan, the Primate:

- i) is *primus inter pares* among the Provincial Metropolitans**

ii) convenes and chairs meetings of the Provincial Metropolitans

iii) consults with Provincial Metropolitans on matters of leadership and mission.

3 4. Term of Office

a) The term of office of the Primate shall commence upon installation to the office.

b) As soon as practicable following election, but in any case not more than 90 days after the date of election, the Primate shall resign ~~the any~~ Episcopal ~~or~~ and Metropolitan offices held at the time of election to the Primacy.

c) The Primate shall hold office until:

i) attaining 70 years of age, or

ii) the effective date of a resignation accepted pursuant to section ~~7 9~~ b) of this Canon, or

iii) the adoption of a resolution declaring the Primacy vacant pursuant to section ~~8 10~~ d) of this Canon.

~~4. Duties of the Primate~~

~~a) The Primate shall:~~

~~i) exercise pastoral and spiritual leadership throughout the Anglican Church of Canada;~~

~~ii) function as the President of the General Synod, the Chair of the Council of the General Synod, the Chair of the meetings of Metropolitans and the Chair of the meetings of the House of Bishops;~~

~~iii) function as the Chief Executive Officer of the staff of the General Synod and shall delegate such duties of that office as the Primate deems appropriate, to the General Secretary and other executive members of the staff of the General Synod;~~

~~iv) give leadership in developing the policies and strategies of the Anglican Church of Canada;~~

~~v) oversee the implementation of the decisions of the General Synod and the Council of the General Synod;~~

~~vi) report to each meeting of the Council of the General Synod and to the General Synod;~~

~~vii) speak in the name of The Anglican Church of Canada after consultation with, or in accordance with the policies set by, the Council of the General Synod or the General Synod;~~

~~viii) be, ex officio, a member of all committees, councils, boards and commission, standing or special, appointed under any provision of the Constitution or any Canon enacted by the General Synod, or under any resolution of the General Synod, or of the Council of the General Synod;~~

~~ix) visit every diocese of The Anglican Church of Canada;~~

~~x) represent The Anglican Church of Canada internationally and ecumenically.~~

5. Ministry of the Primate

a) The Primate shall:

i) lead the Anglican Church of Canada in discerning and pursuing the mission of God;

ii) exercise pastoral and spiritual leadership throughout the Anglican Church of Canada and regularly visit every diocese of the Anglican Church of Canada;

iii) exercise a pastoral ministry in particular to the members of the Order of Bishops;

iv) serve as the President of the General Synod, Chair of the Council of General Synod, Chair of the meetings of the Provincial Metropolitans and meetings of the House of Bishops;

v) serve as Chief Executive Officer of the General Synod;

vi) be, ex officio, a member of all committees, councils, boards and commissions, standing or special, appointed under any provision of the Constitution or any Canon enacted by the General Synod, or under any resolution of the General Synod or of the Council of the General Synod;

vii) report to each meeting of the Council of General Synod and to the General Synod;

viii) speak and write prophetically to the Anglican Church of Canada, and on behalf of the Anglican Church of Canada to the world, in consultation with the Metropolitans and/or the Bishops, and the General Synod or its Council as appropriate;

ix) represent the Anglican Church of Canada internationally and ecumenically.

b) The Primate may, after consultation with the Provincial Metropolitans and the Chapter of the Anglican Military Ordinariate and subject to the provisions of financial requirements, appoint a Bishop Ordinary who shall have episcopal jurisdiction over the chaplains of The Anglican Church of Canada on duty with the Canadian Forces **in accordance with any applicable Canon.**

c) **The Primate may, after consultation with the Anglican Council of Indigenous Peoples and the Sacred Circle and subject to the provisions of financial requirements, appoint a National Indigenous Anglican Bishop who shall have a pastoral episcopal relationship with all indigenous ministries, in accordance with any applicable Canon.**

6. Sacramental Ministry of the Primate

The Primate, as Senior Metropolitan, is expected to exercise the apostolic ministry of a bishop throughout the Anglican Church of Canada, primarily by teaching and preaching the Word of God in Scripture, and also by:

i) **subject to the invitation of the diocesan bishop, presiding at the sacraments of Baptism, Eucharist, Confirmation and Ordination during pastoral visits across the Anglican Church of Canada,**

ii) **having a visible role in the consecration of newly elected bishops of the Anglican Church of Canada,**

iii) **acting as chief consecrator of the National Indigenous Anglican Bishop and the Bishop Ordinary, as required,**

iv) **having a visible role in the installation of metropolitans, including, if invited, presiding at their installation, and**

v) **presiding at all liturgical events of the General Synod and its Council, and all national church events, though the Primate may delegate this to another.**

§ 7. The Office of the Primate

a) The Primate shall maintain an office at the headquarters of the General Synod of The Anglican Church of Canada.

b) The Primate may retain personal assistants after appropriate financial arrangements have been made pursuant to sections § 7 c) and § 7 d) of this Canon.

c) The Financial Management ~~and Development~~ Committee shall, in accordance with its budgeting procedures, determine the financial needs of the Primacy, including all salaries, office expenses, living allowances, travel expenses, entertainment allowances and other expenses.

d) The financial needs of the Primacy shall be met first from the income of any capital fund designated for such purpose and, second, from the proportional gifts that are made by the dioceses.

6 8. Acting Primate

During a vacancy in the Primacy or during the incapacity of the Primate, the Provincial Metropolitan senior by election, able and willing to act, shall have authority to perform all the duties of the Primacy and shall be styled –Acting Primate”.

7 9. Resignation from Office

a) The Primate may submit notice of intention to resign from the office of Primate to the Provincial Metropolitan senior by election.

b) The ~~senior~~ **Provincial Metropolitan senior by election** shall, after consultation with the other Metropolitans and with the Prolocutor and Deputy Prolocutor of the General Synod, jointly with the Primate determine the date on which the Primate’s resignation should take effect.

c) The Primate shall then submit to the ~~senior~~ **Provincial Metropolitan senior by election**, and the ~~senior~~ **Provincial Metropolitan senior by election** shall accept, a resignation to take effect on the date determined pursuant to section 9 b).

d) The ~~senior~~ **Provincial Metropolitan senior by election** shall report the resignation to the Council of the General Synod and to the Order of Bishops of the General Synod.

e) The title of the Primate after ceasing to hold office shall continue to be –Archbishop”.

8 10. Incapacity of the Primate

a) The incapacity of the Primate to carry out the functions of the Primacy for reason of illness or otherwise shall be established:

i) by the deed of the Primate to that effect addressed to the Provincial Metropolitan senior by election, or

ii) by a Certificate of Incapacity addressed to the Provincial Metropolitan senior by election, and signed by four Diocesan Bishops of The Anglican Church of Canada and one of:

a) The Provincial Metropolitans,

b) The Chancellor of the General Synod, or

- c) The Prolocutor of the General Synod.
- b) Where the incapacity of the Primate has been established by the deed of the Primate to that effect, the Primate may resume the functions of the Primacy by giving notice of intention to do so to the Acting Primate.
- c) Where the incapacity of the Primate has been established by a Certificate of Incapacity, the Primate may resume the functions of the Primacy by giving to the Acting Primate notice of intention to do so, and
 - i) a certificate establishing the capacity of the Primate to resume the functions of the Primacy, signed by the persons who signed the Certificate of Incapacity, or their successors in office, or
 - ii) a certified copy of a resolution of the Council of the General Synod, or of the General Synod, directing that the Primate may resume the functions of the Primacy.
- d) After the incapacity of the Primate to carry out the functions of the Primacy, has been established under section 8 10 a) of this Canon, the Primacy may be declared vacant:
 - i) by special resolution of each of the Council of the General Synod and the Order of Bishops, or
 - ii) by special resolution of the General Synod.

Part II - Election Procedures

9 11. Procedural Guidelines

The Council of the General Synod shall establish procedural guidelines for the conduct of the election of a Primate but this Canon shall have precedence over anything contained in the guidelines as established.

10 12. Eligibility

All bishops of The Anglican Church of Canada who are members of the Order of Bishops of the General Synod in accordance with the Constitution of the General Synod shall be eligible for election to the Primacy.

11 13. General Synod to Elect

The Primate shall be nominated and elected by the General Synod of The Anglican Church of Canada in accordance with this Canon.

12 14. Time of Election

a) Where a vacancy in the Primacy occurs less than 12 months before a regular session of the General Synod, the General Synod shall elect a Primate during such regular session at a time fixed by the Acting Primate.

b) Where a vacancy occurs more than 12 months before a regular session of the General Synod, unless the Council of the General Synod directs otherwise, the General Synod shall elect a Primate at a special session held at a time and place fixed by the Acting Primate in consultation with the Council of the General Synod.

~~13~~ 15. Meeting of the Order of Bishops

The Order of Bishops shall meet not earlier than one hundred and twenty days and not later than thirty days before the date fixed for the election of the Primate and shall nominate three or more bishops for the office of Primate.

~~14~~ 16. Notice to the Orders of Clergy and Laity

Immediately following the meeting of the Order of Bishops, the General Secretary of the General Synod shall send to all members of the Orders of Clergy and Laity the names of the nominees together with such biographical information about each nominee as is required by the guidelines established under section ~~9~~ 11.

~~15~~ 17. President

The Prolocutor of the General Synod or, in the absence of the Prolocutor, the Deputy Prolocutor shall preside during the election of the Primate by the General Synod.

~~16~~ 18. Celebration of Holy Communion

On the day appointed for the election, the General Synod shall convene for a celebration of Holy Communion.

~~17~~ 19. Report of the Credentials Committee

Upon conclusion of the celebration of Holy Communion, the Credentials Committee shall report as to the standing of all persons present and as to the presence of a quorum of the General Synod.

~~18~~ 20. Withdrawal of the Order of Bishops

A quorum of the General Synod being present, the Order of Bishops shall withdraw and sit apart from the other Orders.

~~19~~ 21. Voting and Election in the Orders of Clergy and Laity

a) When the Order of Bishops has withdrawn, the Orders of Clergy and Laity shall proceed immediately to vote by ballot on the nominations made by the Order of Bishops.

b) Votes shall be taken by Orders and, subject to sections ~~20~~ **22** and ~~22~~ **24**, shall continue until there is an election.

c) After the second and each subsequent vote:

i) the name of any nominee who has received fewer than 10 per cent of the votes cast in the Order of Clergy and fewer than 10 per cent of the votes cast in the Order of Laity, or

ii) if all nominees have received at least 10 per cent of the votes in both Orders, the name of the nominee who received the fewest votes in the aggregate,

shall be removed from the ballot before the next vote, until only two nominees remain.

d) An election occurs when a nominee receives a majority of the votes of:

i) the members of the Order of Clergy present, and

ii) the members of the Order of Laity present.

e) Upon an election occurring, the Order of Bishops shall be notified.

~~20~~ **22**. Further Nominations

a) Either the Order of Clergy or the Order of Laity may, at any time after the second vote is taken, by resolution request further nominations from the Order of Bishops.

b) Upon receipt of such a request, the Order of Bishops shall submit one or more additional nominations.

~~21~~ **23**. Resolutions

a) resolutions shall be presented in writing to the President.

b) No debate shall be permitted on any resolution or ballot.

~~22~~ **24**. Failure of Orders of Clergy and Laity to Elect

a) When, after the number of nominees has been reduced to two,

i) an election has not occurred after three successive votes, and

ii) no request for additional nominations has been made,

the Order of Bishops shall be notified that the Orders of Clergy and Laity are unable to elect.

b) When the Order of Bishops is notified that the Orders of Clergy and Laity are unable to elect, the members of the order of Bishops shall proceed to vote on the two remaining nominees and an election occurs when one of the nominees receives a majority of the votes of the members of the Order of Bishops present.

23 25. Declaration of Election

When an election occurs, the Order of Bishops shall return and sit with the Order of Clergy and Laity and ~~the Acting Primate shall formally proclaim the elected person to be the Primate of the Anglican Church of Canada~~ **the Prolocutor shall announce the election.**

Closing Remarks

The Rev. Edmund Laldin, member of the Primatial Role Task Force, offered closing remarks.

Resolutions

Constitution – Operational Roles of the Primate and the General Secretary

Moved by: Chancellor Ronald Stevenson
Seconded by: The Ven. Harry Huskins

That this General Synod amend the Constitution of the General Synod as follows:

1) by amending section 13 b) to read:

b) The Primate shall be President **and Chief Executive Officer** of the General Synod, **and** chairperson of the Council of the General Synod, ~~and Chief Executive Officer of the national staff~~. In the event of the inability of the Primate to act as the President or chairperson, the provincial metropolitan senior by election, or if none be present, the diocesan bishop senior by appointment or election, shall act.

2) by amending section 16 c) to read:

c) Under the direction of the Primate the General Secretary shall:

i) **be the Chief Operations Officer** ~~exercise a general oversight of the work of the General Synod, its committees, councils, boards and commissions;~~

ii) make the necessary arrangements for meetings of the General Synod and Council of the General Synod and act as secretary of both bodies;

iii) perform such other duties as are defined by the Constitution, Rules of Order and Procedure, Canons and resolutions of the General Synod or the Council of the General Synod-;

iv) report to the Primate in the Primate's capacity as Chief Executive Officer of the General Synod.

3) by amending section 16 e) to read:

e) The General Secretary shall be assistant to the Primate in the Primate's capacity as President of the General Synod ~~and Chief Executive Officer of the national staff.~~

4) by amending section 45 to read:

45. National Staff

a) ~~All staff employed by Directors of the departments of the General Synod shall be responsible to the General Secretary, as Chief Operations Officer, Primate, as Chief Executive Officer,~~ for the performance of their duties.

b) The organization of the ~~national~~ staff **of the General Synod shall be directed by the General Secretary** ~~shall be under the direction of the Primate,~~ in consultation with the other Officers of the General Synod.

NOTE: Additions are in **bold**, deletions are in ~~strikeout~~.

CARRIED IN ALL ORDERS

Act 28

Constitution – Adding two ACIP Nominees to the Council of General Synod

Moved by: Chancellor Ronald Stevenson
Seconded by: The Ven. Harry Huskins

That this General Synod:

1) amend section 33 a) of the Constitution of the General Synod by adding a new subsection viii) as follows:

viii) two members who may, but need not be, members of the General Synod, nominated by the Anglican Council of Indigenous Peoples and elected by the General Synod; and

2) amend section 33 f) of the Constitution by adding a new subsection iv) as follows:

iv) in the case of a member elected under the provisions of subsection 33 a) viii), be filled by the Prolocutor, in consultation with the Chair or Co-chairs of the Anglican Council of Indigenous Peoples.

CARRIED IN ALL ORDERS
Act 29

Constitution – Adding an ELCIC Nominee to the Council of General Synod

Moved by: The Most Rev. Colin Johnson
Seconded by: The Ven. Harry Huskins

That this General Synod:

1) amend section 33 a) of the Constitution of the General Synod by adding a new subsection ix) as follows:

ix) one member elected by the General Synod, nominated by the Evangelical Lutheran Church in Canada.

2) amend section 33 f) of the Constitution by adding a new subsection v) as follows:

v) in the case of a member elected under the provisions of subsection 33 a) ix), be filled by the Prolocutor, in consultation with the National Bishop of the Evangelical Lutheran Church in Canada.

CARRIED IN ALL ORDERS
Act 30

Constitution – Communication re Business of the Synod

Moved by: Chancellor Ronald Stevenson
Seconded by: The Ven. Harry Huskins

That this General Synod amend section 4 b) of the Constitution of the General Synod to read as follows:

b) The General Secretary of the General Synod shall prepare a list of all business, notices of motion, petitions and memorials received by the General Secretary for submission to the synod and shall transmit a copy to every member of the synod at least 30 days before the day appointed for the holding of a meeting of the synod.

CARRIED IN ALL ORDERS

Act 31

Canon VII – Missionary Society

Moved by: Chancellor Ronald Stevenson

Seconded by: The Ven. Harry Huskins

That this General Synod repeal Canon VII (Missionary Society) as now in force and enact the following new Canon:

CANON VII

Missionary Society

1. The Society

There shall be a society for the general missionary work of the Church to be known as The Missionary Society of The Anglican Church of Canada and consisting of all members of the General Synod of The Anglican Church of Canada.

2. Board of Directors

Subject to the authority of the General Synod the work of the Society shall be under the direction of a Board of Directors composed of

i) all members of the Council of the General Synod elected or appointed under the Constitution of the General Synod, and

ii) the officers of the Society.

3. Reports

a) The officers of the Society shall ensure the circulation, not later than five months after the close of the fiscal year, of an annual report to the members of the Society in any year that the General Synod meets, and to the members of the Board of Directors in years in which the General Synod does not meet.

b) The report shall include financial statements with respect to all funds held or monies received and disbursed in connection with the work of the Society.

c) The report shall be presented for approval to a meeting of the members of the Society in a year that the General Synod meets and to a meeting of the Board of Directors in years that the General Synod does not meet.

4. Meetings of the Society

There shall be a meeting of the members of the Society at the time and place fixed for any regular meeting of the General Synod.

5. Meetings of the Board of Directors

There shall be a meeting of the Board of Directors at least once in each year at the time and place fixed for a meeting of the Council of the General Synod.

6. Officers of the Society

a) The Primate is the President of the Society and the Chair of the Board of Directors.

b) The General Secretary of the General Synod is the Secretary of the Society and of the Board of Directors.

c) The Treasurer of the General Synod is the Treasurer of the Society.

d) The Board of Directors may appoint additional officers of the Society.

7. Receipts and Execution of Documents

a) All subscriptions, donations, bequests, collections or other funds received by the Society not designated by the donor for any specified object or purpose shall be designated by the Board of Directors.

b) The Treasurer shall have custody of the corporate seal of the Society.

c) All deeds, documents and releases requiring execution by the Society shall be sealed with its corporate seal and signed by two officers of the Society.

8. Investments

a) The personal property, securities and moneys which have been, now are, or hereafter become vested in or held by the Society shall be invested in The Anglican Church of Canada Consolidated Trust Fund under the management, administration and control of the Financial Management Committee of the General Synod.

b) Cash on hand and bank deposits shall be held for the Society by the General Synod.

CARRIED
Act 32

Continuance of the General Synod as a corporation under the Canada Not-for-profit Corporations Act

Moved by: Chancellor Ronald Stevenson

Seconded by: The Ven. Harry Huskins

That this General Synod authorize the Council of the General Synod, at such time as it considers appropriate, to apply for continuance of the General Synod as a corporation under the *Canada Not-for-profit Corporations Act*.

CARRIED

Act 33

Four Hundredth Anniversary of the Authorized Version of the Bible

Moved by: The Very Rev. Iain Luke

Seconded by: Dr. Lela Zimmer

That this General Synod:

- a) recognize the year 2011 as the 400th anniversary of the Authorized Version (the King James Bible);
- b) direct the Faith Worship and Ministry Committee to prepare an information and liturgical resource for use on Sunday, 30 October, 2011 or another appropriate day as determined by local ordinary;
- c) invite dioceses and parishes to find and share appropriate ways to celebrate this anniversary, where possible inviting other community groups (e.g. cultural or literary) to participate.

CARRIED

Act 34

Principles for Liturgical Revision

Moved by: The Rt. Rev. Gregory Kerr-Wilson

Seconded by: The Rev. Canon Pierre Voyer

That this General Synod:

- 1) receive the Report of the Faith, Worship and Ministry Committee entitled *Liturgical Principles: Principles to Guide the Revision of Contemporary Language Common Worship Texts of the Anglican Church of Canada* as containing a set of principles and an agenda to guide the work of liturgical revision;
- 2) direct the Faith, Worship and Ministry Committee to create a Task Force for Liturgy with membership drawn from the Faith, Worship and Ministry

Committee, the House of Bishops, and members at large with the necessary skills and breadth of experience of the Anglican Church of Canada, as well as ecumenical and full communion partners;

- a. that this Task Force report regularly to the Council of General Synod and to the House of Bishops through the Faith, Worship and Ministry Committee;
 - b. that the Task Force make the best use of all forms of communications technology in its work both in the creation of new and revised texts, and in the testing of such new texts in trial use and evaluation;
- 3) direct the Council of General Synod to ensure the adequate provision within the budget of the Faith, Worship and Ministry Committee to undertake this work.

CARRIED
Act 35

Solemnization of Marriage

Moved by: The Rev. Greg Gilson
Seconded by: The Rt. Rev. Gregory Kerr-Wilson

That this General Synod request the Council of General Synod

1. to direct a study of the canonical, theological and liturgical implications, as well as the potential effects on the mission and witness of the Anglican Church of Canada, of the cessation of the solemnization of matrimony by the clergy of the Anglican Church of Canada and of the adoption of the European model of blessing those civil marriages that conform to a canonical definition of marriage as the normative practice of the Church; and
2. to report the findings of this study to the General Synod in 2013.

Motion to remove resolution from the No Debate List

Moved by: Mr. Ron Chaplin
Seconded by: The Rev. Canon Neil Elliott

That the motion be removed from the No Debate List

DEFEATED

The resolution was put and was

CARRIED
Act 36

Theological Education for Presbyteral Ministry

Moved by: The Rt. Rev. John Chapman
Seconded by: Dr. Lela Zimmer

That this General Synod:

1. affirm the continued need of the church to make the formation of persons for ministry a continuing priority of the church in the coming triennium;
2. request the Primate to appoint a ‘Commission on Theological Education and Formation for Presbyteral Ministry’ which shall report to the Council of General Synod and the House of Bishops through Faith, Worship and Ministry.

CARRIED
Act 37

Sexuality Dialogues

Moved by: Dr. Lela Zimmer
Seconded by: Ms Rene Jamieson

That this General Synod:

1. express its appreciation for the initiative, commitment, and spirit of dialogue undertaken in national and international, inter-diocesan conversations regarding human sexuality and mission;
2. mandate the Faith, Worship and Ministry Committee to continue to facilitate, support and report on national and international, inter-diocesan conversations regarding human sexuality and mission that began in the 2007-2010 triennium.

CARRIED
Act 38

Revised Mandate for the Partners in Mission and EcoJustice Committee

Moved by: Ms. Susan Winn
Seconded by: The Ven. Peter Fenty

That this General Synod approve the following preamble and revised mandate for the Partners in Mission and Ecojustice Committee, effective at the beginning of the 2010-2013 triennium.

Preamble

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 Partners in Mission and Ecojustice 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 provinces within and beyond the Anglican Communion;
- modelling respectful inclusion and hospitality;
- fostering commitment to the integrity of God's creation;
- ensuring that mission is handed on from generation to generation.

Mandate

The Partners in Mission and Ecojustice 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 with Anglican and ecumenical partners.
- d) Oversee policies governing mission personnel programs and financial grants to partner organizations.
- e) Support the formation of networks for mission and justice throughout the church and encourage Canadian Anglicans to participate.
- f) 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.

- g) Monitor events, become familiar with established church policy, and recommend priorities for responding as the Anglican Church of Canada to social, ecological and ethical issues in Canada and globally.
- h) Report to the Council of General Synod and recommend new policies and actions.
- i) 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 Churches' Forum for Global Ministries, the Church Council on Justice and Corrections.
- j) Raise awareness among Canadian Anglicans at regional, diocesan, and parish levels of how the Anglican Church of Canada is involved in mission and justice.

CARRIED
Act 39

National Strategies to Address Poverty and Homelessness

Moved by: The Most Rev. Colin Johnson
Seconded by: The Rev. Canon Joyce Sanchez

That this General Synod:

1. Calls on Parliament and the Government of Canada, in conjunction with provincial, territorial and local governments, the not-for-profit and private sectors, and with Canadians, to adopt policies in the next three years that will establish:
 - a. a national strategy to ensure adequate and affordable housing for all Canadians;
 - b. a national strategy to reduce or eliminate poverty in Canada by 50% over the next 10 years and to substantially reduce the growing gap between rich and poor by 2020.
2. Affirms the endorsement of the *Dignity for All Campaign*, launched by Citizens for Public Justice and Canada Without Poverty, with these stated goals:
 - a. a federal plan for poverty elimination that complements provincial and territorial plans;
 - b. a federal anti-poverty Act that ensures enduring federal commitment and accountability for results;

- c. sufficient federal investment in social security for all Canadians.

CARRIED

Act 40

Toward a World Free of Nuclear Weapons

Moved by: The Rev. Canon Dr. William E. Prentice

Seconded by: The Rev. Dr. Linda Privitera

That this General Synod expresses its support for a world free of nuclear weapons, and ask the General Secretary to convey our position to the Government of Canada, requesting:

1. from the Government information about Canadian activities in the last three years to support nuclear disarmament, and
2. from the Prime Minister a public affirmation of Canada's commitment to a world free of nuclear weapons.

CARRIED

Act 41

General Synod Youth Secretariat

Moved by: The Ven. Peter John Hobbs

Seconded by: The Rev. Elliott Siteman

That this General Synod request the General Secretary to give consideration to the establishment of a General Synod Youth Secretariat and make a recommendation to the Council of General Synod at its November 2010 meeting. The recommendation should specify:

- 1) Size and membership of the Youth Secretariat, drawing from:
 - Current membership of the Youth Initiatives Working Group, made up of representatives from dioceses and from Ask and Imagine youth theology program
 - Past organizers from the Justice Camps Initiative of the Partners in Mission and Ecojustice Committee
 - Representation from The Evangelical Lutheran Church in Canada (someone connected with Lutheran youth initiatives).
- 2) Functions of a Youth Secretariat would be:
 - a. to envision, encourage conversation and deep reflection on youth ministry and related matters;
 - b. to engage and promote opportunities for training for professional youth workers;
 - c. to create networks of support and develop collaboration between various youth related projects where appropriate;

- d. to work in partnership with the Evangelical Lutheran Church in Canada in all areas of youth ministry development;
 - e. to encourage gatherings of youth, young adults and youth leaders.
- 3) Financial provisions for staffing and program support.

CARRIED
Act 42

Point of Personal Privilege

Archdeacon Harry Huskins rose on a point of personal privilege to acknowledge the exceptional work of Chancellor Ronald Stevenson in leading an effort to have an exemption written into the Canada Not-for-profit Corporations Act. This exemption will relieve the General Synod from the requirement to meet each year.

Strengthening Partnership with Diocese of Jerusalem

Moved by: The Rt. Rev. John Chapman
Seconded by: The Ven. Ronald Harrison

That this General Synod:

- 1) In thanksgiving for the long partnership of the Anglican Church of Canada with the Episcopal Diocese of Jerusalem, commit the Anglican Church of Canada to:
 - a. **Pray for peace**, calling on Canadian Anglicans to:
 - i. pray regularly for the diocese of Jerusalem and for Christians in the Land of the Holy One, and for peace for all people in Palestine and Israel
 - ii. designate one Sunday a year for prayers. (According to the Anglican Cycle of Prayer, Jerusalem is particularly remembered on Palm Sunday.)
 - b. **Educate for peace**, encouraging Canadian Anglicans to:
 - i. study the history and current events of the land of the diocese of Jerusalem, including Jerusalem, Palestine, Gaza, Israel, Jordan, Lebanon and Syria
 - ii. post links on parish and diocesan websites to Anglican Church of Canada, KAIROS, Anglican Communion, World Council of Churches and Diocese of Jerusalem websites
 - iii. host and/or participate in at least one event a year to discuss and learn about realities and issues of Palestinian and Arab Christians in the Middle East, in partnership with ELCIC events as possible
 - iv. enable Canadian distribution of Palestinian products and services

c. Strengthen relationships for peace by:

- i.** supporting the formation of national network of Canadian Companions of the Episcopal Diocese of Jerusalem
- ii.** broadening the profile of St. George's College Jerusalem, in collaboration with the North American Regional Council of St. George's College
- iii.** inviting financial and other forms of support from Canadian Anglicans for the health care, educational, and interfaith ministries of the diocese.
- iv.** fostering links with the Diocese of Jerusalem through the Theological Students International Internship Program, Volunteers in Mission, and the new companionship between the dioceses of Jerusalem and Ottawa
- v.** promoting Canadian Anglican group visits to Land of the Holy One in cooperation with the diocese of Jerusalem and Christian tour guides

2) And:

- a) Request the Faith, Worship and Ministry Committee to provide information, guidelines, and resources for parishes and dioceses to participate in multi-faith dialogues in their own communities; and
- b) Request the Partners in Mission and Ecojustice Committee to develop a resource for Canadian Anglican pilgrims to the region.

CARRIED
Act 43

Constitution - Reduction in size of the Partners in Mission and EcoJustice Committee

Moved by: Ms. Susan Winn
Seconded by: The Ven. Peter Fenty

That this General Synod amend paragraph c) of section 39 of the Constitution to read:

- c) The Partners in Mission and Ecojustice Committee shall consist of eleven members:
 - i) six members shall be elected by the General Synod and five members shall be appointed by the Primate
 - ii) at least five of the members elected by the General Synod shall be members of the General Synod and at least one of those shall be a member of the Council of the General Synod

- iii) at least one member shall be an indigenous person and at least one member shall be a youth or young adult
- iv) one member shall be nominated by the Evangelical Lutheran Church in Canada
- v) one member shall be nominated by an overseas partner Church designated by the Committee.

CARRIED IN ALL ORDERS

Act 44

Nominating Committee

Bishop Michael Ingham announced that nominations for the position of Deputy Prolocutor had closed and he gave notice that nominations for membership in Standing Committees would close at 9:00 P.M.

Primate's World Relief and Development Fund Presentation

Ms. Adele Finney introduced Ms. Carolyn Vanderlip, 50th Anniversary Program Facilitator and Ms. Cydney Proctor, Diocese of Nova Scotia and Prince Edward Island, who spoke on two of PWRDF's 50th Anniversary initiatives: – *50 Refugees*, involving parishes and dioceses in sponsoring 50 additional refugee families and *50 Leaders*, a leadership empowerment program for young adults.

Noon Watch

Ms. Adele Finney led *Noon Watch*.

Informal Session with Bishop Dawani

In an informal session over the lunch break, members of Synod had an opportunity to hear Bishop Suheil Dawani and Mrs. Shafeeqa Dawani speak further about their life and ministry in Jerusalem.

Sexuality Discernment - Session Two - *Discussion One*

Members met in mixed groups of twenty-four for a facilitated discussion responding to:

*“In the spirit of House of Bishops Pastoral Statement (10.8) and using the affirmations, request, and hopes found on page 2 (in **bold italic**) as a model:*

What would you like GS to affirm, request and hope for the Anglican Church of Canada for the next triennium?”

Each group included a recorder. Feedback from all the groups was collated, synthesized and later presented to Synod.

‘Ports of Call’ Information Sessions

Members attended the *Port of Call* of their choice.

- Anglican Council of Indigenous Peoples
- Collective Creations
- Council of General Synod
- Faith, Worship and Ministry – *Congregational Development*
- Partners in Mission EcoJustice – *Greening Anglican Spaces*
- Primates World Relief and Development Fund

Diocesan Caucuses

Diocesan delegations met to prepare for Provincial Caucuses and the election of the Council of General Synod.

The Prolocutor was in the chair for the evening session.

Introductions

The Prolocutor Canon Robert Falby introduced:

Ms. Martha Gardner, The Episcopal Church Partner to the Council of General Synod
The Most Rev. Katharine Jefferts Schori, Presiding Bishop of The Episcopal Church, and
Mr. David Booth Beers, Chancellor to the Presiding Bishop

Nominating Committee

Bishop Michael Ingham announced that nominations for all positions were closed.

Resolutions

Constitution - Section 8(f) - Changing the basis for determining the number of clerical and lay members of General Synod from each diocese – *Reconsidered*

Moved by: The Most Rev. David Ashdown
Seconded by: The Most Rev. Claude Miller

That this General Synod:

A. amend section 8(f) of the Constitution to read as follows:

- f) Each Diocese shall be entitled to elect clerical and lay members of the General Synod, with the number from each Order being determined by the following formula:

Attendance at Easter Communion services in the Diocese divided by the total in all Dioceses, multiplied by 110.

Provided that:

- (i) the resulting number will be at least 2;
- (ii) if the resulting number is a fractional number and is greater than 2, it will be rounded down to the nearest whole number if the fraction is 0.5 or less, and rounded up to the nearest whole number if the fraction is greater than 0.5;

and this resolution shall come into effect upon

(a) General Synod 2013 giving Second Reading to Resolution A019 (Act 13), and

(b) General Synod 2013 passing a resolution to confirm or amend this revised resolution.

B. direct Council of General Synod to gather and publish the required statistics for 2010 and subsequent years.

Amendment

Moved by: The Ven. Vicars Hodge
Seconded by: The Ven. Greg Gilson

That ~~attendance at Easter Communion Services~~ be replaced by ~~attendance at Advent Sunday Services~~.”

The Motion to Amend was

WITHDRAWN

Amendment

Moved by: The Rev. Dawn Leger
Seconded by: The Rev. Steve Timpson

That ~~attendance~~ at Easter Communion services in the Diocese” be replaced by
~~attendance~~ at Easter Communion services in the Diocese, averaged over the three
years prior to General Synod.”

DEFEATED

The Primate polled the House and then called the vote.

The resolution was put and was

CARRIED IN ALL ORDERS

Act 45

Continuing discussion about whether and how the structures of the church need to be modified to support and enhance mission

Moved by: Mr. David Jones
Seconded by: Canon Dr. Randall Fairey

That this General Synod confirm and reiterate its commitment to continuing the conversation about whether and how the diocesan, provincial and national structures need to be modified to support and enhance mission, and requests the whole Church to make this conversation a priority during the next triennium.

Friendly Amendment

The mover and seconder accepted a friendly amendment moved by The Rt. Rev. Michael Bird and seconded by The Rt. Rev. James Cowan:

That the existing wording be numbered “4” and the following be added at the end thereof:

- 2. Request the Provinces to undertake a discussion of the appropriate number of dioceses and the appropriate boundaries within the Province, and inform General Synod 2013 of the result of these discussions.”

Amendment

Moved by: The Most Rev. David Ashdown
Seconded by: The Rt. Rev. Donald Phillips

That the motion be amended by deleting Section 2.

DEFEATED

Motion to Divide

Moved by: The Rev. Elliott Siteman
Seconded by: The Rev. Trevor Lightfoot

That the motion be divided and the clauses be debated and voted on separately.

The Primate sought advice from the Assessors as to whether the motion to divide was in order. The Assessors advised that it *was* in order to divide the motion.

The ***motion to divide*** was put and was

DEFEATED

The amended resolution which reads:

That this General Synod:

1. Confirm and reiterate its commitment to continuing the conversation about whether and how the diocesan, provincial and national structures need to be modified to support and enhance mission, and requests the whole Church to make this conversation a priority during the next triennium; and
2. Request the Provinces to undertake a discussion of the appropriate number of dioceses and the appropriate boundaries within the Province, and inform General Synod 2013 of the result of these discussions

was put and was

CARRIED
Act 46

Amendments to Canon VIII – General Synod Pension Plan

Moved by: The Rt. Rev. Philip Poole
Seconded by: The Ven. Ronald Harrison

That this General Synod approve the amendments to Canon VIII as approved by the Council of General Synod by deleting the underlined portions and adding the bold portions as shown on the attached copy of the Canon.

CARRIED
Act 47

The text of the amendments to Canon VIII, presented as Appendix A to the resolution, follows:

GENERAL SYNOD PENSION PLAN CANON VIII

Underline indicates deletion, **bold** indicates addition

- 1.b)ii) "Bishop" means the Bishop of **and any coadjutor, suffragan or assistant Bishop of any** Diocese of The Anglican Church of Canada, **the Primate, the Bishop**

Ordinary to the Canadian Forces and the National Indigenous Anglican Bishop;

- 4.b) To make and amend Regulations establishing the terms of the Pension Plan and the Long Term Disability Plan and providing for the administration thereof, subject to the approval of the Council of General Synod. **The These Regulations or amendments** shall be become effective from the date **fixed of approval** by the Council of General Synod and shall remain in effect until the next session of the General Synod at which time **when** they will cease to be in effect unless confirmed by the General Synod. The general principle to be observed when considering matters relating to the Long Term Disability Plan shall be the maintenance of a rate of contribution, paid by Members or by Participating Employers where so provided by applicable Regulations, adequate to support the benefits and the establishment of appropriate amounts reserved or retained in respect of claims, whether or not known to the Pension Committee.

Amendments to Canon XII and the Regulations – Continuing Education Plan

Moved by: The Rt. Rev. Philip Poole
Seconded by: The Ven. Ronald Harrison

That this General Synod approve the amendments to Canon XII and the Regulations effective January 1, 2008 as approved by the Council of General Synod by deleting the underlined portions and adding the bold portions as shown on the attached copy of the Canon and the Regulations.

CARRIED
Act 48

The text of the amendments to Canon XII and the Regulations, presented as Appendix A to the resolution, follows:

CANON XII

CONTINUING EDUCATION PLAN

1. Continuing Education Plan of The Anglican Church of Canada

- a) There shall be a plan to provide resources for continuing education of the clergy and lay persons who are employed by dioceses and other employers who are affiliated with the Anglican Church of Canada. The sole purpose of the Plan is to provide education or training for such clergy or lay persons in order to improve their work or work-related skills and abilities.

- b) The plan shall be called the 'Continuing Education Plan of The Anglican Church of Canada' and is hereinafter referred to as the ~~Continuing Education Plan~~ or the ~~Plan~~.
- c) The Administrator of the Continuing Education Plan shall be the Pension Office unless the Pension Committee determines otherwise.

2. Membership

- a) **The Those participating dioceses and other employers **are the Members of the Plan and are subject to the provisions of this Canon and the regulations appended hereto or made pursuant to section 6.b).** referenced in section 1.(a) above, that are assessed under paragraph 2(b) above shall be ~~Members~~ of the Continuing Education Plan and shall be subject to the provisions of Canon XII and its regulations.**
- b) **Membership shall be limited to the dioceses and other employers referred to in section 1.a).** No clergy or lay person is eligible to be a Member of the Plan.

3. Continuing Education Fund of The Anglican Church of Canada

- a) There shall be a fund designated as the 'Continuing Education Fund of The Anglican Church of Canada', hereinafter referred to as the ~~Continuing Education Fund~~ or the ~~Fund~~, for the purpose of providing benefits in accordance with the regulations. approved by the Council of General Synod.
- b) The Continuing Education Fund shall be funded by the Members.

4. Accounts

- a) Bishops and members of the Clergy who are on the register of a **Member diocese participating employer in the Plan,** may have an account recorded with the Continuing Education Plan **to record in order to monitor** contributions to the Fund, in respect of **each a particular** clergy person and payments made for his or her **their** education or training.
- b) Lay **persons** workers **who are** in paid employment of a Member, upon application by the lay person and the employer, may have an account with the Continuing Education Plan **to record in order to**

monitor contributions to the Fund in respect of **each** a particular lay person and payments made for his or her education or training.

- c) Persons who become eligible for an account with the Plan after reaching sixty years of age may choose not to have **or not to have** such an account.
- d) When an employee ceases paid employment with a Member, the **employee's** account will be frozen for a period of 2 two years. **If the employee resumes paid employment with a Member** In the event of return to work for a participating employer within 2 two years **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 after ceasing paid employment, of ceasing participation, his/her account will be reactivated at the level it was upon leaving. After 2 years, a return to work will result in a new account being will be** established.
- e) **Employees who retire are not** When an employee retires, he/she is no longer eligible to make claims under the Plan, unless **they continue** continuing to work in some capacity for a **Member. Participating Employer.**
- f) **An** Each account **for an eligible clergy or lay person will be opened** originates on the first day of the **first** any month. An applicant becomes eligible for an account at the beginning of the first month after **commencing** the date of the commencement of continuous employment with a Member.

5. Administrative Unit

- a) There shall be a Continuing Education Plan Administrative Unit responsible for the operation of the Plan, subject to the authority of the Council of General Synod. It shall report to the Council of General Synod through the Pension Committee.
- b) The Continuing Education Plan Administrative Unit shall consist of:
 - i) the Executive Director of the Pension Office Corporation; and
 - ii) representatives of five Members of the Plan appointed by the Pension Committee at its first meeting following each regular session of the General Synod and as vacancies occur.

- c) The functions of the Unit shall be: to advise the Administrator on matters of policy; to authorize payment of special and sabbatical grants, and expenses incurred in the administration of the Plan; and, from time to time, to propose changes in regulations to the Pension Committee.
- d) The Administrative Unit may delegate authorization of the payment of special and sabbatical grants and expenses to the Administrator.

6. Policy and Regulations

- a) The policy and operation of the Plan shall be governed by the regulations appended to this Canon **or made pursuant hereto**.
- b) The Council of General Synod may from time to time alter or replace the regulations or any of them or make new regulations. The regulations or amendments **thereto** shall be effective from the date fixed by the Council of General Synod and shall remain in effect until the next session of the General Synod when at which time they will cease to be in effect unless confirmed by the General Synod.

Revised May 2008
Operationally
effective Jan. 1, 2008
subject to General
Synod's approval in
2010

7. Collection and Disbursement of Funds

- a) Members shall remit their assessments to the Administrator.
- b) The Continuing Education Fund shall be held by the Trustees appointed pursuant to Canon VIII.
- c) Payments out of the Fund for the cost of education or training of clergy or lay persons shall be authorized by the Administrator.
- d) Withdrawals from the Fund for special and sabbatical grants and to defray expenses incurred in the administration of the Plan and the Fund shall be authorized by the Administrative Unit or the Administrator if so delegated.

8. Effective Date

This Canon and the appended Regulations, as amended by the General Synod in 2010, are deemed to have come into force on January 1, 2008.

CONTINUING EDUCATION PLAN - CANON XII

REGULATIONS FOR THE OPERATION OF THE CONTINUING EDUCATION PLAN

1. Assessments

- a) The assessments to sustain the fund shall be \$450 per year from each member in respect of each of the Member's account holders.
- b) Assessments shall be paid quarterly and remitted within 30 days of the expiry of such period.

2. Funding from the Plan

- a) A clergy or lay person may apply to the Administrator to obtain reimbursement for eligible education or training costs for his or her work, in respect of:
 - i) expenses for any continuing education program or course of study,
 - ii) the purchase of books or other study materials, or equipment,
 - iii) the purchase of computer hardware or software.
- b) An application for reimbursement must be approved by the applicant's bishop (or the bishop's deputy), or the director of the organization or department, as the case may be.
- c) The Administrator shall establish the form of application to be used under this section.

3. Shared Cost of Education or Training

- a) Where the Administrative Unit approves an application under section 2, the reimbursement to the applicant will be paid to the extent of 75% from the Fund in respect of the applicant's account and 5% from the general assets of the Fund.
- b) The applicant shall pay the remaining 20% of the cost of his or her education or training.
- c) The Administrative Unit may:
 - i) suspend the operation of subsection a),

- ii) reduce the percentage of a payment to be paid out of the general assets of the Fund if it determines that the level of the general assets of the Fund will not support the continued application of subsection a), or
- iii) increase the percentage of a payment to be paid out of the general assets of the Fund if it determines that the level of the general assets of the Fund will support the increase.

4. Special Grants and Sabbatical Grants

- a) From time to time, as resources permit, special grants may be authorized by the Administrative Unit in addition to payments under section 2.
- b) Special grants of \$300 or less may be authorized by the **Administrator** administrator in consultation with the chair of the Administrative Unit or the designate of the chair.
- c) From time to time, as resources permit, sabbatical grants may be authorized by the Administrative Unit for periods of full-time study of not less than eight weeks duration, after five years of eligibility in addition to payments under section 2.
- d) The Administrative Unit may establish:
 - i) guidelines to apply in considering applications for special grants and sabbatical grants, and
 - ii) the methods by which the Administrative Unit will consider and decide upon such applications.
- e) The Administrative Unit may delegate any of its authority under subsection a) or b) or c) to the Administrator.
- f) The Administrator may establish the form of application to be used for special grants and sabbatical grants.

5. Education Leave

Absence for continuing education from a parish or other place of employment shall be procured by the customary diocesan/organizational procedures.

6. Cessation of Participation

- a) The Administrator shall pay to those individual clergy or lay persons who were formerly members of the Plan the remaining amount of contributions made by such persons to the Fund as at December 31, 2007, after payment of approved expenses to December 31, 2007.
- b) The remaining accumulated contributions from the Members shall stay in the Fund.

Amendments to the Regulations of Canon VIII – General Synod Pension Plan

Moved by: The Rt. Rev. Philip Poole
Seconded by: The Ven. Ronald Harrison

That this General Synod approve the amendments to the Regulations of Canon VIII as approved by the Council of General Synod by deleting the underlined portions and adding the bold portions as shown on the attached copy of the Regulations

CARRIED
Act 49

The text of the amendments to the Regulations of Canon VIII, presented as Appendix A to the resolution, follows:

GENERAL SYNOD PENSION PLAN REGULATIONS

Underline indicates deletion, **bold** indicates addition

REGULATION 1 – DEFINITIONS

1.9(b)(i) has been continuous for a period of at least **one** three years, or

REGULATION 3 - CONTRIBUTIONS

3.1 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**

- 3.4 Notwithstanding the foregoing, no Contributions shall be made in respect of a Member after the December 31 coincident with or next following the Member's attainment of the age of sixty nine **seventy-one** years **or such other date as may be prescribed by Applicable Pension Legislation.**

REGULATION 4 - RETIREMENT

- 4.3 A Member who continues in Active Service, **or who is in receipt of disability benefits from the Long Term Disability Plan or the Long Term Disability Plan Pre-2005**, subsequent to the Member's Normal Retirement Date shall receive a Pension calculated in accordance with Regulation 5.3 accruing on the first day of the month following the Member's retirement date. For purposes of the Plan, the Member's retirement date must be no later than the December 31st coincident with or next following the Member's attainment of the age of sixty nine **seventy-one** years **or such other date as may be prescribed by Applicable Pension Legislation.**

REGULATION 5 – RETIREMENT BENEFIT

- 5.1(b) for Years of Contributory Membership after December 31, 1960, percentages of Salary in accordance with the following table:

1961 to 1972	-	1.5%
1973 to 1975	-	1.6%
1976 to 1978	-	1.7%
1979 to 1980	-	1.8%
1981 to 1982	-	1.85%
1983 to 1996	-	1.9%
1997 to <u>2011</u> 2009	-	2.0%
<u>2012</u> 2010 and later	-	<u>1.9%</u> -1.8%

REGULATION 7 – LUMP SUM DEATH BENEFIT

7.1 Death of a Member in Active Service

On the death of a Member in Active Service,

- (a) if a surviving Partner's allowance is payable pursuant to Regulation 8, no lump sum benefit is payable except as provided under section 1(d) of this Regulation;
- (b) if no surviving Partner's allowance is payable pursuant to Regulation 8, the Member's beneficiary shall receive a lump sum benefit equal to the greater of:
 - (i) the Member's Contributions pursuant to Regulation 3.2 together with Interest; or
 - (ii) the commuted value of the benefit accrued by the Member after December 31, 1986;
- (c) if the Member has not had at least five Years of Contributory Membership, the Member's beneficiary shall receive a lump sum benefit equal to the greater of:
 - (i) the Member's Contributions pursuant to Regulation 3.2 together with Interest; or

- (ii) the commuted value of the benefit accrued by the Member after December 31, 1986.
- (d) where the deceased Member has a Partner at the time of the Member's death the Partner may elect to receive the commuted value of the benefit accrued by the Member after December 31, 1986 as a lump sum benefit, or in the form of an immediate or deferred annuity having the same commuted value, in which case any other benefits payable to the Partner under the Plan shall be reduced by an amount having the same commuted value.

1. Death of a Member in Active Service

- (a) **On the death of a Member in Active Service, the Member's Partner, or beneficiary if there is no Partner, is entitled to receive a lump sum payment equal to the commuted value of the benefit accrued by the Member to the date of death.**
- (b) **In lieu of the lump sum payment described above, the Member's Partner may elect to receive:**
 - (i) **an immediate annuity in accordance with Regulation 8.1(a) plus a lump sum payment, if any, in accordance with Regulation 8.1(b);**
or
 - (ii) **an immediate annuity whose commuted value is equal to the lump sum death benefit under Regulation 7.1(a); or**
 - (iii) **a deferred annuity whose commuted value is equal to the lump sum death benefit under Regulation 7.1(a).**

REGULATION 8 - SURVIVING PARTNER'S ALLOWANCE

8.1. Death of a Member in Active Service

- (a) On the death of a Member in Active Service who had at least five years of contributory membership, the surviving Partner of the Member shall may elect to receive a surviving Partner's allowance equal to 60% of the Pension accrued by the Member to date pursuant to Regulation 5.1.
- (b) **If the surviving Partner elects to receive a surviving Partner's allowance under this Regulation 8.1(a), then the lump sum benefit payable under Regulation 7.1(a) shall be reduced by the commuted value of the benefit payable under this Regulation 8.1(a).**

REGULATION 15 - GENERAL PROVISIONS

15.10 Solvency **Minimum Funding Requirements**

In the event that the Contributions payable pursuant to Regulation 3 are insufficient to **satisfy the minimum funding requirements** maintain the solvency of the Plan in accordance with **Applicable Pension Legislation** the requirements of the Pension Benefits Act, 1987 (Ontario) and regulations thereunder, the Plan shall be amended to restore the solvency thereof **sufficiency of the Contributions.**

15.11. Transfer

- (a) A Member on entering the Plan may transfer into the Pension Fund monies from a pension plan of the Member's previous employer and there shall be credited to the

Member such additional amount of Pension as may be determined by the Trustees on the advice of the Actuary.

- (b) A Member may, subject to Applicable Pension Legislation, transfer into the Pension Fund monies from a registered retirement savings plan of the Member. Such monies may be applied either:

(i) to credit to the Member such additional amount of Pension as may be determined by the Trustees on the advice of the Actuary; or

(ii) as additional voluntary contributions pursuant to Regulation 14

REGULATION 17 - AMENDMENTS AND TERMINATION OF THE PLAN

- 17.1.(a) where the amendment is made pursuant to Regulation 15.10 in order to restore the solvency of the Plan **sufficiency of the Plan's Contributions**; or

- 17.3 On full or partial termination of the Plan and subject to Applicable Pension Legislation, the provisions under Section 2 of Regulation 5 do not apply and are 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 section 1 of this Regulation 5 but reduced to be the actuarial equivalent of the amount of annual Pension payable at the Member's Normal Retirement Date. The basis for the actuarial equivalent shall be determined by the Trustees on the advice of the Actuary.

SCHEDULE A - BONUS ADDITIONS TO ACCRUED PENSIONS

- 1.(b) for Years of Contributory Membership after December 31, 1960, percentages of Salary in accordance with the following table:

1961 to 1972	-	1.5%
1973 to 1975	-	1.6%
1976 to 1978	-	1.7%
1979 to 1980	-	1.8%
1981 to 1982	-	1.85%
1983 to 1996	-	1.9%
1997 to <u>2011-2009</u>	-	2.0%
<u>2012</u> 2010 and later	-	<u>1.9%-1.8%</u>

- 8. The amount determined as of December 31, 2006 in accordance with Regulation 5.1 with respect to a Member in Active Service as of July 1, 2007 shall be increased by 4.5%.**

Amendments to the Regulations of Canon IX – Lay Retirement Plan

Moved by: The Rt. Rev. Philip Poole
Seconded by: The Ven. Ronald Harrison

That this General Synod approve the amendments to the Regulations of Canon IX as approved by the Council of General Synod by deleting the underlined portions and adding the bold portions as shown on the attached copy of the Regulations.

CARRIED
Act 50

The text of the amendments to the Regulations of Canon IX, presented as Appendix A to the resolution, follows:

LAY RETIREMENT PLAN REGULATIONS

Bold indicated addition, underline indicates deletion

REGULATION 2 - ELIGIBILITY & MEMBERSHIP

- 2.1. All lay employees of a Participating Employer **whose collective agreement, if applicable, is not in conflict with the Plan** shall be Members except as provided under sections 2 and 3 of this Regulation. **For greater clarity, if such collective agreement conflicts with the Plan for any employee, the collective agreement will be deemed to conflict for all employees working under the collective agreement.**

REGULATION 3 - CONTRIBUTIONS

- 4.(a) in respect of a Member who is in receipt of Pension after the December 31 coincident with or next following the Member's attainment of the age of sixty-nine **seventy-one** years **or such other date as may be prescribed by Applicable Pension Legislation.**

REGULATION 4 - RETIREMENT

- 4.3 Member who continues in Active Service subsequent to the Member's Normal Retirement Date shall receive a Pension calculated in accordance with Regulation 5 accruing on the first day of the month following the Member's retirement date. For purposes of the Plan, the Member's retirement date must be no later than the December 31 coincident with or next following the Member's attainment of the age of sixty-nine **seventy-one** years **or such other date as may be prescribed by Applicable Pension Legislation.**

Amendments to the Long Term Disability Plan Pre-2005

Moved by: The Rt. Rev. Philip Poole
Seconded by: The Ven. Ronald Harrison

That this General Synod approve the amendments to the Long Term Disability Plan Pre-2005 as approved by the Council of General Synod by deleting the underlined portions and adding the bold portions as shown on the attached copy of the document.

CARRIED
Act 51

The text of the amendments to the Long Term Disability Plan Pre-2005, presented as Appendix A to the resolution, follows:

LONG TERM DISABILITY PLAN PRE-2005 DOCUMENT

Bolded text is new and strikeout is removed

SECTION G.4 - PAYMENTS FROM THE FUND

The Administrator will authorize the payment from the Fund of the following amounts:

- (a) Benefits payable under the Plan;
- (b) administrative expenses and fees incurred in the operation of the Plan and Fund including but not limited to costs incurred by the Pension Committee, the Administrator and the Trustees in the operation of the Plan, custodial fees related to medical examinations and advice, legal fees, actuarial and consulting fees and rehabilitation expenses;
- (b)(c)–any taxes payable by the Fund under any law of Canada or of a province of Canada.

The Administrator may also authorize the payment of administrative expenses and fees incurred in the operation of the Plan and Fund, as described below, from the Fund, or from such other source as approved by the Pension Committee.

Administrative expenses and fees incurred in the operation of the Plan and Fund include but are not limited to costs incurred by the Pension Committee, the Administrator and the Trustees in the operation of the Plan, custodial fees, fees related to medical examinations and advice, legal fees, actuarial and consulting fees and rehabilitation expenses.

Silent Night Project

The Primate announced the launch of the *Silent Night Project*, an initiative modeled after the *Amazing Grace Project*. Congregations and church groups across Canada are encouraged to sing *Silent Night* and to send in their videos. Participants are encouraged to contribute a toonie. All proceeds will support the work and ministry of the Bishop Ordinary.

Service of Light

The session concluded with a Service of Light led by the Rev. Keirsten Wells.

TUESDAY, JUNE 8, 2010

The session began with morning prayer and Bible Study.

The Primate was in the chair.

Orders of the Day

Canon Barbara Burrows reviewed the Orders of the Day

Election of the Deputy Prolocutor

Bishop Michael Ingham announced the names of those nominated for the position of Deputy Prolocutor and gave biographical information on each.

Nominees:

The Ven. Lynn Corfield	Diocese of Niagara
The Ven. Peter John Hobbs	Diocese of Ottawa
The Ven. Harry Huskins	Diocese of Algoma
The Very Rev. Iain Luke	Diocese of Athabasca
The Rev. Canon Alan Perry	Diocese of Montreal
The Rev. Canon John Alfred Steele	Diocese of British Columbia

Ballots were distributed and collected. The Primate declared the balloting closed.

Roots Among the Rocks

Ms. Judy Steers and Ms. Jenny Salisbury introduced *Roots Among the Rocks*, a play created and performed by seven young people in which stories from the people who make up the church in Canada were told through a combination of music, poetry, humor, dance and drama.

The Primate thanked all those involved in the ‘wonderful, wonderful performance.’ Synod members expressed their appreciation with a prolonged standing ovation.

Election of the Deputy Prolocutor – Results of the First Ballot

The Ven. Lynn Corfield - 75
The Ven. Peter John Hobbs - 29
The Ven. Harry Huskins - 79
The Very Rev. Iain Luke - 35
The Rev. Canon Alan Perry - 33
The Rev. Canon John Alfred Steele – 24

Total number of votes cast - 275

The name of the nominee with the lowest number of votes was dropped from the ballot. The Ven. Peter John Hobbs and the Rev. Canon Alan Perry withdrew from the election.

Ballots were distributed and collected. The Primate declared the balloting closed.

The Most Rev. Katharine Jefferts Schori, Presiding Bishop of The Episcopal Church

Bishop Jefferts Schori brought greetings from The Episcopal Church (TEC) and thanked the Anglican Church of Canada (ACC) for having raised two million dollars for relief in Haiti. She reviewed the churches’ common history, saying that it has usually been about shared mission possibilities.

Bishop Jefferts Schori highlighted the aspects of TEC’s ongoing mission efforts, which reflect the Five Marks of Mission. She noted that there are opportunities for a deeper partnership between the two churches in areas including: native ministry, advocacy work, leadership development and resource use. The churches’ voices could be strengthened by partnership and their varied context would enrich dialogue.

Election of the Deputy Prolocutor – Results of the Second Ballot

The Ven. Lynn Corfield - 116
The Ven. Harry Huskins - 112
The Very Rev. Iain Luke – 36

Total number of votes cast - 264

The name of the nominee with the lowest number of votes was dropped from the ballot.

Ballots were distributed and collected. The Primate declared the balloting closed.

Presentation to Bishop Dawani and Mrs. Dawani

The Primate bade farewell to Bishop Dawani and Mrs. Dawani and thanked them for their presence, presentations, prayers and perseverance in the pursuit of peace. He presented them with a framed picture of Peggy's Cove and noted that a crèche, to be added to the collection in the Bethlehem Peace Centre, would be sent to them.

Election of the Deputy Prolocutor – Results of the Third Ballot

The Ven. Lynn Corfield - 134

The Ven. Harry Huskins - 138

Total number of votes cast – 275. There were three spoiled ballots.

The Primate declared that *The Ven. Harry Huskins* was elected Deputy Prolocutor. **Act 52**

Sexuality Discernment - Session Three – Feedback

Material gathered by the recorders in the discussion groups had been collated and synthesized into a single working document. (*See Appendix E*) The Prolocutor delivered this feedback to Synod. Printed copies of the working document were distributed to members and posted on line.

Noon Watch

Canon Barbara Burrows led *Noon Watch*.

Provincial Caucuses

Members of Synod met in provincial groups in order to nominate members to the Council of the General Synod for the 2010-2013 triennium.

Service at St. Paul's Anglican Church

Members travelled to historic St. Paul's Anglican Church, the oldest Protestant place of worship in Canada for a special celebration of the Holy Eucharist.

Bishop Ron Cutler, of the Diocese of Nova Scotia and Prince Edward Island, was the Presider. Fr. Paul Friesen, Rector of St. Paul's, and his special worship team lead the service. The service included a special Commissioning of Ministry on behalf of the PWRDF and their 50th Anniversary. PWRDF staff member Ms. Suzanne Rumsey would embark the next day on *Le Tour de PWRDF*, a 1,300 km bicycle ride from Halifax to St. Anne de Bellevue in Quebec, to raise awareness and funds for PWRDF.

Come Along Side Banquet

General Synod members, partners and guests gathered at Pier 21 for the *Come Along Side* Banquet hosted by the Diocese of Nova Scotia and Prince Edward Island.

WEDNESDAY, JUNE 9, 2010

The session began with morning prayer and Bible Study.

The Primate was in the chair.

Orders of the Day

Canon Barbara Burrows reviewed the Orders of the Day

Introductions

The Primate introduced and welcomed Mrs. Dorothy Davies-Flindall, Council of General Synod Partner to The Episcopal Church, and her husband the Rev. John Flindall and The Rt. Rev. Lydia Mamakwa, the new Area Bishop of Northern Ontario.

The Most Rev. Anthony Mancini

The Most Rev. Anthony Mancini, Archbishop of Halifax, brought greetings from the Canadian Conference of Catholic Bishops on behalf of Bishop Pierre Morissette. He thanked the Anglican Church of Canada for its support; affirmed the work being done by the Canadian Anglican Roman Catholic Dialogue and spoke of the friendships and collaboration that many Catholic bishops have with their Anglican counterparts.

Fortieth Anniversary of the Anglican Roman Catholic International Commission (ARCIC)

Moved by: The Rt. Rev. George Bruce
Seconded by; The Very Rev. Iain Luke

That this General Synod:

1. recognizes that 2011 marks the 40th anniversary of ARCIC and gives thanks for this dialogue and for the progress it has made in strengthening the relationship between our two Churches;

2. requests that copies of this resolution be sent to the President of the Canadian Conference of Catholic Bishops, the co-chairs of Anglican Roman Catholic dialogue-Canada and the co-chairs of the Anglican Roman Catholic International Commission.

CARRIED
Act 53

Canadian Bible Society Presentation

Canon Barbara Burrows introduced Dr. Allison Trites who brought greeting on behalf of the Canadian Bible Society. In recognition the Anglican Church of Canada's almost two hundred years of support, Dr. Trites presented Archbishop Fred Hiltz with a Bible. He then presented Bishop Mark MacDonald with a copy of the Plains Cree translation of the Gospel according to Mark, representing the Society's work in making God's word available in the languages of the indigenous people.

Vision 2019 Task Force

Moved by: The Very Rev. Peter G. Elliott
Seconded by: The Ven. Dr. Michael Thompson

That this General Synod receive the report of the Vision 2019 Task Force - *Dream the Church 2019* - and direct that the Officers of General Synod and the Council of General Synod be guided by the priorities and practices laid out in pages 13 to 21 in their planning, program, and any organizational restructuring that may be undertaken.

CARRIED
Act 54

The Primate thanked Dean Peter Elliott and all who worked with him. Synod expressed its appreciation with applause.

Following a break in the proceedings, during which a meeting of The Missionary Society of the Church in Canada was held, General Synod was reconvened.

Sexuality Discernment - Session Four - *Discussion Two*

Members met in mixed groups of twenty-four for a facilitated discussion responding to:

Was there anything critical from our first discussion that was not represented in the summary that we need to say again?

Seeing the requests that emerged from our first discussion: What can you affirm? What are your concerns?

Nominating Committee - Council of General Synod

Bishop Michael Ingham presented the report of members elected to the Council of General Synod by the Provincial Caucuses.

Moved by: The Rt. Rev. Michael Ingham
Seconded by; Mr. David Jones

That the persons named in the Report of the Nominating Committee be elected to the Council of General Synod.

CARRIED
Act 55

THE COUNCIL OF GENERAL SYNOD 2010 - 2013

Primate	The Most Rev. Fred Hiltz
Prolocutor	Canon Robert Falby
Deputy Prolocutor	The Ven. Harry Huskins
Chancellor	The Hon. Ronald Stevenson
General Secretary	The Ven. Dr. Michael Pollesel

Elected Members:

Province of British Columbia and Yukon

The Rt. Rev. James Cowan	Bishop	British Columbia
The Rev. Lynne McNaughton	Clergy	New Westminster
Canon Dr. Randall Fairey	Lay	Kootenay
Dr. Lela Zimmer	Lay	Anglican Parishes of the Central Interior
Miss Melissa Green	Youth	Anglican Parishes of the Central Interior

Province of Canada

The Rt. Rev. Dennis Drainville	Bishop	Quebec
The Very Rev. Josiah Noel	Clergy	Eastern Newfoundland and Labrador
Mrs. Cynthia Haines-Turner	Lay	Western Newfoundland
Mrs. Susan Winn	Lay	Montreal
Mr. Felix Cote-Gaudreau	Youth	Quebec

Province of Ontario

The Most Rev. Colin Johnson	Bishop	Toronto
The Ven. Dr. Michael Thompson	Clergy	Niagara
Mr. Ron Chaplin	Lay	Ottawa
Ms. Katie-Scarlett MacGillivray	Lay	Huron
Ms. Brianna Locke	Youth	Algoma

Province of Rupert's Land

The Rt. Rev. Greg Kerr-Wilson	Bishop	Qu'Appelle
The Rev. Chris Harper	Clergy	Saskatchewan
The Rev. Canon Gene Packwood	Clergy	Calgary
Mrs. Verna Firth	Lay	Arctic
Mr. Peter Kitchkeesik	Lay	Keewatin
Mr. Jonathan Sinnatamby	Lay	Edmonton
Ms. Debbie Rye	Youth	Saskatchewan

Anglican Military Ordinariate of Canada

Major, the Rev. Michelle Staples Clergy

Anglican Council of Indigenous Peoples

The Ven. Sidney Black Clergy
The Rev. Gloria Moses Clergy

Evangelical Lutheran Church In Canada

The Rev. Douglas Reble Clergy

Nominating Committee – First Report on Standing Committees

Bishop Michael Ingham presented the First Report of the Nominating Committee on Standing Committees. He explained the process by which the committee had drawn up the slate and noted that every diocese was represented at the national level either on the Council of General Synod or on a standing committee. Synod members were invited to approach the committee with any comments, questions or requests for change.

Ms. Mardi Tindal, Moderator of the United Church of Canada (UCC)

Ms. Tindal brought greetings from the United Church of Canada. She thanked Synod for its prayers for the United Church of Canada during its 85th anniversary year. She spoke of the financial challenges facing both churches and the need, in the appearance of scarcity, to turn to the reality of God's abundance.

Resolutions**Dialogue with the United Church of Canada**

Moved by: The Rt. Rev. George Bruce
Seconded by: The Ven. Pierre Voyer

That this General Synod:

- a) congratulate the United Church of Canada on its 85th anniversary, and

- b) welcome the renewal of dialogue with the United Church of Canada and authorize the Council of General Synod to continue the dialogue for a period of three years, focused on an examination of the doctrinal identities of the two churches and the implications of this for the lives of the churches, including understandings of sacraments and orders of ministry.

CARRIED

Act 56

Climate Change

Moved by: The Rt. Rev. Michael Bird
Seconded by: The Rt. Rev. James Cowan

That this General Synod:

1. Join with other faith communities and secular groups to press the Government of Canada to adopt a comprehensive climate action plan with firm targets for greenhouse gas emissions reductions of 25-40% by 2020 based on 1990 levels (as per Intergovernmental Panel on Climate Change Working Group III report, Box 13.7, page 776), as a central concern of social and ecological justice;
2. Encourage dioceses and parishes to incorporate concerns about the care of creation more fully into regular liturgies and request the Partners in Mission and Ecojustice Committee and the Faith, Worship and Ministry Committee to provide resources to support this;
3. Encourage dioceses and parishes to join with other faith communities and secular groups in researching and providing information on the climate crisis to members of their own communities;
4. Encourage dioceses to work with the “Greening Anglican Spaces” project group of the Partners in Mission and Ecojustice Committee to estimate and place their data in a national database, to consider professional audits, and to participate in a measurable and authoritative monitoring process.
5. Encourage the Council of General Synod to model how to estimate the annual rate of greenhouse gas emissions, (and other behaviours such as travel and operations) by gathering existing data from utility bills from Anglican buildings in at least 3 urban centres or regions in order to share this data, with subsequent professional interpretation, and make specific predictions for energy use reduction.
6. Request the Council of General Synod to consider having an estimate made of the annual greenhouse gas emissions for which the office of General Synod is

responsible, commit to a stated reduction in these, and report regularly on progress made.

CARRIED

Act 57

Providing Canonical Recognition for the Roles of the National Indigenous Anglican Bishop, the Anglican Council of Indigenous Peoples, and Sacred Circle

Moved by: Canon Dr. Randall Fairey

Seconded by: The Ven. Sidney Black

Be it resolved that this General Synod enact Canon XXII as follows:

CANON XXII

THE NATIONAL INDIGENOUS MINISTRY

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 ministries in the Anglican Church of Canada. This role is exercised in co-operation with diocesan bishops, who may delegate authority to the NIAB.

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.

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.

ACIP maintains relationships with the House of Bishops, General Synod, the Council of General Synod, the Council of the North, and the 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. Invitations are sent to each of the known First Nations, Inuit, Metis and urban Indigenous ministries in the Anglican Church to send 1 clergy, 1 elder and 1 youth representative. The Primate and the National Indigenous Anglican Bishop are full participants. 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), as well as a small number of partners.

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

Currently, the Indigenous ministries all operate within existing dioceses. In addition to their diocesan bishop, they may have a pastoral relationship with the National Indigenous Anglican bishop.

Some Indigenous area ministries have expressed an interest in having their own episcopal oversight—whether as part of their existing dioceses, or by becoming a separate diocese altogether. These developments will take place over time, and can be accommodated by changes to the existing constitutional and canonical structures.

CARRIED
Act 58

National Aboriginal Day of Prayer

Moved by: The Rt. Rev. Gregory Kerr-Wilson
Seconded by: The Ven. Sidney Black

That this General Synod:

1. establish the National Aboriginal Day of Prayer on the 21 June in the Calendar of the Anglican Church of Canada, enrolled under the heading of Commemoration, and to be celebrated on June 21st or the nearest convenient Sunday;
2. authorize the Propers for the National Aboriginal Day of Prayer to be as follows:

Collect of the Day

Creator God, from you every family in heaven and earth takes its name.
You have rooted and 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 to grow into the full stature of Christ,
who is our light and our life. Amen

Suggested Readings

Isaiah 40:25-31; Psalm 19; Philippians 4:4-9; John 1:1-18
Other suitable readings may be appointed.

Prayer over the Gifts

Creator, you bless us with many good gifts returned to you from your creation.
Feed us with the Bread of Life, your Son Jesus Christ our Lord. Amen.

Preface for Weekdays

Prayer after Communion

Great Creator, you have fed us with bread from heaven.
Continue to renew us in your truth, to give light to our minds
strength to our bodies, and seal us with your Holy Spirit.
We ask this in Christ's name. Amen.

Sentence

The heavens are telling the glory of God; and the firmament proclaims his handiwork. Psalm 19:1

Collecte

Dieu créateur, de qui toute famille au ciel et sur terre tient son nom.
Tu nous as enracinés et rattachés à la terre dans une alliance d'amour, et tu nous as donné,
par ton Esprit la force de proclamer ce qui est vrai, avec amour,
et de cheminer avec justice et constance.
Dans ta bonté, accorde à ton peuple de poursuivre son pèlerinage dans l'unité;
rends-le plus fort et guide-le afin que chacun aide l'autre dans l'atteinte
de la pleine stature du Christ, notre lumière et notre vie. Amen.

Lectures suggérées

Is. 40:25-31; Psaume 19; Phil. 4:4-9; Jean 1:1-18
[*"Other suitable readings may be appointed." – à traduire*]

Off

Dieu créateur, tu nous a comblés de toutes ces bonnes choses qui viennent de la terre.
Reçois maintenant ces dons, fruits de ta création, que nous t'offrons, et nourris-nous
du Pain de Vie, ton Fils Jésus Christ, notre Seigneur. Amen.

Preface des jours de semaine

Postcommunion

Créateur de l'univers, tu nous as permis de partager cette nourriture céleste.
Sans cesse, renouvelle en nous ta vérité,
éclaire nos esprits de ta lumière, donne force à nos corps, et marque-nous du sceau de ton
Esprit Saint. Nous te le demandons au nom du Christ. Amen.

Sentence

Les cieux racontent la gloire de Dieu, le firmament proclame l'oeuvre de ses mains. Psaume 19:1

CARRIED
Act 59

Repudiation of the Doctrine of Discovery

Moved by: The Ven. Larry Beardy
Seconded by: The Rt. Rev. Mark MacDonald

That this General Synod:

1. Repudiate and renounce the Doctrine of Discovery as fundamentally opposed to the gospel of Jesus Christ and our understanding of the inherent rights that individuals and peoples have received from God;
2. Request that every diocesan bishop of the Anglican Church of Canada cause this declaration to be proclaimed in every parish and shared with all the nations and peoples located within their dioceses and request the Primate to share this declaration with the United Nations;
3. Commit to undertake a review of the Church's policies and programs with a view to exposing the historical reality and impact of the Doctrine of Discovery and eliminating its presence in its contemporary policies, program, and structures;
4. Encourage each diocese to reflect upon its own history, in light of these actions and encourage all Anglicans to seek a greater understanding of the Indigenous Peoples within Canada and to support those peoples in their ongoing efforts for their inherent sovereignty and fundamental human rights as peoples to be respected;
5. Request that the General Secretary inform all relevant governmental bodies in Canada of its action and requests that a similar and equivalent review of historical and contemporary policies that contribute to the continuing colonization of Indigenous Peoples and, to write to Queen Elizabeth II, the Supreme Governor of the Church of England, requesting that her Majesty disavow, and repudiate publicly, the claimed validity of the Christian Doctrine of Discovery.

CARRIED UNANIMOUSLY

Act 60

United Nations Declaration on the Rights of Indigenous Peoples

Moved by: The Rev. Canon Dr. William E. Prentice
Seconded by: The Rev. Canon Murray Still

That this General Synod:

1. Endorse the UN Declaration on the Rights of Indigenous Peoples adopted by the UN General Assembly on 13 September 2007;
2. Request the General Secretary to call on the Government of Canada to endorse the UN Declaration in compliance with the will of the majority of the Members of Parliament which approved the endorsement and implementation of the Declaration in the House of Commons on 8 April 2008;

3. Adopt the Declaration as a standard for our own practice and commit to implementing the values and principles of the *Declaration* within the work and structures of General Synod;
4. Encourage dioceses and parishes to urge their municipalities, provinces or territories to endorse the UN Declaration on the Rights of Indigenous Peoples.

CARRIED UNANIMOUSLY
Act 61

Anglican Council of Indigenous Peoples (ACIP) Presentation

The Ven. Tom Corston, Bishop-Elect of the Diocese of Moosonee, introduced the presentation and called on representatives of First Nations, Inuit and Metis from the Arctic and Northwest Territories, Haida Gwaii, British Columbia, Alberta, Saskatchewan, Manitoba, Ontario and Quebec to join him on stage.

A video documenting the journey of Indigenous Anglicans from the Covenant to the present was shown. The Rt. Rev. Mark MacDonald gave an update on the work of the National Indigenous Anglican Bishop and Indigenous Ministries since General Synod 2007 and introduced speakers from the new Area Ministries. The Rt. Rev. Lydia Mamakwa, *The Northern Ontario Region*, The Ven. Larry Beardy and Ms. Freda Lepine, *Manitoba*, and The Ven. Adam Halkett, *Saskatchewan*, spoke of their area ministry developments.

On behalf of the Anglican Council of Indigenous Peoples gifts were presented to those who had assisted in beginning the journey toward self governance:

Mr. Justice Brian Burrows, 2004-2007 Governance Working Group and Indigenous Covenant Implementation Commission, presented by Ms. Yolanda Bird

Mr. David Jones, Chair, 2007-2010 Governance Working Group, presented by Bishop Lydia Mamakwa.

Canon Dr. Randall Fairey, 2007-2010 Governance Working Group, presented by The Rev. Gloria Moses

The Ven. Harry Huskins, 2007-2010 Governance Working Group, presented by the The Ven. Tom Corston.

The Rev. Arthur Anderson presented gifts of star blankets to Ms. Donna Bomberry and to Ms. Teresa Mandricks on behalf of the Diocese of Qu'Appelle.

Following the presentation, members joined in the Doxology.

Ms. Marion Saunders, Anglican Church Women

Ms. Marion Saunders, National President of the Anglican Church Women (ACW) spoke of the work of the ACW over its 125 year history and of its current ministry which includes working closely with the Anglican Women's network, developing a new website, the establishment of a trust fund through the Anglican Foundation and support of the Council of the North.

Primate's World Relief and Development Fund Presentation

Ms. Adele Finney introduced the presentation. She spoke of how PWRDF lives out the principle that the solution to local challenges is found in local wisdom through long term partnerships. She introduced three speakers representing organizations with which PWRDF is in partnership.

Ms. Sooriyakumari Sinnathamby, Director of the Sri Lanka office of the Organization for Eelam Refugees and Rehabilitation, spoke of the organization's mission to improve the life of refugees in India.

The Rev. Marian Lucas-Jefferies, PWRDF Representative on the Canadian Foodgrains Bank, spoke of its vision to end hunger and Ms Sarah Stratton, Education and Campaigns Program Coordinator for KAIROS spoke of ecumenical justice work and of a visit by leaders of six churches to the tar sands.

The presentation concluded with examples of ways to support PWRDF's partnerships – *pray, act, give*.

Introduction and welcome

The Primate introduced Mr. Eric Vernon, Director of Government Relations and International Affairs with the Canadian Jewish Congress, and welcomed him to General Synod.

Announcement

The Acting General Secretary read a letter from the Very Rev. Paul Smith, Dean of the Cathedral Church of All Saints expressing gratitude to the members of General Synod for the offering received at the opening worship service. Nearly \$3,000 was raised for outreach ministries in the city of Halifax.

Second Report of the Nominating Committee – Standing Committees

Bishop Michael Ingham presented the Second Report of the Nominating Committee.

SECOND REPORT OF THE NOMINATING COMMITTEE

Communications and Information Resources Committee

Mr. Jason Antonio, *Qu'Appelle*
Ms. Yolanda Bird, *Saskatchewan*
Rt. Rev. George Elliott, *Toronto*
Rev. Canon Neil Elliot, *Kootenay*
Mr. Peter Irish, *Fredericton*
Ms. Katie-Scarlett MacGillivray, *Huron*
Rev. Susan Titterington, *Yukon*
Mr. Charles Wilson, *Algoma*

Faith, Worship and Ministry Committee

Rev. Canon Eric Beresford, *NS & PEI*
Ms. Stephanie DeForest, *Niagara*
Rev. Travis Enright, *Edmonton*
The Ven. Gregory Gilson, *Caledonia*
Dr. Kenneth Hull, *Huron*
Very Rev. Iain Luke, *Athabasca*
Rev. Lynne McNaughton, *New Westminster*
The Ven. Bruce Myers, *Quebec*
Rev. Ann-Marie Nicklin, *Saskatoon*
Rev. Barbara Shoomski, *Rupert's Land*
Rev. Canon John Steele, *British Columbia*
Dr. Lela Zimmer, *APCI*

Financial Management Committee

Rt. Rev. James Cowan, *British Columbia*
Rev. Hannah Dicks, *Western NF*
Ms. Marion Jenkins, *Brandon*
Mr. Kennedy Marshall, *Toronto*

Partners in Mission and Eco-Justice Committee

The Ven. Larry Beardy, *Keewatin*
Ms. Caroline Chum, *Moosonee*
Mrs. Cynthia Haines-Turner, *Western NF*
Mr. Nicholas Pang, *Montreal*
Ms. Nancy Ann Patterson, *Ontario*
The Ven. Pierre Voyer, *Quebec*

Pension Committee

Rt. Rev. Stephen Andrews, *Algoma*
Canon Elizabeth Barnes, *Eastern NF & L*
Rev. Perry Cooper, *Central NF*
Rt. Rev. David Irving, *Saskatoon*
Mr. John McBride, *Ottawa*
Rev. Canon Alan Perry, *Montreal*

Philanthropy Committee

Mr. Robert Dickson, *New Westminster*
The Rev. Dr. Linda Privitera, *Ottawa*
The Ven. Dr. Michael Thompson, *Niagara*

Moved by: The Rt. Rev. Michael Ingham
Seconded by: Ms. Kimberly Greenwood

That the ***Second Report*** of the Nominating Committee be accepted.

CARRIED
Act 62

Peace and Justice in Palestine and Israel

Moved by: The Rt. Rev. Michael Ingham
Seconded by: The Ven. Peter John Hobbs

That this General Synod express its commitment to the pursuit of peace with justice for all in Palestine and Israel, and

1. Commit the Anglican Church of Canada through the Partners in Mission and Eco Justice Committee to:
 - a) Review statements on the status of Jerusalem and other issues which confront the Christian, Muslim and Jewish faiths in Palestine and Israel, and
 - b) Commend them to members of the Anglican Church of Canada for examination and reflection for the benefit of mutual respect and understanding.
2. Request the General Secretary to write to the Prime Minister of Canada,
 - a. Reiterating the Anglican Church of Canada's established policy, which:
 - i. Calls for a comprehensive and lasting peace with justice in Palestine and Israel
 - ii. Recognizes the legitimate aspirations, rights and needs of Israelis and Palestinians to live within sovereign and secure borders
 - iii. Condemns the use of violence of all kinds, especially against civilians
 - iv. Requests the implementation of UN resolutions 242 (1967), 338 (1973), 194 (1948)
 - v. Calls for an end to the Israeli occupation of Palestinian Territories and the end of illegal Israeli settlements
 - vi. Calls Israel, as an occupying power, to respect the 4th Geneva Convention
 - vii. Requests measures by the Palestinian Authority to reduce poverty and unemployment, and to improve services to Palestinians
 - viii. Recognizes the city of Jerusalem as a shared holy place for Christians, Muslims and Jews
 - ix. Recognizes the need for trade between Palestine and Canada, and
 - b. Asking the Government of Canada to take a more constructive and active lead in creating conditions for peace, including the end of the boycott of supplies and services to Palestinian Territories, and policy and aid in support Palestinian infrastructure and economy.
3. Request the Partners in Mission and Ecojustice Committee to equip Canadian Anglicans to work locally for peace with justice in Palestine and Israel in conjunction with ecumenical and interfaith organizations.

CARRIED
Act 63

Actions Involving Israeli Defence Forces and Relief Ships

Moved by: The Rev. Canon Eric Beresford
Seconded by: The Rt. Rev. Susan Moxley

That this General Synod:

1. Express its deep concern regarding the recent actions involving Israeli Defence Forces and relief ships in international waters and the resulting loss of life;
2. Request the General Secretary to communicate to the Prime Minister and Government of Canada its concern and view that a full international inquiry is necessary.

Amendment

Moved by: The Rev. Canon Alan Perry
Seconded by: Ms. Heather Dixon

That the motion be amended by deleting the words —~~ad~~ view that a full international inquiry is necessary.”

DEFEATED

The motion was put and was:

CARRIED
Act 64

Baptismal Covenant Addition

Moved by: The Very Rev. Louise Peters
Seconded by: Dr. Lela Zimmer

That this General Synod direct the Faith, Worship and Ministry Committee

1. to compose and integrate an additional baptismal vow to the Baptismal Covenant set out in the Book of Alternative Services that would address our ministry to sustain, respect, and renew the life systems of the earth as stewards of creation;
and
2. to report the proposed addition to General Synod 2013 for approval.

Amendment

Moved by: The Very Rev. Iain Luke
Seconded by: The Rt. Rev. Fraser Lawton

That the resolution be amended to read:

~~That this General Synod direct the Faith, Worship and Ministry Committee~~

1. to consider the best way to incorporate into the Baptismal Covenant set out in the Book of Alternative Services our ministry to sustain, respect and renew the life systems of the earth as stewards of creation; and
2. to make a recommendation to General Synod 2013.

CARRIED

Amendment

Moved by: The Rt. Rev. Stephen Andrews
Seconded by: Ms. Briana Locke

That the resolution be amended by deleting the words ~~“the life systems of.”~~

CARRIED

The amended resolutions which reads:

~~That this General Synod direct the Faith, Worship and Ministry Committee~~

1. to consider the best way to incorporate into the Baptismal Covenant set out in the Book of Alternative Services our ministry to sustain, respect and renew the earth as stewards of creation; and
2. to make a recommendation to General Synod 2013.

was put and was

CARRIED
Act 65

Process Regarding the Proposed Budgetary Cuts for 2011

Moved by: The Rt. Rev. Dennis Drainville
Seconded by: The Rev. Canon Andrew Asbil

That this General Synod instruct the Financial Management Committee, in carrying out its function under Canon VI, section 3, to provide the Council of General Synod, at its meeting in the fall of 2010, with a full range of options regarding budgetary cuts based

upon the Vision 2019 document, for consideration prior to approving the budget for 2011.

Call for Information

Archdeacon Harry Huskins called for additional information on the effects of the motion. The Treasurer responded.

Point of Order

Mr. David Johnstone rose on a ***point of order*** to ask if partners had a voice on the floor of Synod. The assessors advised that Section 3c) of the *Rules of Order and Procedure* allows for partners to participate in discussion.

Vote on the Motion which reads:

That this General Synod instruct the Financial Management Committee, in carrying out its function under Canon VI, section 3, to provide the Council of General Synod, at its meeting in the fall of 2010, with a full range of options regarding budgetary cuts based upon the Vision 2019 document, for consideration prior to approving the budget for 2011.

DEFEATED
Act 66

Fiftieth Anniversary of the 1962 Canadian Book of Common Prayer

Moved by: Major the Rev. Todd Meaker
Seconded by: Chief Petty Officer 2 Mark Nicolle

That this General Synod encourage parishes across the country to engage in commemorative activities to mark the 50th Anniversary of the 1962 Canadian Book of Common Prayer in 2012.

CARRIED
Act 67

Review of Apportionment System

Moved by: The Rt. Rev. Susan Moxley
Seconded by: The Rt. Rev. James Cowan

That this General Synod ask the Council of General Synod to organize a review of the current apportionment system, including consulting with diocesan finance officers, and report to General Synod 2013.

CARRIED
Act 68

United Nations – International Maritime Organization (UN-IMO) Year of the Seafarer 2010

Moved by: The Ven. Ronald Harrison
Seconded by; Mr. Glen Mitchell

That this General Synod:

1. recognize that the United Nations and the International Maritime Organization (IMO) have declared 2010 as the Year of the Seafarer;
2. commend the ministry of the Missions to Seafarers in ports throughout Canada;
3. recognize that all Canadians benefit from the important work that seafarers do in our import/export economy;
4. pay tribute to the world's seafarers for their unique contribution to society and recognizes the risks they shoulder in the execution of their duties in an often hostile environment; and
5. encourage all dioceses and parishes in the Anglican Church of Canada to celebrate the UN-IMO Year of the Seafarer with an appropriate liturgical or special event during the year 2010.

CARRIED
Act 69

Sexuality Discernment – Session Five

The Prolocutor reported that rather than a report back on the sexuality discussions, a statement, distilled from the conversations earlier in the day, had been generated. The Prolocutor read the statement. Copies were distributed. The Primate reminded Synod that the statement was still a work in progress.

Evensong

The session concluded with Evensong.

THURSDAY, JUNE 10, 2010

The session began with morning prayer led by youth members of Synod and Bible Study.

The Primate was in the chair.

Orders of the Day

Canon Barbara Burrows reviewed the Orders of the Day

Sexuality Discernment – Session Six – *Discussion and Decision*

Ms. Janet Marshall reviewed the process and the different ways of working that Synod had experienced throughout the discernment process.

The result was expressed in The Sexuality Discussion Statement, read aloud by the Prolocutor.

The Primate called for a time of silent prayer and the hymn *Like the Murmur of the Dove's Song* before Synod considered the resolution.

Affirmation of Sexuality Discernment

Moved by: The Most Rev. Colin Johnson

Seconded by: The Ven. Peter John Hobbs

That this General Synod affirms the attached statement of its discussions on human sexuality and requests the General Secretary to forward it to the Diocesan Bishops with the request that it will be distributed within each diocese.

CARRIED
Act 70

The text of the statement follows:

SEXUALITY DISCERNMENT STATEMENT, GENERAL SYNOD 2010

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.

Motion of Thanks

The Rt. Rev. Susan Moxley moved a motion of thanks to Ms. Janet Marshall and to all who had worked on the discernment process. The motion was seconded and approved by resounding applause.

Act 71

Procedural Inquiry

The assessors were consulted and advised that resolutions C008, C009 and C011 were in order. Synod agreed to a short recess to allow the movers and seconders to caucus.

Moratoria and Pastoral Generosity

Moved by: The Ven. Vicars Hodge
Seconded by: Ms. Debbie Rye

That this General Synod affirm the Bishops' Pastoral Statement to General Synod, May 1, 2007 and A Statement from the House of Bishops, October 31, 2008, that:

1. There be a ~~–~~continued commitment” at this time ~~to~~ the greatest extent possible to the three moratoria – on the blessing of same sex unions, on the ordination to the episcopate of people in same sex relationships, and on cross-border interventions”; and
2. There be a ~~–~~continued commitment to exercise the greatest level of pastoral generosity within the current teaching of the Church” to gay and lesbian Anglicans in accord with the provisions approved by the House of Bishops in the spring of 2007.

WITHDRAWN

Pastoral Generosity

Moved by: Mr. Ryan Ramsden
Seconded by: Mr. Grant Williamson

That this General Synod affirm that the most generous pastoral response possible be provided to people in committed same sex relationships; and that in dioceses, with the approval of the diocesan bishop, the most generous pastoral response in each individual context be determined.

WITHDRAWN

Ongoing Study by the Canadian Church

Moved by: Mrs. Susan Little
Seconded by: Mrs. Carol Summers

That this General Synod request that all Dioceses, Anglican Council of Indigenous Peoples, Military Ordinariate, and Religious Orders engage in theological and scriptural study of human sexuality in the coming triennium.

Amendment

Moved by: The Rev. Canon Paul Jennings
Seconded by: The Rev. Canon Joyce Sanchez

That the resolution be amended by adding the words —in conversation with gay and lesbian voices, and with the full range of theological opinion in the Canadian Church.”

CARRIED

Amendment

Moved by: The Rev. Captain David Parsons
Seconded by: The Rev. Brian Candow

That the resolution be amended by adding ~~and~~ ex-gay” before the word ~~voices~~. ”

DEFEATED

Amendment

Moved by: Ms. Brianna Locke
Seconded by: Ms. Breanna Pizzutto

That the resolution be amended by adding ~~as~~ it pertains to the blessing of same gender unions” after the words ~~human~~ sexuality.”

DEFEATED

The amended motion which reads:

That this General Synod request that all Dioceses, Anglican Council of Indigenous Peoples, Military Ordinariate, and Religious Orders engage in theological and scriptural study of human sexuality in the coming triennium, in conversation with gay and lesbian voices, and with the full range of theological opinion in the Canadian Church.

was put and was

CARRIED
Act 72

Primate’s World Relief and Development Fund

Mrs. Cynthia Haines-Turner spoke of PWRDF’s work in social justice. Bishop Philip Poole reviewed its history and formation. He thanked the Primate for his leadership and encouraged continued support of PWRDF.

Ms. Sooriyakumari Sinnathamby, Director of the Sri Lanka office of the Organization for Eelam Refugees and Rehabilitation, thanked PWRDF and members of Synod and for their support of Tamil refugees in Sri Lanka now living in India who want to return home. She noted that PWRDF funds are earmarked for education, income generating, livelihood training and food security and medical camps.

Bishop Barry Clarke spoke of PWRDF’s emergency response to the earthquake in Haiti.

Noon Watch and Commissioning of *Roots Among the Rocks*

The Rev. Elliott Siteman led *Noon Watch*. The service included the commissioning of the cast of the theatre group *Roots Among the Rock*, about to embark on a Canada-wide performance tour.

Anglican Communion Covenant

Bishop George Bruce, Chair of the Anglican Communion Working Group (ACWG) and Chair of the Anglican Ecclesiology Sub-Group of Faith Worship and Ministry, introduced the presentation which set the context for the discussion of the Covenant. He reviewed the composition of the ACWG, its mandate and work and introduced members Bishop Stephen Andrews, Ms Suzanne Lawson and Archbishop Colin Johnson, and also the Rev. Dr. Eileen Scully, member of the Covenant Design Group and the Covenant Review Group. Bishop Bruce reviewed the Covenant section by section highlighting changes since the first draft. He invited and responded to questions of clarification.

In table groups, members discussed and responded in writing to the question *What materials would be helpful in your study of the covenant document?*

Moved by: The Rt. Rev. George Bruce
Seconded by: The Rt. Rev. Greg Kerr-Wilson

That this General Synod:

1. receive the final text of *The Covenant for the Anglican Communion*;
2. request that materials be prepared under the auspices of the Anglican Communion Working Group, for parishes and dioceses in order that study and consultation be undertaken on *The Covenant for the Anglican Communion*;
3. direct the Council of General Synod, after this period of consultation and study, to bring a recommendation regarding adoption of the Covenant for the Anglican Communion to the General Synod of 2013.

Amendment

Moved by: The Rev. Canon Eric Beresford
Seconded by: The Very Rev. Peter G. Elliott

That the resolution be amended by adding the following two paragraphs after section two of the resolution.

3. request that conversations, both within the Anglican Church of Canada and across the Communion, reflect the values of openness, transparency, generosity of spirit, and integrity, which have been requested repeatedly in the context of the discussion of controversial matters within the Communion;

4. request that the proposed Covenant be referred to the Faith, Worship and Ministry Committee and to the Governance Working Group in order to support these conversations by providing advice on the theological, ecclesiological, legal, and constitutional implications of a decision to adopt or not to adopt the Covenant;

Amendment to the Amendment

Moved by: The Rev. Canon James Robinson
Seconded by: Ms. Brittany Young

That the amendment be amended by adding ~~the~~ Primate's Theological Commission" to paragraph 4 as follows: — . . . be referred to the Faith, Worship and Ministry Committee, the Governance Working Group and the Primate's Theological Commission. . . ."

DEFEATED

The amendment was put and was

CARRIED

The amended motion which reads:

That this General Synod:

1. receive the final text of *The Covenant for the Anglican Communion*;
2. request that materials be prepared under the auspices of the Anglican Communion Working Group, for parishes and dioceses in order that study and consultation be undertaken on *The Covenant for the Anglican Communion*;
3. request that conversations, both within the Anglican Church of Canada and across the Communion, reflect the values of openness, transparency, generosity of spirit, and integrity, which have been requested repeatedly in the context of the discussion of controversial matters within the Communion;
4. request that the proposed Covenant be referred to the Faith, Worship and Ministry Committee and to the Governance Working Group in order to support these conversations by providing advice on the theological, ecclesiological, legal, and constitutional implications of a decision to adopt or not to adopt the Covenant;
5. direct the Council of General Synod, after this period of consultation and study, to bring a recommendation regarding adoption of the Covenant for the Anglican Communion to the General Synod of 2013.

was put and was

CARRIED
Act 73

Point of Order

Dean Iain Luke rose on a ***point of order***, requesting that Resolution C004 respecting the Anglican Covenant be ruled out of order as it revisited the decision made in Motion A137. After consulting the assessors, the Primate ruled C004 to be out of order.

Procedural Motion

Bishop Linda Nicholls reported that Resolution C010 was received after the deadline for regular resolutions. As it was related to the sexuality discussion, she asked if Synod wished to consider the motion. The Primate, noting that a 2/3 majority was required, polled the House. The House indicated its desire to consider the motion.

Act 74

Persecution and Marginalization of Gay, Lesbian, Bisexual and Transgender Persons

Moved by: Mr. Daniel Draper
Seconded by: Mr. Reuben Bonnell

That this General Synod:

1. Deplore any legislation calling for punishments for gay, lesbian, bisexual and transgender persons and their supporters and encourage our partners in jurisdictions with such legislation to do the same; and
2. Request the Anglican Church of Canada at all levels to embrace the outcast and stand against the abuse and torment of gay, lesbian, bisexual and transgender persons.

CARRIED UNANIMOUSLY
Act 75

‘Ports of Call’ Information Sessions

Members attended the *Port of Call* of their choice.

- Anglican Foundation
- Communications and Information Resources
- Council of the North
- Faith, Worship and Ministry – *Theological Education for Presbyteral Ministry*
- Partners in Mission/EcoJustice
- Philanthropy

Greetings from the Diocese of Brazil

The Acting General Secretary announced that greetings had been received from the Igreja Episcopal Anglicana do Brasil, The Most Rev. Mauricio José Araújo de Andrade, Primate, and The Rev. Francisco de Assis da Silva, Provincial Secretary.

Ms. Helen Wangusa Anglican Observer at the United Nations

Ms Wangusa spoke about the United Nation's Millennium Development Goals. She noted that we are almost at 2015 and are not halfway to reaching them. People are dying of hunger in Africa despite the wealth in some parts of the world. Ms. Wangusa said that the goals are achievable and she urged Anglicans to examine the causes of hunger and poverty in the developing world and to invest in education, climate change, clean water, and ~~everything~~ that causes suffering."

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

Prior to Bishop Johnson's address, a humorous video of outtakes from the Primate and National Bishop's joint Christmas greeting for the website was shown.

Bishop Johnson brought greetings from the Evangelical Lutheran Church in Canada and expressed her gratitude for the mutual commitment she and the Primate have in their churches' Full Communion relationship. She noted some similarities in the realities faced by both churches including decreased financial resources and governance issues and spoke of a call to spiritual renewal - to deeper discipleship that includes regular worship attendance, study, service to the community, giving, and a commitment to sharing the Good News with those around us. Bishop Johnson led Synod in a Lutheran-style rendition of the Doxology.

Joint Anglican Lutheran Commission

Dean Peter Wall reviewed the membership and the mandate of the Commission and highlighted its work since the signing of the Waterloo Declaration in 2001. He noted that the churches share ministry in many ways including CLAY, the Canadian Lutheran Anglican Youth Gathering. The Commission has a bold and ambitious agenda and is committed to working very hard together.

Future Plans

The Primate and Bishop Johnson informed Synod that, following similar motions being passed by the Council of General Synod and the National Church Council, the feasibility of a joint national office situated in Ottawa was being explored.

The Primate also informed Synod of a Joint meeting of COGS and NCC scheduled for March/April 2011 and of plans underway for a joint General Synod/ELCIC National Convention in 2013 at which the churches would meet together except when necessary to be separate under each constitution.

Bishop John Chapman of the Diocese of Ottawa, host of the 2013 General Synod, gave a video presentation on Ottawa and shared with Synod that the first fully incorporated parish, not entirely Lutheran or Anglican but equally shared, was located in the Diocese of Ottawa.

Synod viewed a humorous slide show on Ottawa presented by photojournalist Art Babych.

Presentations

Ms. Margaret Shawyer

The Primate and Acting General Secretary presented Ms. Shawyer with a citation and a gift in recognition and appreciation of her work as General Synod Coordinator, a position she held since 1999. As Ms. Shawyer was retiring in December, the 2010 Synod would be her last.

The Hon. Ronald Stevenson

The Primate presented Chancellor Stevenson with a citation in recognition and appreciation of his contributions to General Synod. Mr. Stevenson served General Synod in the capacity as Chancellor since 1999. Canon Robert Falby presented the Chancellor with a gift.

Canon Barbara Burrows.

The Primate expressed his appreciation to Canon Barbara Burrows, Chair of the General Synod Planning Committee, and presented her with a gift.

Mr. Vianney (Sam) Carriere

The Primate recognized Mr. Sam Carriere, who had served as Acting General Secretary since January 2010, while the General Secretary was away on medical leave. The Primate presented Mr. Carriere with a gift.

Celtic Evening Prayer

Celtic Evening Prayer was lead by Ms. Janet Marshall, The Rev. Kirsten Wells and Mr. Martin Hendy. Harpists *Ardith and Jennifer* provided the musical accompaniment.

FRIDAY, JUNE 11, 2010

The Prolocutor was in the Chair.

Thank you

The Acting General Secretary thanked Ms. Melinda Robb for her work in decorating the plenary hall so beautifully.

Orders of the Day

Canon Barbara Burrows presented the Orders of the Day.

Commissioner Marie Wilson, Truth and Reconciliation Commission of Canada

Commissioner Marie Wilson of the Truth and Reconciliation Commission of Canada addressed Synod. Commissioner Wilson's address is attached as *Appendix F*.

Anglican Participation in the Truth and Reconciliation Commission of Canada

Moved by: The Rt. Rev. Susan Moxley
Seconded by: The Rev. Travis Enright

That this General Synod:

1. Affirm the following goals of the Truth and Reconciliation Commission of Canada:
 - Prepare a comprehensive historical record on the policies and operations of Indian Residential Schools;
 - Complete a publicly accessible report that will include recommendations to the Government of Canada concerning the Indian Residential School system and its legacy;
 - Establish a research centre by the end of its mandate that will be a permanent resource for all Canadians;
 - Host seven national events in different regions across Canada to promote awareness and public education about the Indian Residential School system and its impact;
 - Support events designed by individual communities to meet their unique needs;
 - Support a Commemoration Initiative that will provide funding for activities that honour and pay tribute in a permanent and lasting manner to former Indian Residential School students.
2. Request the General Secretary and the Council of General Synod to ensure adequate resources for the Anglican Church of Canada to support and participate fully in the work of the Truth and Reconciliation Commission of Canada over the next five years (2010-2015).

3. Reaffirm the 3 goals for equipping leaders, taken from the *Equipping Ambassadors of Reconciliation* conference hosted by the Anglican, United and Presbyterian Churches in Orillia, Ontario in November 2009:
 - To provide training and resources to ensure that every church member has knowledge of the history of the Indian Residential Schools system, the mandate and purpose of the official Truth and Reconciliation Commission of Canada (TRC), and the possible roles of ordinary citizens in the official processes of the Truth and Reconciliation Commission.
 - To provide training and resources to ensure that former students of Indian Residential School are given the opportunity to tell the story of his or her experience in a safe and respectful manner. These may be former students of Indian Residential Schools who are or were church members or who reside in the same communities or urban friendship or ministry centres.
 - To provide training and resources to encourage all Aboriginal and non-Aboriginal church members to work actively together to build right relationships with each other.
4. Recommend that the Anglican Church of Canada co-host at least two and up to three more events modeled after the first *Equipping Ambassadors of Reconciliation* conference during the 2010-2013 triennium, if possible in Western, Eastern, and Northern Canada.

CARRIED UNANIMOUSLY
Act 76

Motion of Thanks

Moved by: The Rt. Rev. Percy Coffin
Seconded by: Ms. Margaret Jenniex

We the members of the 39th General Synod are privileged people. The Holy Spirit has sailed with us through the last nine days - during worship at the Cathedral, worship at St. Paul's and worship at the 300th Celebration at Memorial Park. We have felt the presence of the Holy Spirit as we talked, laughed and shared many meals and parties and we felt it moving among us as a gentle wind as delegates waved those voting cards in the air.

We have met in Galley Groups, Discussion Groups, and Diocesan Groups. What a unique and awesome way to get make friends with delegates all across this great land of ours and beyond as we welcomed partners and guests in our groups! We offer our thanks to the Chair Barbara Burrows and her very capable General Synod Planning Committee for having the foresight to arrange this. We also thank this committee for being brave enough to introduce the 'paperless Synod' amid some protests.

We want to express our delight to those who also chose such an appropriate theme. We have truly felt the *winds of God* and we have *charted our course* in positive directions.

We move that the members of the General Synod 2010 offer thanks and gratitude:

To the Rev. Randy Townsend and his capable team who were all members of the Local Arrangements Committee for the countless hours you have spent before and during Synod. Randy, under your leadership was an awesome team of volunteers. We thank you for your warm welcome, for those smiles and friendly faces, for the transportation to and from venues, and for those who were always available to take some of us to and from the plenary. Thank you for always being at the plenary hall to help out.

To Bishop Sue Moxley and Bishop Ron Cutler and to all the people of the Diocese of Nova Scotia and Prince Edward Island. You have enriched our gathering and have shown us a taste of your gracious hospitality. Thanks to those who helped decorate the plenary space reflecting the theme.

To that young fellow by the name of Peter Irish for being so helpful at the Information Desk.

To the Worship Committee with co-chairs - Peter Wall and Katherine Bourbonniere for the many different forms of worship that we have experienced; for those who shared their gifts of music; and for the galley group and discussion group leaders.

To all who staffed and chaired committees - Agenda, Expenditures, Resolutions and Nominating. We know that you and all the Sessional Committees have spent many hours ensuring that things ran smoothly. Many thanks for your commitment.

To the media teams - Anglican Video, Anglican Journal, for their hard work and dedication before and during the Synod; and to Monica Graham for her hard work doing the Daily Reports.

To the partners and guests that brought greetings and messages. We have enjoyed your presence with us. Blessings to you as you continue to serve God and the Church.

To the sponsors of our Evening Socials - we thank you for your generosity. We did so appreciate this at the end of a long day.

To Ronald Stevenson, our Chancellor and the team of assessors who have worked so quietly to help the Synod run so smoothly. Ron, you have brought us such invaluable advice over the years and every blessing to you.

We made history at this Synod. We welcomed Bishop Mark MacDonald as a full voting member of the Synod and two members of ACIP as full voting members of COGS.

Thank you for your stories, for your commitment, and for your love of God, as we work together to build up God's kingdom.

There are always many people who work behind the scenes and this is no different. Many staff members have often gone beyond their regular duties to look after all the needs and have done so with much grace and skill. Our thanks and love go out to you all.

To Margaret Shawyer, our General Synod Coordinator, we give you a heartfelt thanks for your helpfulness, devotion, and efficient manner in which you ensured that Synod ran smoothly and effectively. As you take another step in your journey, we give thanks, blessing and love to a special lady.

To all members of COGS, and Standing Committees over the past three years - it was a joy to work with you. Thanks go to all of you for the work you have done.

To the delegates of the 39th Session of Synod - lay, clergy and bishops - who gave of your gifts of blessing, perceptiveness, and understanding.

To the Principal Secretary, Paul Feheley, who also worked behind the scenes to ensure that everything was in tip top shape. Things get magically done because of your tireless work and your willingness to lend a hand where and when needed.

To all those whom we may have forgotten we ask your forgiveness and we are sure there may be some, we give thanks.

Our closing words of thanks are to those who sat under the heat and glare of the lights, and provided leadership:

To *Dianne Izzard*, who has been a faithful recording secretary. But her skills and dedication go way beyond that. She answers loads of questions, takes care of communicating to the Synod for the last three years. There is a tremendous amount of teamwork and I know how many hours she works to make sure things are done. You are an exceptional lady and we thank you.

To *Harry Huskins*, who will now step into the role of Deputy Prolocutor again, for the next three years, we are thankful for the role you have played in planning for the Synod. Best wishes to you as you go forward into the next triennium.

To *Bob Falby*, who took on the role of Prolocutor part way through the last triennium. Now you go forward into the next three years and we thank you for your commitment, wisdom and experience and we are sure that you will be faithful in your call to build up the vision we have for our Church.

To *Sam Carriere*, our Acting General Secretary, a sincere vote of thanks from all of us for having the courage to take over this position. You have a quiet unassuming way of offering advice and wisdom of experience. You also did a fine job as the Announcement Man.

And last but not never least, to *Fred our Primate* -

You have chaired your first General Synod with grace and you have surrounded us throughout those days with prayer. You show a genuine love for people and for your beloved Church. We admire you for your faithfulness, leadership, fairness, patience, and your passion. It shines forth in all you do. We are privileged to have you at the helm as our Captain and as the gentle breezes take us forward, we are ready to journey with you on the course you have charted'. We are proud to be called Anglicans and honored to be part of this Church. Thank you!!

As we leave this place to journey to our homes in the cities and towns and communities of this great land, we leave knowing that we have made many friendships, learned many new things, and celebrated historical moments. We can be sure that the Holy Spirit will go with us and we give thanks to God that we have been part of General Synod 2010.

CARRIED UNANIMOUSLY
Act 77

Closing Service

A celebration of the Holy Eucharist was held in the plenary hall. Bishop Susan Johnson, the National Bishop of the Evangelical Lutheran Church in Canada presided. The Primate Archbishop Fred Hiltz preached.

Prorogation

The Primate declared the 39th Session of the General Synod prorogued at 11:35 A.M.

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- A** Opening Service Sermon by Bishop Miguel Tamayo,
Dioceses of Cuba and Uruguay
- B** Presidential Address to the 39th Session of the General Synod
- C** Address by the Rt. Rev. Suheil S. Dawani,
Bishop of the Episcopal Diocese of Jerusalem
- D** Revised Canon VI
- E** Sexuality Discernment Dialogue Feedback #1 – June 8, 2010
- F** Remarks by Commission Marie Wilson,
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Opening Service Sermon: Bishop Miguel Tamayo of Cuba and Uruguay

Sermon for the General Synod of the Anglican Church of Canada

Halifax, Nova Scotia

3rd June, 2010

Blessed God, put your Word in my lips, to proclaim it. In the name of the Father, the Son and the Holy Spirit. Amen.

Dear brothers and sisters in Christ.

First of all, I'd like to share, my profound gratitude, with my brother bishop, Fred Hiltz, Archbishop of your Church, who has kindly invited me for this opportunity, this place of honour, which I do not deserve.

I know he has done so, due to the close relationship of partnership and brotherly love, which unites us through our respective Churches. That is why, I bring with me, warm and fraternal greetings from the two dioceses of which I am bishop: the Episcopal Church of Cuba, in the Caribbean and the Anglican Church of Uruguay, in South America.

The links which join both Churches with the Canadian Anglican Church are historical and indestructible. I would like to tell you a little about that, before entering more fully, into the meditation on God's Word which we have just heard, from the Old as well as from the New Testament; because I am sure that to establish a cordial relationship with you, it is essential, to thereafter be able to share what I am certain our Lord has put in my heart for this special occasion, as we share together.

The Episcopal Church of Cuba had few links with the Anglican Church of Canada, before 1959. A product of the missionary work on behalf of the Episcopal Church of the United States of America, was an integral part of it, up until the Revolution, whose leaders still govern the country to this date.

In a few years, the existing political situation overturned the international relationships and Cuba found herself isolated, given that the majority of the countries on the continent broke their diplomatic relationships with her. Canada never joined the other countries and therefore, never severed her relationship with Cuba.

Naturally, this affected the Church. Years later, in 1968, the Episcopal Church of Cuba was invited by the Church in the United States, to become an extra-provincial diocese within the Anglican Communion, under the authority of the Metropolitan Council, which would be formed by the Anglican Churches of Canada, United States and the British West Indies. The Anglican Church of Canada would preside that Council and that is the way it has been, to date. As a result, in a way, Archbishop Fred is also our Archbishop.

Thanks to the role played by this Council, and may I add, without a doubt, your presidency, the Cuban Church has not remained isolated. This is something which the Cuban Anglicans will never forget and for which we will be forever thankful to God.

From among the Cuban Anglicans, I have a very special gratitude because I have been very blessed by our pastoral caring, within the Church which saw me as I was born, gave me my faith and prepared me for the ministry and where for more than 40 years, I have served within.

Because when I was chosen to be an ‘overseas partner’ for the World Mission Committee, during the ‘80’s, I had the opportunity of making very close relationships with your leaders, who in 1993, at the Diocese of Uruguay’s Bishop’s request to the Canadian Church, for a Spanish-speaking, missionary priest, who would support the recently-founded diocese, I was sent to that country as a Cuban missionary, supported by the Canadian Church, under the auspices of what was perhaps, one of the first ‘South-south’ projects of our Churches.

Without a doubt therefore, I conclude that we have lived and are living, a life of communion in mission, which is based on the Gospel of today: Jesus Christ as the true vine and we, as the branches of that lovely vine.

Is this passage of Scripture familiar? The quote “I am the vine and you are the branches” does it stand out and feel like a message that really fits in this great time for your Church?

It seems especially appropriate when you think of it as preparation for the approaching time of another three years of Church life in Canada—especially in the sense of the vine sending out branches, as we read in John’s Gospel.

But we can’t get ahead of ourselves. At this time of Church liturgical celebrations, we are still trying to understand what Easter means to us at this time and in this place.

In our parishes’ Sunday’s celebrations we have heard stories of an encounter with Jesus on the road to Emmaus. We hear the story about Jesus as a “good shepherd,” and the beautiful prayer of Psalm 23 reminding us that we are on a pilgrimage but we are not alone. Jesus is with us.

And you also heard Jesus saying good-bye to the disciples. Jesus really wants to be sure they/we know what to do next. So, hearing a sermon with an interpretation of such a familiar text might tempt us to say, “we really get it.” But, do we? Let’s “go down the garden path” together and go into the vineyard and take another look.

You don’t have to be a gardener to understand the language in this passage. We know that grapes, raisins, and wine come from grape vines. That’s the easy part. But what does the vine grower do to produce a plentiful and healthy harvest?

Just for a moment, picture a vineyard in the late fall or early winter. It is time for pruning: a vine grower walks into his vineyard with a very sharp knife. Beginning at one end, and working his way down the rows, each plant is pruned; no plant is ignored. There are obvious dead branches sucking away the life-giving force of the vine. They must be pruned to save the vine.

Other branches are pruned back too so that they will bear more fruit in the next growing season. Then there are the branches that are just not strong enough to hold the weight of the fruit. It is better to prune those back now rather than to let the inevitable break happen.

Some of the vine branches just don't seem able to hold up to the early appearance of heat or the dryness of the season. Or maybe it was the moisture of the increased rain in the spring that stressed the vines.

These vines need some extra help. The vine grower may cut into the vine and graft another more viable variety onto it to make it stronger and hope for the new fruit that will come from the joining.

It does not seem like an easy job to be a vine grower. You have to know what a healthy vine looks like and when to prune. You can't prune in the spring or summer because pruning causes bleeding and weakens the vine. If you make a mistake and prune too late you know there is no cure for the sap bleeding that occurs, but the problem will decrease when the leaves finally emerge.

In our reading today, John describes God as the vine grower who has planted a vine, Jesus. The Father removes every branch that bears no fruit and prunes the other branches so they will bear more fruit.

The branch cannot bear fruit unless it abides in the vine and John tells us that neither can we bear fruit unless we abide in Jesus just as Jesus abides in us. And here is where the familiar phrase comes into the text.

Jesus says, "I am the vine, you are the branches. Jesus tells us that by abiding in him we will bear much fruit and that apart from Jesus we can do nothing. Those of us who do not abide in Jesus will wither and be thrown away, just as withered branches are thrown into the fire and burned.

This part of the Gospel is really thought provoking. You may well have never thought about God as the vine grower—but certainly God is the creator. And God did plant Jesus into our lives. Through the Gospels, we are invited into a more intimate relationship with Jesus.

But what does it mean to have this intimate relationship with Jesus?

Now comes to my mind the words of Saint Paul writing to the Philippians 2: 5-7

"Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men."

The apostle points out that to have an intimate relationship with Jesus is to be able to have his mind and heart, and for that reason is that he asks them to have it.

But, how could this be possible? Is it something we can get doing our best effort? I don't think so. This is a gift from God, from God the Holy Spirit. But a gift only can be received if we want it to. Our role is then to want it and ask for it!

God is the vine grower and Jesus is the vine. Our roles are to be the branches. This so clearly describes our roles in God's mission. God planted Jesus in our lives and that vine produces branches. If we are the branches then we are also going to have to deal with the cutting part.

Remember the vine grower is pruning each branch so that it might bear more fruit. That sounds like it is going to hurt. And every branch is cut even it is bearing fruit now, because by cutting it will bear more fruit. If we are the branches, then what is being cut or pruned?

You might be thinking of some things that are obviously in need of being cut away and maybe some things we wish someone would cut away. But what about those things that are weighing us down and, as branches, we are at risk for breakage from the weight?

It might actually feel good to have some of that removed. Think of what it might feel like to lose some of that stuff. Might we be better able to be a good strong branch bearing fruit if we were not so loaded down and on the verge of breakage?

It seems as if there might be many things that fit easily into this category of “needing to be pruned,” and some not so obvious things, as well. One way or another, though, we know that pruning is going to happen and it will probably hurt to some degree. The end result promises that we will be more fruitful.

Our job here seems to be identifying what needs pruning in our lives and letting it go. Our job is also to be open to being pruned of things that we would not have thought needed to go. And our job is being open and welcoming to grating because it will make us stronger. The hope in this whole business of pruning is the promise of fruitfulness and the assurance that just as Jesus abides in us we abide in Jesus.

We could all probably think of many things that would fit into these categories. A topic on many of our minds these days is about how to be Christians, individually and corporately, and what that means.

As an example, we know that the sins of racism and classism and sexism—and all the other “isms”—keep us from being fruitful, because these are all things that set us apart from others.

In our changing societies, we are expected to accept the grafting of the “newcomer” with the knowledge that the joining will make us better.

As we consider these things, we also need to keep in mind that the Gospel tells us that separated from Jesus we can’t do anything. He is the vine. We are the branches.

In our personal and corporate lives as Christians and as a Christian community, there is ample evidence of the need for pruning. What will we choose to prune?

I hope and pray that this holy assembly will work on that with the help of the Holy Spirit. Feeling the Winds of God which bring fresh air to your Church life and charting a new course.

This is the communion we share. The communion which is having the mind and heart of Jesus. The communion of bonds of love and affection, serving the world he died for, being the branches of Jesus’ vine.

Amen.

Presidential Address to The 39th Session of the General Synod Halifax, Nova Scotia

“The grace of Our Lord Jesus Christ, and the love of God and the fellowship of the Holy Spirit be with you all.”

It is a great joy to welcome you to the 39th Session of the General Synod, gathered under the theme of “Feeling the Winds of God: Charting a New Course”. It is a wonderful nautical theme, and certainly in keeping with meeting in this grand old diocese bound by the sea on every side. I cannot tell you how good it is to be home for these nine days. It is so good to stand on these old eternal rocks, to smell the deep salt sea, to hear again the sound of the horn through the late night fog. It’s good for my soul and I hope it will be as refreshing for you as for me.

We are just delighted to be here and to share in the celebrations of the 300th Anniversary of continuous Anglican presence and worship in Nova Scotia and Prince Edward Island. On Sunday, June 6th we will join Bishop Sue Moxley and Bishop Ron Cutler and the diocesan family for a great Service of Thanksgiving and Witness. Its theme: “A Journey Just Begun” calls us to thank God for all our forbears in the Faith, to renew vows made in our baptism and to rejoice in the Spirit “who comes sailing on the wind, her wings flashing in the sun, on a journey just begun, she flies on”. (Hymn 656, Common Praise)

As I look out over the Synod, I see you first as friends in Christ, – some whom I’ve known for a very long time, some whom I’ve come to know in the last three years. I see partners and guests from around the world. I see young and old, I see evangelicals and Anglo-Catholics. I see liberals and conservatives, I see those who embrace tradition with a passion, I see those who are eager to embrace fresh expressions of the Church. I see those who are exploring a mixed economy – a blend of both. I see indigenous and non-indigenous. I see all the orders of the Church. I see members of Synod, seasoned with experience. I see members finding their way for the first time.

You have come, dear friends, as delegates to Synod. Now you are members of Synod and together we are called to take counsel over matters in any way affecting the life and well-being of the Anglican Church of Canada, its commitment to God’s mission in the world, its place in the Anglican Communion, and its relations with other churches in the Service of the Gospel. Our care for the whole Church is reflected in the very way we are sitting in this Synod. For some substantial matters to be decided by resolution we shall remain in diocesan table groups. For major presentations in plenary we shall gather in groups, representative of a number of dioceses. In keeping with our theme they are called, Galley Groups. I hope we will enter into these various ways of meeting and doing our work together in a spirit of adventure and partnership in the Gospel.

The Spirit by which we have been called into this Synod, and to whom we pray for wisdom and direction is the very one of whom we read of in the Scriptures.

By this Spirit every thing in creation was brought into being, balance and beautiful harmony. By this Spirit, Moses was raised up to lead his people from slavery to freedom in the Promised Land. By this Spirit, the prophets were inspired to speak the Word of the Lord – admonishing, consoling, comforting the people with the promise of a new covenant to be written on their hearts. This same Spirit overshadowed Mary and conceived in her the Son of God Our Saviour. That same Spirit has come upon men and women in every age and through them, God's holy purposes have been accomplished. That same Spirit comes to us. Sometimes she rests gently as she did on Jesus at his baptism. Sometimes she carries us away into times of discernment for the kind of ministry to which we are called. Sometimes she rests decisively on us as on Jesus when he returned from the wilderness in the power of the Spirit, proclaiming the good news of the Kingdom of God. (Luke 4: 14)

"The wind blows where it wills", Jesus told Nicodemus, "you hear the sound of it, but you do not know where it comes from or where it goes" (John 3:8). So it is in parish life sometimes. The Spirit comes like the wind and quietly sweeps through the congregation. We cannot easily explain what has happened but we know we have been changed, never to be the same again. We are renewed and re-invigorated for our work in the service of Christ and his kingdom.

Sometimes as modern hymnody puts it, the Spirit comes as a healing breeze,

*"streaming gently through our troubled days
to set us on our feet again with confidence,
delight and praise."* Hymn 650, v4

Sometimes the Spirit comes as a rising gale,

*"tearing down our false tranquility
surging through our settled minds
and demolishing our complacency."* Hymn 650, v1

Sometimes the Spirit comes as an icy blast,

*"striking through the scorching enmity that
burns our human love to ash, extinguishing
all hostility."* Hymn 650, v3

Sometimes the Spirit comes like a gentle breeze to cool the heat of our tensions and debates.

And sometimes, as on the Day of Pentecost, she comes on the rush of the wind, setting hearts on fire and empowering us for witness in ways far beyond what we would ask or imagine.

And so we come to this Synod. We come

*to feel the winds of God
to lift our sails
to lean into the direction of the Spirit's leading.*

Much of our work in this Synod comes to us as a result of direction and mandates from the last session of the General Synod held in 2007 in Winnipeg. I refer particularly to VISION 2019, Governance, and a review of the roles and responsibilities of the Primate. These task forces consulted broadly. They engaged last year's Provincial Synods in focused conversations and they listened with diligence. My sense is that many of you will recognize in their reports and recommendations a genuine reflection of your own insights and input.

VISION 2019 represents a trajectory for our national ministries under the auspices of the General Synod. I am absolutely delighted that the Marks of Mission are at the heart of VISION 2019 and that there is a call to adopt them as guiding principles for our life and witness as a National Church. The report names priorities for the Church at this time and identifies a number of practices to equip us as "a people seeking to know love and follow Jesus in serving God's mission".

VISION 2019 highlights Congregational Vitality, Leadership Development, Stewardship Education, Youth Ministry and Indigenous Ministries. Having invited grass roots input and received well over 1,000 responses it is not surprising that these topics have surfaced as priorities from the perspective of the local Church. We need to be about the work of building vibrant parishes for they make for a vibrant diocese; and vibrant dioceses make for a vibrant church across the country, a church that is making a real difference in the lives of its members, the community, and the world.

Some have suggested that VISION 2019 is weak when it comes to our witness in the world, not as out front as some would have with respect to global relations, and partnership in the work of long-term development, peace and justice. My own read is that these matters do have a place in VISION 2019, particularly through the call to adopt the Marks of Mission of the Anglican Communion and to put in place a comprehensive education program about the local, national, and global ministries to which these Marks inevitably call us.

I really believe VISION 2019 holds huge potential for the renewal of our church in every sphere of its life and witness — parochial, diocesan, national and international. To quote the Introduction, "Vision 2019 is a call to shape the life of our Church more and more deeply in paths of discipleship and mission."

Governance is a major issue at this Synod. The Working Group will be reporting on its several files. The composition of the General Synod and the size of its Council are likely to generate considerable discussion. A file which generated little response at the outset was the call for an examination of the structures and boundaries with which we work and the extent to which they are enabling mission in a contemporary context. Responses were rather sporadic. But as time has passed these conversations began to gain some momentum in three of the four ecclesiastical provinces. It is noteworthy that this matter has been picked up in VISION 2019 as a necessary conversation in the next triennium.

The Indigenous Ministry file prompted widespread conversation across the Church. The Governance Task Force is bringing before the Synod a proposed Canon entitled The National Indigenous Ministry. It would provide constitutional canonical recognition of the office of the

National Indigenous Anglican Bishop, the Anglican Council of Indigenous Peoples and the Sacred Circle. This is an exciting development. Inspired and blessed by the Holy Spirit, it is as the Governance Report notes, “an important and historic step in honouring the 1994 Covenant entitled ‘A Journey of Spiritual Renewal’.”

On that journey there have been some very significant steps. Of particular note is the adoption by General Synod in 2001 of A New Agape – meaning a new relationship, a new love. It represented a renewed commitment to walk in partnership respecting the cultural, spiritual, social and economic independence of First Nations Communities. It still serves as an excellent education resource for the Church. I am very pleased to see the proposal from the Faith, Worship and Ministry Committee calling the Church to designate June 21st in its calendar as National Aboriginal Day and authorize the proper recommended

By far one of the most significant steps in the journey toward self-determination was the call from the 2006 Sacred Circle for the appointment of a National Indigenous Bishop. As many of us will recall The Right Rev. Mark MacDonald was installed in that office in a moving ceremony at the last General Synod. Since then he has travelled extensively throughout Canada and visited many, many First Nations communities, meeting with elders, chiefs, Band Councils, members of the community and bishops. Using Gospel based discipleship he has drawn people into circles of conversation and discernment. His ministry has been very well received, recognized, celebrated and renewed in consultation with the co-chairs of the Anglican Council of Indigenous Peoples (ACIP). One of Bishop Mark’s passions has been to enable new initiatives in the spirit of self-determination. The most exciting development in this regard has been in the Province of Rupert’s Land where provisions were made for some flexibility in the Provincial Canon for the Election of Bishops to allow for an aboriginal bishop to be elected in accord with the traditional aboriginal ways for raising up leadership within the community. In the northern region of the Diocese of Keewatin, Lydia Mamakwa was elected as Area Bishop. I had the great privilege of participating in her consecration on May 4th in Kingfisher Lake, Ontario. Everyone was delighted that Dr. William Winter, a much respected elder of the community was able to attend. Many years ago he had a dream of establishing a program for training Indigenous people. A school for ministry named after him was established in 2003 and has since graduated many men and women for ministry in Northern Ontario and Manitoba. William also had a vision that some day someone from amongst his own people would be called and consecrated as their bishop.

At her installation as Area Bishop, Lydia knelt for prayer and blessing by William. It was so moving to hear his voice – so frail and yet so strong in spirit. He would utter a few sentences and then pause for breath. Then another few sentences and another pause. The rhythm went on until he finished praying. I shall never forget those moments – for what I saw was an old man and his grand-daughter, an elder and a new bishop. I saw love and blessing. I saw a vision realized, a dream come true, a prayer answered. I witnessed a sacred moment in the story of the deep desire of Indigenous peoples for self-determination within the Anglican Church of Canada.

Alongside the journey toward self-determination for Indigenous peoples is the continuing journey of healing from the deep wounds inflicted through the experiences of so many in the Residential Schools. Children were taken from their homes and families and housed in schools designed to assimilate them into a Euro-Canadian way of thinking and living. Their hair was cut

off. Their traditional clothes were taken. They were not allowed to speak in their own native language.

So, so many were abused, – physically, emotionally and sexually. Many are still too broken to tell their stories. Many have taken their experiences to the grave. It is a shame that we carry as a Church, as a nation.

As a Church, Primate Michael Peers offered an Apology in 1993 at a Native Convocation in Minaki, Ontario. Since then we have been trying to live that apology, as faithfully as we can. We raised the resources necessary for The Settlement Fund negotiated with the Federal Government some years ago and we continue to be diligent in honouring other terms of that Settlement Agreement. Our archivists are attentive to the disclosing of records concerning the schools. Many bishops, clergy and laity have sat in on Alternative Dispute Resolution (ADR) and Independent Assessment Processes (IAP). Our Healing Fund continues to support numerous projects dedicated to healing within First Nation Communities. But still, my friends we have a way to go. There is still so much hurt. On numerous occasions I have seen how a word, a phrase, a perceived attitude can trigger memories and the pain of loss — loss of family and culture and language, loss of dignity and self-worth. And long is the road to recover from such losses. For many it is a hard road to tread, one we can only travel with the Spirit as our companion. As the hymn writer puts it.

*“Darkened roads are clearer, heavy burdens lighter
when we’re walking with our Spirit Friend.”
(Hymn 651, Common Praise)*

As a nation, we are just beginning to come to terms with the legacy of the Indian Residential Schools. The Prime Minister’s Apology on June 11, 2008 was an historic moment as was the announcement of a Truth and Reconciliation Commission. It will be a blessing to be honoured by the presence of representatives of the TRC Commissioners on June 10th, the eve of the National Aboriginal Day of Reconciliation. I pray, dear friends, that the commitment to walk the paths of healing and reconciliation, to walk the paths that will lead us to right relations will be after the manner in which the nation prayed during The Remembering The Children Tour in March 2008:

*“We dare to dream of a Path of Reconciliation
where justice walks with all,
where respect leads to true partnership,
where the power to change comes from each heart.
Hear our prayer, O God of hope, and guide this country of Canada
on a new and different path. Amen”*

A considerable amount of time in Synod is devoted to the issue of the blessing of same-sex unions. My observation is that wherever the majority of us are with respect to a theological position on this matter, there is less passion for resolving it through resolution and heated debate, and much deeper commitment to respectful dialogue and continuing discernment together. I have witnessed this shift in the House of Bishops, in the Council of General Synod, and in the

context of many discussions during diocesan visits. I believe the Spirit has called us into this space for a time. We shall begin our work on this issue in the Synod with A Faithful Reporting on behalf of the Faith, Worship and Ministry Committee, the Primate's Theological Commission, and the House of Bishops, and International Conversations. Rapporteurs will record our conversations then meet and report back to the Synod the common themes. Each time we meet in prayerful conversation, we will build upon the themes emerging. I ask all members of Synod to enter into these conversations in a Spirit of humility and a genuine commitment to listen and to learn from one another. I know that our deliberations on these matters will be watched by many within Canada and around the world. I hope they see no evidence of rejection, condemnation, or demonization but every evidence of respect, charity, and patience. I hope they see a Church sensitive to the variety of contexts in which we are called to meet the pastoral and sacramental needs of those we serve. I hope they see a capacity for pastoral generosity. I hope they see us striving to live together with difference and to do it gracefully. I hope they see us "bearing one another in love, making every effort to maintain the unity of the Spirit in the bond of peace" (Ephesians 4:3)

I come to this Synod mindful of the comments made by the Pastoral Visitors, appointed by the Archbishop of Canterbury to visit the House of Bishops last fall. In their report to the Archbishop, they said, "General Synod will, indeed, be a watershed, both for the Anglican Church of Canada and for its wider relations within the Anglican Communion. At its worst it could lead to internal anarchy. At its best it could help us all to appreciate and practice a properly Christian style of inclusiveness." I pray, of course, for the latter.

My earnest hope is that we will emerge from this Synod with a Pastoral Statement reflecting the mind and heart of the Canadian Church on this matter at this moment in time. I hope it can reflect our determination to never walk apart, but always to walk together, in that love Christ wills and prays for us and for the whole Church.

Another major topic before the Synod is the Anglican Communion Covenant. We are one of the first provinces to consider the final text. We are blessed to have had an Anglican Communion Working Group guiding our study of the drafts of the Covenant and inviting our input by way of critique and revision. And I know that those comments from our Church have been viewed by many within the Communion as constructive and helpful.

Section IV, Our Covenanted Life Together, continues to be challenging for many in the Communion. On the one hand it speaks of respect for the autonomy and integrity of each province in making decisions according to the polity reflected in its Constitution and Canons. On the other, it speaks of relational consequences for a Church should it make decisions deemed incompatible with the Covenant. These consequences could range from limited participation to suspension from dialogues, commissions and councils within the Communion. In my opinion, they reflect principles of exclusion with which many in the Communion are very uneasy. For if one is excluded from a table, how can one be part of a conversation? How can our voice be heard, how can we hear the voices of others, how can we struggle together to hear the voice of the Spirit? How can we hope to restore communion in our relationships if any one of us cannot or will not be heard?

In his 2010 Pentecost letter, the Archbishop of Canterbury speaks of “particular provinces being contacted about the outworking of these relational consequences.” To date we cannot be identified as “a Province that has formally through their Synod or House of Bishops adopted policies that breach any of the moratoria requested by the Instruments of Communion and recently affirmed by the Standing Committee and the Inter-Anglican Standing Commission on Unity, Faith, and Order”. However the Archbishop’s letter also refers to “some provinces that have within them dioceses that are committed to policies that neither the province as a whole nor The Communion has sanctioned”. One is left wondering if provinces whose Primates continue to interfere in the internal life of other provinces and extend their pastoral jurisdiction through cross-border interventions will be contacted. To date I have seen no real measure to address that concern within The Communion. I maintain and have publicly declared my belief that those interventions have created more havoc in the Church, resulting in schism, than any honest and transparent theological dialogue on issues of sexuality through due synodical process in dioceses and in the General Synod. I also wonder when I see the word “formally” italicized in the Archbishop’s letter. It leaves me wondering about places where the moratoria on the blessing of same sex unions is in fact ignored. The blessings happen but not “formally”. As you will have detected I have some significant concerns about imposing discipline consistent with provisions in the Covenant before it is even adopted; and about consistency in the exercise of discipline throughout one Communion. There are also lingering concerns in Section IV on monitoring discipline and procedures for restoring membership in our covenanted life together.

All that being said, I have every hope that our Church will embrace the request to consider the Covenant. Our Anglican Communion Working Group is committed to providing educational resources to aid our study. Bishop George Bruce will give us a brief overview of those materials in the course of Synod. I have every confidence we will use them faithfully and that we will offer valuable comments in response to the request for a Communion-wide Progress Report on the Covenant at the next meeting of the Anglican Consultative Council in 2012.

All of our work in this regard is in keeping with our commitment as a member church with The Communion.

“This commitment”, as our Pastoral Visitors commented, “is much more than an exercise of duty. It is accompanied by and springs from a genuine sense of affection which we found deeply moving ... Canadians really do want to play their full part and play it well.”

Dear also to our hearts is our relationship in Full Communion with the Evangelical Lutheran Church in Canada (ELCIC). Their National Bishop, Susan Johnson and I have cherished our partnership in the ministries entrusted to us by our churches in 2007. It has been our joy to extend joint greetings to the faithful at Christmas and Easter and to encourage a living out of our Full Communion relationship in every circle of our life – local, national, global. We have seen a growing partnership in social justice work, in matters of faith and order, in liturgy, in youth work, and in communication. With our senior management staff, we are making plans for a joint meeting of our national Church Councils next year. We have begun a conversation exploring the possibility of a joint National Office. In the Spirit of Full Communion, I will welcome Susan to the Synod and together we will say something about our hopes for the General Synod and the National Convention when they meet in 2013.

As we know our Full Communion relationship is rooted in commitment to work for the visible unity of the whole Church. We remain deeply committed to a number of bilateral conversations, the focus of which is often matters of faith and order. We are also deeply committed to a number of councils, whose work is focussed in justice and peace. KAIROS is a primary example. In light of CIDA (Canadian International Development Agency) funding cuts, KAIROS is in the process of redefining itself and its work. I hope our support for KAIROS will remain strong as it continues to be the venue for the churches to speak out together on matters of building healthy and just societies, and to address matters of concern to all nations, including the world economic order and the environment. Even as we meet, KAIROS is facilitating an all-churches letter to the Prime Minister and the Minister of Indian Affairs, calling on the Government to follow through on its commitment, in the March 3rd speech from the throne, to endorse without condition the United Nations Declaration of the Rights of Indigenous Peoples.

For some time now we have been entertaining the possibility of establishing a government relations presence in Ottawa. This is named in VISION 2019 as an Anglican initiative. If that be so I would be very pleased. But let's just imagine the possibilities, the stronger voice with which we could speak, the enhanced capacity with which we could be heard, the greater impact we could have in influencing the shaping of public social policy, domestic and foreign if a government relations office was somehow representative of all the churches. I believe the Spirit is calling the churches to chart a new course together with respect to our witness as people of faith in the public square. We speak out of the tradition of the prophets and out of the imperative of the Gospel. Our commitment to social justice continues to be inspired by the text from Isaiah which Jesus read in the synagogue in Nazareth.

“The Spirit of the Lord God is upon me
because he has anointed me
to preach good news to the poor.
He has sent me to proclaim release to the captives
and recovering of sight to the blind
to set at liberty those who are oppressed
to proclaim the year of the Lord's favour.”
(Isaiah 61:1-3)

Commitment to justice and peace is not confined to Christian witness alone. People of many faith traditions are committed to this call. This month religious leaders from around the world will gather in a summit in Winnipeg on the eve of the G8 and G20 leaders meetings in Huntsville and Toronto.

Known as the 2010 InterFaith partnership, we will remind world leaders that we have reached the two-thirds point for the deadline to fulfil the Millennium Development Goals, set in the year 2000 and we will urge the leaders “to work together for a future that allows all citizens of this planet to thrive”.

From our shared values we will call on leaders to take courageous and concrete actions:

1. to address poverty;

2. to address climate change, and to prioritize long-term environmental sustainability;
3. to address factors that feed cycles of violent conflict and costly militarism, and to invest in peace.

Our deep desire is that 2010 be a year of monumental progress in addressing these issues. We will assure world leaders of our commitment to pray for them, to follow their deliberations and to support new actions in working together for the good of all humanity.

We do all this in the spirit of what Bishop Ian Douglas has said of the Millennium Development Goals. “They serve as an invitation to get on with what God wants us to be about in the world, to join with sisters and brothers in Christ, with people of other faiths, and with global society to be about the repair of the world.”

The triennium that is passing has been one of unprecedented change in leadership in our Church. Thirteen dioceses have experienced change in episcopal leadership. All four Ecclesiastical Provinces elected new Metropolitans last year. In Church House there have been changes of leadership in every department except Communication and Information Resources. We welcomed new directors in Partnerships, Financial Management, Philanthropy and Faith, Worship and Ministry. We have seen a change in the office of Executive Director of the Primate’s World Relief and Development Fund (PWRDF) and are in the midst of a transition in the office of Executive Director of the Anglican Foundation. In the aftermath of a terrible car accident in which Archdeacon Michael Pollesel’s wife, Gini was killed over Christmas, Michael has been on an extended leave of absence. Sam Carriere, the Director of Communication and Information Resources has stepped into the role of Acting General Secretary and done so with competence, grace and good cheer, assuring me that General Synod will be fun!

In the past triennium we have begun to come to terms with our financial picture. For a number of years the General Synod had been incurring deficits and then we slipped into a pattern of deficit budgeting. With the full support of the Financial Management and Development Committee, I challenged the Council of General Synod to reverse this trend and to set us on a path of sustainable budget equilibrium. In the past two years we have made significant cuts to the budget, resulting in reduction of program and cuts in staff. Needless to say, it continues to be an anxious time for staff as they await the outcomes of the deliberations of the Financial Management and Development Committee and the Management Team with respect to the budget for 2011. I hereby acknowledge the labours of all our staff and their capacity for working within limitations presented by the necessity for substantial cuts in the budget. I am grateful for their understanding, their patience and the grace with which they are coping in these challenging times.

Alongside these concerns, stand opportunities for realizing new revenues for the General Synod. We shall hear about some of the initiatives in a presentation from our Department of Philanthropy. These opportunities are grounded in a spirituality of fundraising, articulated perhaps most succinctly by Henri Nouwen who wrote, “When we seek to realize funds we are saying ‘We have a vision that is amazing and exciting. We are inviting you to invest yourself through the resources that God has given you – your energy, your prayers, and your money – in this work to which God has called us.’”

In this triennium we sang “Amazing Grace”. We sang as the young and the elderly. We sang in places of quiet and we sang in places of danger. How moving it was to see our Canadian troops singing from Khandahr. We raised over \$100,000 which was designated for the establishment of a Suicide Prevention Program for the dioceses of the Council of the North. For the DVD recording the story of “Amazing Grace” Anglican Video won a prestigious international award. It was wonderful to see Anglican Video so honoured in its 20th Anniversary year.

And this year marks the 135th Anniversary of our national church newspaper. It began in 1875 as The Dominion Churchman and thereafter it was known as The Canadian Churchman and since 1989 as the Anglican Journal. In 2010 we celebrate a re-design of the paper, the first in a decade. It has a “bold, new, reader- friendly look” a real credit to its new editor.

The triennium also saw the 50th Anniversary of the Anglican Foundation. There is not a diocese in the country that has not benefited from grants and loans through The Foundation. So that its good work may continue, The Foundation is in the midst of an endeavour to grow its membership and enhance its capacity to support the Church, its facilities and its ministries.

At this Synod we will be concluding the 50th Anniversary of the Primate’s World Relief and Development Fund (PWRDF). 50 Images tell the story, the 50 Leaders Project nurturing young people who have a passion for a better world is well underway. The 50 Refugees Project has taken off. There are 34 sponsorships completed and a number in process. We are confident that year end we shall surpass our goal! Across the country there have been many events to celebrate this anniversary – ranging from potluck suppers to gala dinners – all in the spirit of the theme of the 50th – “In Faith, Join Hands, Inspire Hope”!

Some have asked what the financial success of the 50th has been. Quite frankly the hope of generating a lot of new revenue in honour of the 50th did not materialize, given the downturn in the economy and the crash in the investment markets. But when an earthquake rocked Haiti on January 12th, 2010, Anglicans across the country responded generously. Over \$2 million was received in support of Help and Hope for Haiti. As President of the Board for PWRDF I thank you, one and all, for your generosity. It continues to bolster the resilience of the Haitian people and their capacity to rebuild the infrastructures of their nations.

In the past triennium my focus has been primarily on enabling us to celebrate our identity as a national Church; to refocus our energies on mission; to affirm our place in the Anglican Communion as transparent, cooperative in efforts to maintain the bonds of affection, and generous in those works of love and justice to which the Gospel calls us.

It has been just an enormous privilege for me to travel our beloved Church from coast to coast to coast. I have appreciated the warmth of your welcome and the opportunity of worshiping with you.

I cherish more than ever the beauty and diversity of this Church. I cherish its deep commitment to the Gospel – from ministries out of Ward Five Community Centre Ministry in Halifax, to the saying of Morning Prayer by an aboriginal lay preacher in a log church in Megis Lake, to

services associated with Aboriginal Friendship Centres across the country, to a priestly presence on the streets of the Eastside of Vancouver.

In the face of tensions and struggles across contentious matters, at home and within the Communion, I have seen us endeavoring to remain one with another in that sacred fellowship to which Christ calls us.

I have seen a Church endeavoring to befriend the world with the Gospel of Love and Justice for all.

In the next triennium I need to focus a good portion of my energy in consultation with others in charting a new course for our beloved Church, a course into which I believe the Holy Spirit is calling us. Giving ourselves to that call will require of us all humility, trust and courage. I enter this Synod sensing that we must spend not only these nine days but the next three years in devotion to our theme, “Feeling the Winds of God: Charting a New Course.”

So let’s lift our sails!
Let’s lean into the wind
and in the Spirit’s leading – Rejoice!

Fred J. Hiltz
Primate

The Rt. Rev. Suheil S. Dawani
Bishop of the Episcopal Diocese of Jerusalem
The Anglican Bishop of Jerusalem

General Synod Presentation – The Anglican Church of Canada
Saturday, June 5, 2010

I bring you greetings in my name and on behalf of the people of the Episcopal Diocese of Jerusalem.

Allow me to offer my deep appreciation to all of you for your presence here today; for your prayers; for your support and your commitment to the ministry of the Diocese of Jerusalem.

There are so many of you who have given so much of your time and effort to make the arrangements for Shafeeqa and myself to be with you for this visit. I would like to thank Primate Fred Hiltz for his invitation to be with you and for the commitment of the Church of Canada for your brother and sister Anglicans in the Diocese of Jerusalem.

I know there are so many more to thank – you each have a vital role to play in helping the Christian community in the Land of the Holy One. I want to assure you that the support of the Church of Canada and my Diocese continues to be critical now and for the future. Your commitment to the twenty-seven parishes and thirty-five institutions of education, health care and rehabilitation provides hope for the future for our people and our neighbours.

The challenges to Christian ministry throughout the five nation region of my Diocese serves are ongoing. The rise of extremism, born out of increasing frustration among Muslims, Christians and Jews about the stagnation of the peace process continues. Local Christians are finding their way to other places where opportunities are better which diminishes the Christian presence in the Land of the Holy One.

These challenges continue and yet we are a people who overcome challenges with the love of Christ. Jerusalem is the city of the resurrection where death has been defeated and eternal life given to all who will believe.

This is the same city over which Jesus wept and it is the same city in which the resurrection is proclaimed. Sorrow and hope; death and life; cross and

resurrection; Good Friday and Easter Sunday. We are a people of hope and your commitment in helping keep that hope alive is as important now as it ever was.

Part of our hope is found at St. Luke's Hospital in Nablus which is among the finest hospitals in the West Bank. The care and compassion of the staff for our patients is on the highest quality. Our doctors and nurses continue to provide excellent care and plans are in place to renovate the fourth floor of the hospital to provide added services to the community.

Also in the West Bank, our Penman Clinic at St. Matthew's Church in Zebabdeh has a significant new development. I was there recently and met with a family who are donating five dunums of land, which equals one and one quarter acres, for the expansion and relocation of our clinic. This land will allow us to move the clinic from the basement of the church and expand health care to include the delivery of babies and the improvement of our dental and general medical program.

Many people ask about our hospital in Gaza. The Al-Ahli Arab Hospital continues to provide medical care for the people of Gaza. The situation in Gaza continues to be very difficult in all ways for all the people there. Jobs, schools, consumer goods, food and services of all kinds are an ongoing struggle. In the face of all of this, the medical staff at our hospital works under the most difficult circumstances, and yet they provide hope for the people they serve.

Providing health care for those in need throughout the Diocese without regard to religion, politics, age or gender is a sign of hope.

Our diocesan schools are also signs of hope. Our Diocese runs 13 schools in 5 countries with 7,100 students.

In Jordan, we are moving forward with changes to our Schneller School for boys and our Bishop's School for boys. Both institutions have a proud history of service and we are in the process of improving their programs and facilities. Our Aliyyah Girls' School, in Amman, continues to thrive as one of the finest educational programs in the Middle East.

Our schools provide a rigorous education which is training the next generation of leaders in business, religion and politics. Our graduates have learned the

values of the Christian faith which include tolerance, mutual respect and peaceful coexistence.

Our faculties show our students how Christians and Muslims live and work together for the benefit of not just a few, but for the benefit of all. Our families, Muslim and Christian alike, appreciate our approach to education and our faculties are among the best in the region.

These institutions of education and health care continue to provide the compassionate witness of the Christian Church. These relationships between doctors and nurses with their patients and their families and between teachers and their students in each community promote tolerance and mutual respect between neighbours which helps prevent the growth of extremism.

The presence of the local Christians of the Land of the Holy One is critical for the future of the Middle East. At the present time the total number of all the indigenous Christians of Israel and the West Bank are less than two percent of the population and continues to decline. At the present rate, in twenty years it will be hard to find a local Christian in the Holy Land. None of us wants to see this happen.

The voice of local Christians is a vital voice of moderation and tolerance which is of benefit for all three Abrahamic faiths in the Holy Land and for the world. The late King Hussein of Jordan once said: "The Christians are the glue of the Middle East." Peace and reconciliation is at the heart of the Gospel of Christ. This is our ministry which we carry out every day with compassion through our institutions of healing and in our class rooms as we teach values to educate young citizens for the future civil society we must re-build.

The ministry throughout my diocese is full of joys and challenges. The Church of Canada is a welcome partner for the future. I was pleased to welcome Bishop John Chapman, Canon John Bridges and Margaret and Glenn Bloodworth from the Diocese of Ottawa in April. I look forward to a closer partnership with the Diocese of Ottawa as we move forward. Thanks to the invitation of Bishop Chapman, Shafeeqa and I will visit Ottawa before we go back to Jerusalem to better understand the ministry of Christ in that Diocese.

In addition, our relationship with Canada is being strengthened this summer with the presence of a Canadian seminarian at the Cathedral of St. George in

Jerusalem. Kerri Brennan, a seminarian from Bishop Chapman's diocese, recently arrived in Jerusalem and I am sure she will experience the life here.

Allow me to thank in public Bishop Ingham and the Diocese of New Westminster for their generosity. Others in Canada also were helpful through their congregations, for which I am grateful. Thanks to this outpouring of support, the Al Ahli Arab Hospital has recovered and continues to provide excellent care.

All of these relationships – visits, advocacy, fund raising, and awareness mean a great deal to us in Jerusalem. I thank you for our past support and your willingness to remain our partners in the years to come. This is a clear sign that we are the one body of Christ.

In this ministry of my Diocese I am reminded of St. Paul's written word of encouragement to the Church in Rome.

We know that in everything God works for good with those who love him, who are called according to his purpose. (8:28) ... Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (8:35) ...

No, in all these things we are more than conquerors through Him who loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord (8:37-39)

I take St. Paul's words to heart. I hope you do too. Our ministry in the Land of the Holy One is built on such words. Your ongoing partnership in this ministry is vital. In a way, you have the opportunity to provide the hope to the Christians in my Diocese which St. Paul offered the Christians of Rome. In the face of all who may try to do so, nothing will separate us from the love of God in Christ Jesus our Lord.

Last year, the Diocese of Jerusalem was blessed to welcome His Grace, the Archbishop of Canada Fred Hiltz for his first visit to Jerusalem which was very much appreciated by church and institutions.

He came as a friend and a pilgrim, witnessed in every step and move the people's suffering and what it means to live in that troubled land under difficult circumstances. His Grace was faithful and honest to reveal the real picture and the need to work for a just and genuine peace in the land of the Holy One.

He also witnessed the words and terms mostly used in the Palestinian dictionary such as, check points, seize, humiliation, walls and poverty, especially when he visited our hospital in Gaza.

Your Grace, this visit to our Diocese left a very deep impression of the true servant of God.

Dear brothers and sisters, on the day of the Pentecost the church was born complete in its oneness, universal in its calling and holy in its life. No longer we are strangers no longer to feel left out from our homes, or church or society.

We belong to a reborn community that welcomes the stranger and the homeless. Heals the sick, gives strength to the weak, upholds the oppressed, comforts the broken hearted and witnesses to the love of God in the example of our Lord Jesus Christ.

The good news in the message of Pentecost liberates us, removes our fears and sense of loss.

We are one family strengthened by prayer, fellowship and love, renewed in our calling by the Holy Spirit to hear the gentleness of his call.

"Well done good and faithful servant, you have been faithful over little. I will set you over many things, enter you into the joy of Your Lord."

May God bless you for your commitment and your compassion. May God bless the ministry we share in the Name of our Lord and Saviour, Jesus Christ.

Thank you very much, I am honoured to be part of your General Synod.

CANON VI

Financial Management

1. Structure of the Financial Management Committee

- a) The members and Chair of the Committee will be elected and appointed as provided in the Constitution of the General Synod.
- b) The Committee shall appoint a vice-chair and such other officers as it deems necessary.
- c) The Committee shall appoint an Investment Subcommittee and other subcommittees as it deems necessary and appoint the Chairs of the subcommittees.

2. Advisory and Management Mandate and Duties

- a) The Committee, unless otherwise provided in this Canon, is advisory, and accountable, to the General Synod through the Council of the General Synod.
- b) The primary roles of the Committee are to direct, oversee and supervise the management of the finances of the General Synod.
- c) The Committee shall
 - i) study the financial needs, resources, problems and opportunities of the Church;
 - ii) carry out such specific responsibilities (such as authorizing grants from trust funds) as are delegated to the Committee by the Council of the General Synod;
 - iii) through its Chair consult with the Primate concerning the nomination to the Council of the General Synod of a person to be Treasurer of the General Synod when there is a vacancy in that office;
 - iv) recommend to the Council of the General Synod the appointment of the members of the Audit Committee and propose its Chair;
 - v) recommend to the Council of the General Synod policies for banking, custodial and investment management;
 - vi) consider and approve recommendations from the Treasurer on operational matters and procedures for the signing and countersigning of cheques,

bills of exchange, acceptances, transfers, conveyances, proxies and documents required for the delivery or receipt of securities.

- d) Any notes or documents required by any bank or financial institution shall be signed by any two of the Primate, General Secretary and Treasurer or any other Officers as approved by the Council of the General Synod upon the recommendation of the Committee.

3. Budgeting

The Committee shall

- i) recommend to the Council of the General Synod and the staff through the Treasurer and General Secretary, a preliminary spending ceiling for each year's budget, based on the estimated expected revenue;
- ii) receive from the Treasurer of the General Synod a draft detailed budget and a multi-year financial plan prepared by the Treasurer in consultation with the Primate, the General Secretary and the Management Team;
- iii) review the budget and financial plan in detail and advise the Primate, the General Secretary and the Treasurer in the preparation of the budget and financial plan for recommendation to the Council of the General Synod for approval.

4. Reporting

- a) The Committee shall oversee the preparation of Annual Financial Reports in accordance with accounting principles generally accepted in Canada.
- b) The General Synod or the Council of the General Synod shall appoint auditors to audit the Annual Financial Reports.
- c) The Committee shall file with the General Secretary for circulation to the members of the General Synod in a year that the Synod meets, and to the members of the Council of the General Synod in the years in which the General Synod does not meet, the Annual Financial Reports, the auditors' report and such further information respecting the finances of the General Synod as the Constitution or Canons require or the Committee deems appropriate.
- d) The General Synod in a year that the Synod meets, and the members of the Council of the General Synod in the years in which the General Synod does not meet, shall approve the Annual Financial Reports.

5. Investments and the Consolidated Trust Fund

- a) Pursuant to the provisions of the *Church of England Consolidated Trust Fund Act, 1951* (Chapter 34 of the Statutes of Canada, 1951, 2nd Session) it is declared and enacted that all of the personal property, securities and moneys which have been, now are, or which may hereafter become vested in or held by the General Synod shall be held, managed and invested as one general trust fund known as The Anglican Church of Canada Consolidated Trust Fund.
- b) For the purposes of the *Church of England Consolidated Trust Fund Act, 1951*, the Financial Management Committee is the Board of Finance of the General Synod and shall have the management, administration and control of the Consolidated Trust Fund.
- c) The Committee shall recommend to the Council of the General Synod, the appointment of such professionals and specialists as the Committee determines are required for the prudent management, administration and control of the Consolidated Trust Fund. Such recommendations may include provision for:
 - i) the terms of any agreements between the General Synod and such professionals and specialists;
 - ii) indemnification of the Consolidated trust Fund for any financial loss suffered as a result of fraud or negligence on the part of such professionals or specialists and the provision of adequate insurance in respect thereof;
 - iii) schedules of fees for such professionals and specialists;
 - iv) termination of agreements.
- d) All trust funds, securities and cash on hand or in banks received on capital account vested in or held by the General Synod or by the Missionary Society and all other trust funds received and all accretions thereon, excluding pension funds and benefit plan funds, shall be held, managed and invested in the Consolidated Trust Fund.
- e) In accordance with investment policies proposed by the Committee and approved by the Council of the General Synod, the Committee will oversee the management, administration and control of the Consolidated Trust Fund. Any changes in investment policies shall be reported to the next session of the General Synod.
- f) The Committee may recommend to the Council of the General Synod a policy that enables receipt and holding for investment any trust funds or other securities

or moneys vested in or held by any department, board, council or committee of the General Synod or of the Missionary Society of The Anglican Church of Canada, or vested in or held by any provincial or diocesan synod in Canada or any board or committee thereof, to form part of the Consolidated Trust Fund subject to the terms of this Canon and on such terms as the committee shall decide, provided that the acceptance of such funds is not inconsistent with the terms on which the funds are held nor with the laws of the civil province or territory applicable to the funds.

- g) Nothing in this Canon authorizes the Committee to vary or alter any trust upon which any capital or securities are vested in or held by the General Synod or the Missionary Society.

A WORKING DOCUMENT – SEXUALITY DISCERNMENT

Dialogue Feedback #1 – June 8, 2010

COMMENTS ON THE GROUPS:

The average group size was 19 members. (Some members reported that they chose not to participate: they had already talked enough.)

For some participants the discussion did not feel like a safe experience. These are conversations that have deep emotional connections for us, and it is widely recognized among Synod members that for many, this is a painful subject as there is a lot at stake.

There is a strong sense of fatigue and weariness when it comes to this discussion and a strong sense that, despite this, something must, at this time be said.

AFFIRMATIONS & VALUES

The protection of our common life. We have a desire to walk together – to find a way to continue to be in community despite our differences while we continue to find our way with these issues.

There is a strong sense of needing to get unstuck – to do or say something – but nothing that would provoke the wanton breaking of relationships. Many are deeply frustrated with the time we spend on this use and number of years the conversation has been going on – others are more patient – but there is a sense that regardless of this, we need to take some sort of step. This is a paradox and we recognize this is where we are.

There is a strong concern that people not be forced into any action that they cannot in good conscience, live with.

Members experience a tension between striving for the deepest pastoral response possible without impairing Communion and needing to care for the missional and pastoral context of the Canadian church. Again we recognize this as a paradox.

There is a strong call for continuing the theological study and dialogue that people are now beginning to experience. There is a growing, shared sense of being part of an on-going theological discernment that is helping us all to grow. *“At another time my ire would have been up by what you just said. Now I realize I need to do more theological work.”*

When we use the word “inclusive” to describe our church’s missional and pastoral context it now represents, and is being claimed by, a wider range of voices, not just those supporting same-gendered blessings.

We clearly heard aboriginal voices in the process who were able to share something of the distinction of their context and identify issues that are more pressing within their communities.

CONCERNS

Some very concerned with legislative (prescriptive) action at this time, preferring a descriptive statement of where we are (local discernment) – supporting unity without uniformity. Others are concerned with disunity and want to take decisive action at the National level (national discernment).

Members have a very strong concern with directional language (such as “moving forward” or “going ahead”), it is extremely unhelpful in the dialogue at this point and every attempt should be made to avoid using it.

REQUESTS

- We want to hold our common life together.
- We do not want anyone forced into a position they cannot live with.

IF dioceses were to extend the practice of locally determined generous pastoral care, they will need to be careful and robust qualifications in place:

- The response meets the missional context of the diocese (e.g. First Nations, urban rural)
- There will be no imposition of either conversation or action on or within any diocese
- There be accountability expressed through continuing dialogue within Canada and the wider Anglican Communion.
- This would include any diocese that makes a decision through its synod to act;; either to offer blessings or to not offer blessings.

IF we as a National Church acknowledge the existence of locally discerned options, there will need to be careful and robust understanding of what this actually means and the implications for our relationships – diocese to diocese and to the wider Communion.

There are particular requests for theological study; for further work on specific pastoral situations (such as clergy in same-gendered marriages); on marriage and blessings.

Some are requesting changes to the marriage canon to recognize same-gendered relationships. Some are requesting that diocese that have agreed to bless same gendered relationships or marriages – cease.

For some there is a strong desire for clarity with respect to the moratoria and its ongoing status. Many have indicated they are waiting on GS2010 for guidance regarding continued discernment, decision and action in their own context.

Overall, there is a growing sense of discernment. People found the community building helpful and are discerning deeper sense of dialogue guiding us rather than a battle to win a position. “I have already made up my mind on the issue. My challenge now is to be able to listen to other who have a different opinion on the issue. And to be patient as the Spirit work in and through us to some sort of resolution whatever it may be.”

There is a strong sense of relief that these conversations are respectful – allowing members to both speak and be heard together. Members experience this as very positive and hopeful compared to the last General Synod.

**ANGLICAN CHURCH OF CANADA
39th General Synod
St. Mary's University, Halifax, Nova Scotia**

**“Feeling The Winds of God-Charting A New Course”
Remarks by
COMMISSIONER MARIE WILSON
Truth and Reconciliation Commission of Canada
June 11, 2010**

Your Grace, members of the Anglican Church leadership and family, and most especially, to any and all residential school Survivors in the room.

Let me begin by honouring you, and thanking you for the invitation to be here among you this past couple of days.

I also want to honour the Mi'kmaw people whose traditional homeland this is, and thank them, as the original stewards of this land.

I bring greetings from my fellow Commissioners, our Chair Justice Murray Sinclair of Manitoba, and my Commissioner colleague, Chief Wilton Littlechild of Alberta. We have pledged to work as a team, and so, they are here with me also in spirit.

I also bring you greetings from my family, and my home church. Both have sent me into this work with their support and blessings.

I have just come from Sydney, and the General Assembly of the Presbyterian Church in Canada. I told them there that I had so much Scottish blood in me that I was practically Presbyterian!

I was actually raised in the United Church of Canada, where I still worship. I am married into the Dene Nation of the Northwest Territories, where I have spent most of the past 35 years, and so I have spent much time in ceremonies within the Roman Catholic Church that is prominent in most Dene communities.

I carry an Eagle feather as offered to me by a Mohawk elder and spiritual leader. And I have recently been given a spirit name in a traditional Cree ceremony.

But I want you to know that after witnessing your unanimous acceptance of the resolutions brought forward by the indigenous circle of your church, and knowing the importance and potential of those resolutions in the world. I am just about ready to become adopted by the Anglicans!

As a Commissioner of the Truth and Reconciliation Commission, it is a great privilege to visit the various aboriginal homelands in Canada, and learn about the powerful Creation stories that exist in each of those cultures. Last year at a gathering in New Brunswick, and again this week in

Nova Scotia and Cape Breton Island, I have heard about about “GLOOSCAP”...one of the most important figures in Mi’kmaw mythology. Here is what I read in a little booklet I was given:

“Given his power by the Great Spirit, Kluscap....was creator and teacher of the Mi’kmaw people. Kluscap created Mi’kma’ki...the traditional name of this territory...and all its animals, giving them their shape and size. He also taught the Mi’kmaq to hunt, fish, cultivate and travel by the stars.

When Kluscap’s work was done—when he had finished creating and teaching the Mi’kmaq people—he hosted a great feast...Then he left the people, stepping into his canoe made of stone, and paddled out to sea. As he left he told them that those who lived kind and just lives would live forever beside him. No one knows where he went, but he travelled up a peaceful river where he waits until the day he returns to the people.”

How do you hear that story? Does any of it sound familiar? I could also tell you similar stories from the Dene people, where I live, including stories of the great flood.

I mention these things because I think the work of the Truth and Reconciliation Commission is in part an invitation for us to begin to recognize that which we could not, or would not see in the past...

....the many things that are universally sacred, in all culture
....beginning with the sacred bond between parent and child.

As you know, I am invited here as one of the Commissioners of Canada’s first ever Truth and Reconciliation Commission. An important part of our mandate is to help educate all Canadians about the long history and troubled legacy of Indian Residential Schools.

The night before I left to come East, my little grandson Tydzeh asked to sleep overnight with me. He is so proud of the fact that he has finally, just recently, got over diapers. He is learning to talk more and more every day, but he still gets frustrated when he can’t make himself understood. Later this month, little Tydzeh will be four years old.

I’m telling you this because I want you to take a minute to think about the little people in your life. And now think about this...What would you do if they came and took that little child away from you? Probably just like you, I find that both heart-wrenching and impossible to imagine.

But we have to imagine it if we are ever going to both understand, and *feel* the truth about residential schools. We have to imagine it, because that is what’s at the heart of this story.

Legal contracts between the federal government and several of the national churches, including yours, put the churches on the front lines of operating the residential schools, under a national policy specifically designed for the aboriginal children of this country, whether First Nations, Inuit, or Metis.

The stated purpose was to assimilate and Christianize the aboriginal children “to remove the Indian from the child”. How? By removing the child from the negative influence of their heathen parents.

Some of the little ones taken away were only three or four years old. The youngest I have heard of was two. They were kept in isolated school residences, usually many miles from their homes, for months and sometimes years at a time. Communication with family was restricted, limited or non-existent, and sometimes denied as punishment.

In the early years of the schools, parents who tried to keep their children or take them back could be sent to jail. Laws were passed to prevent public gatherings and protest and they lost their right to vote. (They didn’t get that right back until 1960.)

I know about the legacy of the schools from 25 years of reporting on northern and aboriginal issues in various roles at CBC-Radio Canada and other media outlets.

I also know about it from my experience as the wife of a former student. For years my husband could not talk about his school experiences, especially those that included abuse.

Instead, he, like so many others we have heard from, denied that anything happened to them.

- They denied it because they were ashamed;
- Because they thought it only happened to them;
- Because they thought it was their fault;
- Because they believed what they were told... that they were bad.
- Because when they tried to tell someone as a child, they got further punished.
- Because they thought no one would believe them.

As TRC Commissioners we are hearing from many former students, generally known as “Survivors”. Here are some of the things we’ve heard:

Why could they not accept us for who we are?

Why did they have to make us feel inferior, guilty and dirty?

Why did they make us feel ashamed of our own parents, and our own ways?

Why did they tell us to stand over here and pray...and then when we closed our eyes they stole our land.

In Alice Blondin-Perrin’s recent book about her school experiences, here’s what she says:

“I lost my native language for the rest of my life....I became ashamed of who I was and ashamed of being an Indian.”

More and more we hear about the residential schools as ‘a dark chapter in our history’. I don’t think we should under-state it.

It was almost our entire history as a country, with some schools in place before Canada formed in 1867, and the last schools closed only in 1996. That’s one long chapter!

The key thing is that it is our shared history. It belongs to all of us. And this is what it was about:

- Public policy targeting the original peoples of our country, sanctioned by the major churches of the day, based on the perceived superiority of one race of people over another

Some schools and some periods were harsher than others. And many *good* things did also come out of the schools: kind and devoted teachers, outstanding sports teams, and lifelong friendships and love lives.

But at great cost...

The schools also left behind...the so-called intergenerational impacts. Again, here is what Alice Blondin-Perrin says about that:

“I was hurt and humiliated many times without the ability to properly explain myself to anyone. My voice was silent. My thoughts and feelings were hurt many times resulting with hatred...which I never exposed but kept it inside of me feeling rage but unable to express it to anyone.

The dynamics of abuse were left to the parents and the villages as a whole to take care of, with no strategic planning or proper communications, or any idea of what to do about the dysfunctions. All the Dene settlements were ill-equipped to handle English Dene children like me. The language barrier for the kids and parents was just the first of the problems.

The long-term impacts are still here today: mental problems, jealousy, possessiveness, emotional turmoil, low self-esteem, violence corporal punishment, sexual assaults, and the pervasive loss of spirituality. Even Catholicism is waning in many communities. The stigma of everything that happened to us remains in our minds forever, and in many cases is visited upon the next generation.”

As we know, Canada now admits the residential school policy was wrong.....Two years ago, in a formal Apology on June 11, 2008, Canada said it was sorry for all these things, including various forms of abuse that many students experienced while at the schools. This includes a still unknown number of dead and missing children estimated in the thousands.....those who never made it home.

The Government's Apology came more than a decade after the first Apologies from the Churches. And after a decade of growing lawsuits from former students in the 1980's and 90's. These eventually led to the largest class action out of court settlement in Canadian history.

The Truth and Reconciliation Commission, or TRC, was created as just one element of the Indian Residential Schools Settlement Agreement.

This is one of the things that makes the Canadian TRC unique in the world of Truth Commissions:

- not established by government; independent
- mandate developed by all the Parties to the agreement...the plaintiffs, and defendants
- accountable to the Parties (federal government; Catholic, Anglican, United and Presbyterian churches; Survivors, AFN, ITK)
- only one specifically focused on systemic harms done to children of specific ethnic background.

The TRC is a profound opportunity for Canada to come to know itself in a new way, to redefine itself, in respectful relations with *all* the founding nations officially recognized in the highest law in our land; the Constitution of Canada. That law, the Constitution, says we have three founding nations: the French; the English; *and* the Aboriginal peoples of Canada; specifically, First Nations, Inuit and Metis.

This is Canada's chance to breathe new life into the spirit of what our very highest law says....
...a chance to see the Treaties signed between the founding nations of our country as sacred covenants, intended to bind us together in relationships of respectful co-existence.
In a true spirit of Reconciliation, we can come to understand that we are *all* Treaty people.

Our Truth and Reconciliation Commission has several specific parts to its Mandate:

1. It has to Research and compile the full truth about what happened at the schools, and the lasting impacts they have had on those who experienced them, as students, teachers, workers, and on their families and communities, and on our country as a whole.
2. We are asked to document and write a Report on that history, both the written records from the government and the churches, and new oral history to be recorded and written from the voices of those who attended or worked at the schools and their families.
3. We are asked to support Community Events across the country and to organize Seven major National Events. These are intended to:
 - create opportunities to educate Canadian society about this part of its history,
 - to consider the lessons to be learned from it, and
 - to inspire meaningful reconciliation for individuals, families, communities, and between and among the aboriginal nations and the non-aboriginal citizens of our country.

The first of the National Events will be next week in Winnipeg (June 16-19). Next June, the second event will be in Inuvik, NWT. The third event, in fall of 2011, will be here in the Maritimes.

All National Events are open to the public.

The success of each one will depend in very large part to the active participation and support of all the Parties to the Agreement, and on the essential, ever-growing circle of participation from *all* Canadians...

4. We are asked to oversee the distribution of a 20 million dollar Commemoration fund, and to establish a National Research Centre, so that the history of the schools, and the memory of those who went, and sometimes died there, will never be forgotten by our country.

We have a huge job ahead of us, and we need everyone in this room to pay attention, to become involved, and to help us reach out to involve others.

What of the most common questions we get, especially from non-Aboriginal Canadians, is ‘What can We Do?’ ‘How Can We Help?’

- We know there is strong leadership in this Church that is already committed, and doing great work. We encourage you to turn to them...Esther, Larry, Mark, Henriette, for information, ideas, and resources.
- We know there is strong leadership in Aboriginal communities right across the country. Get to know that leadership if you don’t already, to explore together what Reconciliation might look like where you live, for today and the future.
- Accept you may not get forgiveness, in spite of your heartfelt apology as a church. Forgiveness and reconciliation are not the same thing.
- Be patient. Don’t tire of the story and keep telling it to others. You are all, in your own worlds, people of influence.
- Stay in touch with our work at the Truth and Reconciliation Commission. Get involved as much as you can. Our new improved website is simplified, to make it more user friendly....www.trc.ca
- Support our eventual recommendations. Make this imperative for our country.
- Gear up for the long haul. Reconciliation will not come overnight.

Last night your Lutheran sister made a point of saying she would avoid the temptation of making remarks based on your maritime theme. I had a different reaction.

First of all, seeing all those cute sail boats waiting so patiently in their little centre-piece dry docks on your tables out there, it seemed a little unfair not to put them to some further purpose and work them into my remarks!

Secondly, I thought, well the Anglicans can’t be that different from the Presbyterians after all! Because...

Their theme was “*Sailing Into The Future*”.

Yours is “*Feeling the Winds of God-Charting a New Course*”.

Most importantly, though, I want to refer to your theme because it, like the Presbyterian theme, reminds me of one of my earliest moments as a Commissioner of the Truth and Reconciliation Commission.

It was last August in Kamloops British Columbia. I was sitting in an outdoor sharing circle.....School Survivors, school workers, and church leadership all together...listening to each other...some for the first time...in a new way. It was a penetrating, hot day. At one point a beautiful, cooling wind blew through the circle. Everyone felt it. Everyone noticed.

After a moment, an aboriginal elder spoke up. Here's what she had to say:
'In our traditional ways, we don't have a building called Church. Our sacred place is all of this...it is all of Creation. That wind blowing through our circle now is the work of the Creator sending its Spirit to us on the Wind, to make its presence known as it works amongst us.'

Her message was just as your theme suggests. We need good winds to move us forward.

Somay your sails be filled with those strong and gentle winds of Spirit.

Last evening your Primate Fred Hiltz said so clearly and powerfully that we face "a world that is in need of healing and hope and action"

Your theme is also about that. It is about change, about moving from one place and one way of being to another. We are *all* on that journey, together. May it take us from that humble place of Truth to that hopeful place of Reconciliation, recognizing it as a gift of Spirit.

And as we chart that new course, may our country be guided by, and take its bearings from, a new and truer kind of compass.....a compass of Respect and right relations, between all Aboriginal and non-Aboriginal peoples...

The TRC will continue to work with you to navigate this new course
...For the sake of the child taken...
...And the parent left behind...
...And for all our relations,

As the Dene and Inuit people say where my family lives... Mahsi Cho...and Quanna.
As my Ojibwe and Cree TRC brothers say... Meegwetch... and Hy Hy.
As I have learned to say this week from the Mi'kmaq people here...Welalin.
As I learned in school...Merci Beaucoup.

And as I learned in my own childhood home, with my own parents who got to raise me. Thank you very much. Thanks Be.

Legal Enactments of the 2010 General Synod

A. Declaration of Principles

1. Adopted *on second reading* an amendment to Section 6 of the Declaration of Principles, *Jurisdiction of the General Synod*, regarding the National Indigenous Anglican Bishop.

See Act 8, Minutes, page 14

2. Adopted *on second reading* an amendment to Section 6 of the Declaration of Principles, *Jurisdiction of the General Synod*, regarding the Bishop Ordinary.

See Act 9, Minutes, page 14

3. Adopted *on second reading* an amendment to Section 3 b) of the Declaration of Principles, *The Orders*, regarding the National Indigenous Anglican Bishop.

See Act 10, Minutes, page 15

4. Adopted *on first reading* amendments to sections 3, 4 and 5 of the Declaration of Principles to remove duplication between the Declaration of Principles and the Constitution (or the Rules of Order).

See Act 13, Minutes, page 17

B. Constitution

1. Adopted an amendment to Section 8 b) of the Constitution of the General Synod regarding membership of the National Indigenous Anglican Bishop in the Order of Bishops of the General Synod.

See Act 11, Minutes, page 15

2. Adopted an amendment to section 3 of the Constitution - *President and Chairperson of the General Synod*.

See Act 14, Minutes, page 18

3. Adopted an amendment to section 6 of the Constitution – *Separate meetings of Orders*.

See Act 15, Minutes, page 19

4. Adopted an amendment to section 33 the Constitution *Council of General Synod regarding the size of the Council*
See Act 19, Minutes, page 22
5. Adopted an amendment to section 35 of the Constitution *Meetings of the Council of the General Synod* regarding method of meeting.
See Act 20, Minutes, page 23
6. Adopted amendments to section 39 of the Constitution *Standing Committees* to divide the Financial Management and Development Committee into two standing committees – the Philanthropy Committee and the Financial Management Committee.
See Act 24, Minutes, page 28
7. Adopted amendments to Sections 13 b) 16 c), 16 e) and 45 of the Constitution regarding the roles of the Primate and the General Secretary.
See Act 28, Minutes, page 41
8. Adopted amendments to Sections 33 a) and 33 f) of the Constitution *Council of General Synod* regarding membership - Anglican Council of Indigenous Peoples nominee.
See Act 29, Minutes, page 42
9. Adopted amendments to Sections 33 a) and 33 f) of the Constitution *Council of General Synod* regarding membership - Evangelical Lutheran Church in Canada nominee.
See Act 30, Minutes, page 42
10. Adopted an amendment to Section 4 b) of the Constitution regarding means of communication to members of General Synod.
See Act 31, Minutes, page 43
11. Adopted an amendment to Section 39 of the Constitution *Standing Committees* - Partners in Mission and Eco Justice Committee.
See Act 44, Minutes, page 53

12. Adopted an amendment to Section 8 (f) of Constitution *Membership* changing the basis for determining the number of clerical and lay members of General Synod from each diocese.

See Act 45, Minutes, page 56

C. Rules of Order and Procedure

1. Adopted amendments to the Rules of Order 17(d), 18(b), 18(d), and adding section 20(a.1) clarifying where *ex officio* and other non-diocesan members vote when there is a vote by dioceses.

See Act 16, Minutes, page 20

2. Adopted amendments to the Rules of Order and Procedure regarding the Financial Management and Development Committee.

See Act 26, Minutes page 28

D. Canons

1. Repealed Canon VI (Financial Management and Development) and enacted a new Canon VI.

See Act 25, Minutes, page 28

2. Adopted amendments to Canon II and Canon XI regarding the Financial Management and Development Committee.

See Act 26, Minutes, page 28

3. Adopted amendments to Canon III – *The Primate*.

See Act 27, Minutes, page 32

4. Repealed Canon VII *Missionary Society* and enacted a new Canon VII.

Act.32, Minutes, page 44

5. Adopted amendments to Canon VIII, *General Synod Pension Plan*.

Act 47, Minutes, page 57

6. Adopted amendments to Canon XII and the Regulations – Continuing Education Plan

Act 48, Minutes, page 58

7. Adopted amendments to the Regulations of Canon VIII – General Synod Pension Plan.

Act 49, Minutes, page 64

8. Adopted amendments to the Regulations of Canon IX – Lay Retirement Plan.

Act 50, Minutes, page 68

9. Adopted amendments to the Long Term Disability Plan Pre-2005.

Act 51, Minutes, page 69

10. Enacted Canon XXII providing canonical recognition for the roles of the National Indigenous Anglican Bishop, the Anglican Council of Indigenous Peoples and the Sacred Circle.

Act 58, Minutes, page 80

E. The Appendices

1. Approve the preamble and the revised mandate for the Partners in Mission and Ecojustice Committee, effective at the beginning of the 2010-2013 triennium.

ACTS OF THE 2010 GENERAL SYNOD

1. Declared the 39th session of General Synod to be constituted.
2. Adopted Draft Agenda #9
3. Approved the minutes of the 38th Session of the General Synod
4. Extended the Courtesies of the General Synod to Partners, Visitors, Directors of General Synod and to the Acting General Secretary.
5. Received Notices of Motion and Memorials printed in the Convening Circular.
6. Suspended the Rules of order to permit the No Debate List Procedure printed in the Convening Circular to be used at this Synod.
7. Agreed that the Nominating Committee be responsible for arranging balloting and appointing scrutineers in any election where such is required.
8. Adopted *on second reading* an amendment to Section 6 of the Declaration of Principles enabling General Synod to provide for the selection, confirmation of selection, consecration and resignation of the National Indigenous Anglican Bishop.
9. Adopted *on second reading* an amendment to Section 6 of the Declaration of Principles by adding a new clause s) as follows:
 - 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.
10. Adopted *on second reading* an amendment to Section 3 b) of the Declaration of Principles to make the National Indigenous Anglican Bishop a member of the Order of Bishops of the General Synod.
11. Adopted an amendment to Section 8 b) of the Constitution of the General Synod to make the National Indigenous Anglican Bishop a member of the Order of Bishops of the General Synod.
12. Directed that all resolutions adopted by this session of 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.
13. Adopted *on first reading* amendments to sections 3, 4 and 5 of the Declaration of Principles to remove duplication between the Declaration of Principles and the Constitution (or the Rules of Order).
14. Adopted an amendment to section 3 of the Constitution - President and Chairperson of the General Synod.
15. Adopted an amendment to section 6 of the Constitution clarifying who is to chair when the Orders meet separately.

16. Adopted amendments to the Rules of Order needed when Resolution A019 (*Act 13*) comes into effect and also to clarify where *ex officio* and other non-diocesan members vote when there is a vote by dioceses.
17. *Defeated* a motion to amend Section 8 (f) of Constitution changing the basis for determining the number of clerical and lay members of General Synod from each diocese.
18. Agreed to reconsider the defeated motion (A029) regarding a change to the basis for determining the number of clerical and lay members of General Synod from each diocese.
19. Adopted an amendment to section 33 the Constitution to reduce the size of COGS.
20. Adopted an amendment to section 35 of the Constitution to permit participation in meetings of COGS by telephone, video or other electronic means.
21. Elected Canon Robert Falby Prolocutor of General Synod.
22. Approved the Auditors Report and the audited Financial Statements of the General Synod of the Anglican Church of Canada (ACC), the ACC Consolidated Trust Fund and the ACC Resolution Corporation for the fiscal year ended as at December 31, 2009
23. Approved the chartered accounting firm of Ernst & Young LLP as the auditors for the General Synod of the Anglican Church of Canada (ACC), the ACC Consolidated Trust Fund and the ACC Resolution Corporation for the fiscal year of 2010.
24. Adopted amendments to section 39 of the Constitution to divide the Financial Management and Development Committee into two standing committees – the Philanthropy Committee and the Financial Management Committee.
25. Repealed Canon VI (Financial Management) and *enacted* a new Canon VI.
26. Adopted amendments to Canon II and Canon XI and the Rules of Order and Procedure striking out the words “Financial Management and Development Committee” wherever they appear and substituting the words “Financial Management Committee.”
27. Adopted amendments to Canon III – *The Primate*.
28. Adopted amendments to Sections 13 b), 16 c), 16 e) and 45 of the Constitution to redefine the roles of the Primate and the General Secretary in relation to the staff of General Synod.
29. Adopted amendments to Sections 33 a) and 33 f) of the Constitution to add two ACIP nominees to the membership of the Council of General Synod.
30. Adopted amendments to Sections 33 a) and 33 f) of the Constitution to add an ELCIC nominee to the membership of the Council of General Synod.
31. Adopted an amendment to Section 4 b) of the Constitution to clarify means of communication to members of General Synod regarding the business of Synod.

32. Repealed Canon VII (Missionary Society) and *enacted* a new Canon VII.
33. Authorized the Council of the General Synod to apply for continuance of the General Synod as a corporation under the *Canada Not-for-profit Corporations Act*.
34. Recognized 2011 as the 400th anniversary of the Authorized Version (the King James Bible); *directed* Faith Worship and Ministry Committee to prepare information and liturgical resource for use on October 30, 2011, and *invited* dioceses and parishes to find and share appropriate ways to celebrate this anniversary.
35. Received the Report of the Faith, Worship and Ministry Committee (FWM) entitled *Liturgical Principles: Principles to Guide the Revision of Contemporary Language Common Worship Texts of the Anglican Church of Canada*; *directed* the FWM Committee to create a Task Force for Liturgy and *directed* COGS to ensure adequate budget provision to undertake the work.
36. Requested COGS to direct a study of the implications and the potential effects of the cessation of the solemnization of matrimony by the clergy and the adoption of the model of blessing those civil marriages that conform to a canonical definition of marriage and to report the findings to General Synod in 2013.
37. Affirmed the continued need for theological education and *requested* the Primate to appoint a “Commission on Theological Education and Formation for Presbyteral Ministry”.
38. Expressed appreciation the initiative, commitment, and spirit of dialogue undertaken in national, international and inter-diocesan conversations regarding human sexuality and mission, and *mandated* the Faith, Worship and Ministry Committee to continue to support these conversations.
39. Approved a revised mandate for the Partners in Mission and Eco Justice Committee.
40. Called on the Parliament and the Government of Canada to adopt policies to address homelessness and poverty and *affirmed* the endorsement of the *Dignity for All Campaign*.
41. Expressed support for a world free of nuclear weapons and requested the General Secretary to convey the Anglican Church of Canada’s position to the Government of Canada.
42. Requested the General Secretary to give consideration to the establishment of a General Synod Youth Secretariat and to make a recommendation to the Council of General Synod in November 2010.
43. In thanksgiving for the long partnership with the Episcopal Diocese of Jerusalem, committed the Anglican Church of Canada to pray for peace, educate for peace and strengthen relationships for peace and *requested* resource material be prepared.
44. Adopted an amendment to Section 39 of the Constitution to reduce the size of the Partners in Mission and Eco Justice Committee.

45. Adopted an amendment to Section 8 (f) of Constitution changing the basis for determining the number of clerical and lay members of General Synod from each diocese.
46. Confirmed General Synod's commitment to continuing the discussion about whether and how the structures of the church need to be modified to support and enhance mission and to make it a priority and *requested* the Provinces to undertake a discussion within the Provinces and inform General Synod 20113 of the results.
47. Adopted amendments to Canon VIII - General Synod Pension Plan.
48. Adopted amendments to Canon XII and the Regulations – Continuing Education Plan.
49. Adopted amendments to the Regulations of Canon VIII – General Synod Pension Plan.
50. Adopted amendments to the Regulations of Canon IX – Lay Retirement Plan.
51. Adopted amendments to the Long Term Disability Plan Pre-2005.
52. Elected The Ven. Harry Huskins Deputy Prolocutor
53. Recognized the 40th Anniversary of the Anglican Roman Catholic International Commission; *gave thanks* for the progress in strengthening the relationship between the two churches and *requested* distribution of this resolution.
54. Received the report of the Vision 2019 Task Force and *directed* that the Officers of General Synod and the Council of General Synod be guided by the priorities and practices laid out in pages 13 -21 in the planning, program and any organization restructuring that may be undertaken.
55. Elected the members of the Council of General Synod 2010-2013.
56. Congratulated the United Church of Canada on its 85th anniversary; *welcomed* the renewal of dialogue with the United Church of Canada and *authorized* the Council of General Synod to continue the dialogue for three years.
57. Passed a resolution on Climate change that General Synod would:
 - Join with other faith communities and secular groups to press the Government of Canada to adopt a comprehensive climate action plan;
 - Encourage dioceses and parishes to incorporate concerns about the care of creation more fully into regular liturgies and request the Partners in Mission and EcoJustice Committee and the Faith, Worship and Ministry Committee to provide resources to support this;
 - Encourage dioceses and parishes to join with other faith communities and secular groups in research and providing information on the climate crisis;
 - Encourage dioceses to work with “*Greening Anglican Spaces*” project group of the Partners in Mission and EcoJustice Committee;
 - Encourage COGS to model how to estimate the annual rate of greenhouse gas emissions in order to share the data gathered and make specific predictions about energy use reduction
 - Request the Council of General Synod to consider having an estimate made of

the annual greenhouse gas emission for which the office of General Synod is responsible, commit to a stated reduction in these and report regularly on progress made.

58. Enacted Canon XXII providing canonical recognition for the roles of the National Indigenous Anglican Bishop, the Anglican Council of Indigenous Peoples and the Sacred Circle.
59. Established the National Aboriginal Day of Prayer in the calendar of the Anglican Church of Canada and authorized the Propers for the national Aboriginal Day of Prayer.
60. Repudiated and renounced the Doctrine of Discovery, and
 - requested that every diocesan bishop cause this declaration to be proclaimed in every parish and shared with the nations and peoples in their diocese;
 - requested the primate to share this declaration with the United Nations;
 - Committed to undertake a review of the Church's policies and programs;
 - encouraged each diocese to reflect upon its own history and to encourage all Anglicans to seek a greater understanding of the Indigenous Peoples and to support their ongoing efforts for their inherent sovereignty and fundamental human rights as peoples to be respected;
 - requested that the General Secretary inform all relevant governmental bodies in Canada of its action and that a similar review of historical and contemporary policies that and to write to Queen Elizabeth II, requesting that her Majesty disavow and repudiate publicly, the claimed validity of the Christian Doctrine of Discovery.
61. Endorsed the United Nations Declaration on the Rights of Indigenous Peoples adopted by the UN General Assembly on 13 September 2007, and
 - Requested the General Secretary to call on the Government of Canada to endorse the UN Declaration;
 - Adopted the Declaration as a standard for our own practice and commit to implementing the values and principles of the Declaration within the work and structures of General Synod;
62. Accepted the Second Report of the Nominating Committee–Standing Committees.
63. Expressed General Synod's commitment to the pursuit of peace with justice for all Palestine and Israel, and
 - Committed the Anglican Church of Canada to review statements on the status of Jerusalem and other issues which confront the Christian, Muslim and Jewish faiths in Palestine and Israel, and
 - Commended them to members of the Anglican Church of Canada;
 - Requested the General Secretary to write to the Prime Minister of Canada reiterating the Anglican Church of Canada's established policy; asking the Government of Canada to take a more constructive and active lead in creating conditions for peace; and

- Requested the partners in mission and Ecojustice Committee to equip Canadian Anglicans to work locally for peace with justice in Palestine and Israel in conjunction with ecumenical and interfaith organizations.
64. Expressed its deep concern regarding the recent actions involving Israeli Defence Forces and relief ships in international waters and the resulting loss of life; *requested* the General Secretary to communicate to the Prime Minister and Government of Canada its concern and view that a full international inquiry is necessary.
 65. Direct the Faith, Worship and Ministry Committee consider the best way to incorporate into the Baptismal Covenant, set out in the Book of Alternative Services, our ministry to sustain, respect and renew the earth as stewards of creation, and to make a recommendation to General Synod 2013.
 66. *Defeated* a motion calling General Synod to instruct the Financial Management Committee to provide the Council of General Synod, at its Fall 2010 meeting, with a full range of options regarding budgetary cuts based upon the Vision 2019 document, for consideration prior to approving the budget for 2011.
 67. Encouraged parishes to engage in commemorative activities to mark the 50th Anniversary of the 1962 Canadian Book of Common Prayer in 2012.
 68. Asked the Council of General Synod to organize a review of the current apportionment system and to report to General Synod 2013.
 69. Recognized that the United Nations and International Maritime Organization (IMO) have declared 2010 as the Year of the Seafarer, and
 - Commended the ministry of the Missions to Seafarers;
 - Recognized that all Canadian benefit from the important work that seafarers do in our import/export industry;
 - Paid tribute to the world's seafarers for their unique contribution to society and recognized the risks they shoulder; and
 - Encouraged all dioceses and parishes to celebrate the UN_IMO Year of the Seafarer with appropriate liturgical or special event during 2010.
 70. Affirmed the *Sexuality Discernment Statement, General Synod 2010*, and requested the General Secretary to forward it to the Diocesan Bishops with the request that it be distributed within each diocese.
 71. Expressed thanks to Ms. Janet Marshall and to all who had worked on the discernment process.
 72. Requested that all dioceses, Anglican Council of Indigenous Peoples, Military Ordinariate and Religious Orders engage in theological and scriptural study of human sexuality in the coming triennium.
 73. Received the text of *The Covenant for the Anglican Communion*, and
 - Requested that materials be prepared for parishes and dioceses in order that study and consultation be undertaken on the Covenant;
 - Requested that conversations, both within and across the Communion, reflect

the values of openness, transparency, generosity of spirit, and integrity which have been requested repeatedly;

- Requested that the proposed Covenant be referred to the Faith, Worship and Ministry Committee and to the Governance Working Group; and directed the Council of General Synod to bring a recommendation regarding adoption of the Covenant for the Anglican Communion to the General Synod 2013.
74. Agreed to consider a resolution related to the sexuality discussion that was received after the deadline for resolutions.
75. Deplored any legislation calling for punishments for gay, lesbian, bisexual and transgender persons and their supporters and encouraged our partners in jurisdictions with such legislation to do the same; and *requested* the Anglican Church of Canada at all levels to embrace the outcast and stand against the abuse and torment of gay, lesbian, bisexual and transgender persons.
76. Affirmed six goals of the Truth and Reconciliation Commission of Canada and
- Requested the General Secretary and the Council of General Synod to ensure adequate resources for the Anglican Church of Canada to support and participate fully in the work of the Truth and Reconciliation Commission of Canada over the next five years (2010-2015).
 - Reaffirmed the three goals for equipping leaders, taken from the *Equipping Ambassadors of Reconciliation* conference hosted by the Anglican, United and Presbyterian Churches in Orillia, Ontario in November 2009
 - Recommended that the Anglican Church of Canada co-host at least two and up to three more events modeled after the first Equipping Ambassadors of Reconciliation conference during the 2010-2013 triennium, if possible in Western, Eastern, and Northern Canada.
77. Expressed thanks and deep appreciation to everyone who contributed to the organization, hosting, worship, program and leadership of General Synod 2010.

**MINUTES OF THE MEETING OF
THE MISSIONARY SOCIETY OF THE ANGLICAN CHURCH OF CANADA**

**Saint Mary's University, Halifax, Nova Scotia
June 9, 2010**

Present:

Members of the General Synod

Officers of the Society:

President and Chair of the Board of Directors - Archbishop Fred Hiltz

Executive Secretary of the Society - Ms. Henriette Thompson, Director of Partnerships

Treasurer of the Society - Ms. Michèle George, Treasurer of General Synod

Regrets:

Secretary of the Board of Directors – Archdeacon Michael Pollesel

The President Archbishop Fred Hiltz declared the meeting of the Missionary Society of the Anglican Church of Canada to be in session.

Continuance of the Missionary Society as a corporation under the Canada Not-for-profit Corporations Act

Moved by: Chancellor Ronald Stevenson

Seconded by: Archdeacon Harry Huskins

That the members of The Missionary Society of The Anglican Church of Canada authorize the Board of Directors of the Society, at such time as the Board considers appropriate, to apply for continuance of the Society as a corporation under the *Canada Not-for-profit Corporations Act*.

**CARRIED
MSCC 01-06-10**

Chancellor Stevenson moved that the meeting be adjourned.

