

GENERAL SYNOD 2007 MEDIA KIT

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MEDIA FACILITIES AT GENERAL SYNOD

June 18 - 25, The Marlborough Hotel, Winnipeg, Ont.

News media representatives will be required to register at the reception desk in the lobby of the hotel and to obtain and wear a name badge in order to gain access to the plenary hall and to the newsroom. Space in both the plenary hall and the newsroom is limited; accredited journalists are therefore advised to arrive well in advance of the day's business they wish to cover. Because of space limitations please do not rely on the newsroom to provide computer equipment and telephones. Wireless internet is available at this hotel.

The newsroom is **MEETING ROOM B – 8TH FLOOR**. The room is on the same floor as the plenary hall. A sound and a video monitor will be available in the newsroom. It is imperative that journalists provide their own equipment and supplies. This media kit is being distributed to registered news media representatives in advance of General Synod. Reference copies of the Convening Circulars (agendas and supporting documents) will be made available in the newsroom. In addition there will be a limited number of audio and video feeds from the floor of the plenary hall. (Specifications are available on request.)

The following are General Synod contacts who will be available in the newsroom:

- **Josie De Lucia**, Newsroom Manager
- **Keith Nethery**, Media Relations
- **Brian Sarjeant**, Media Relations
- **Vianney (Sam) Carriere**, Director of Communications

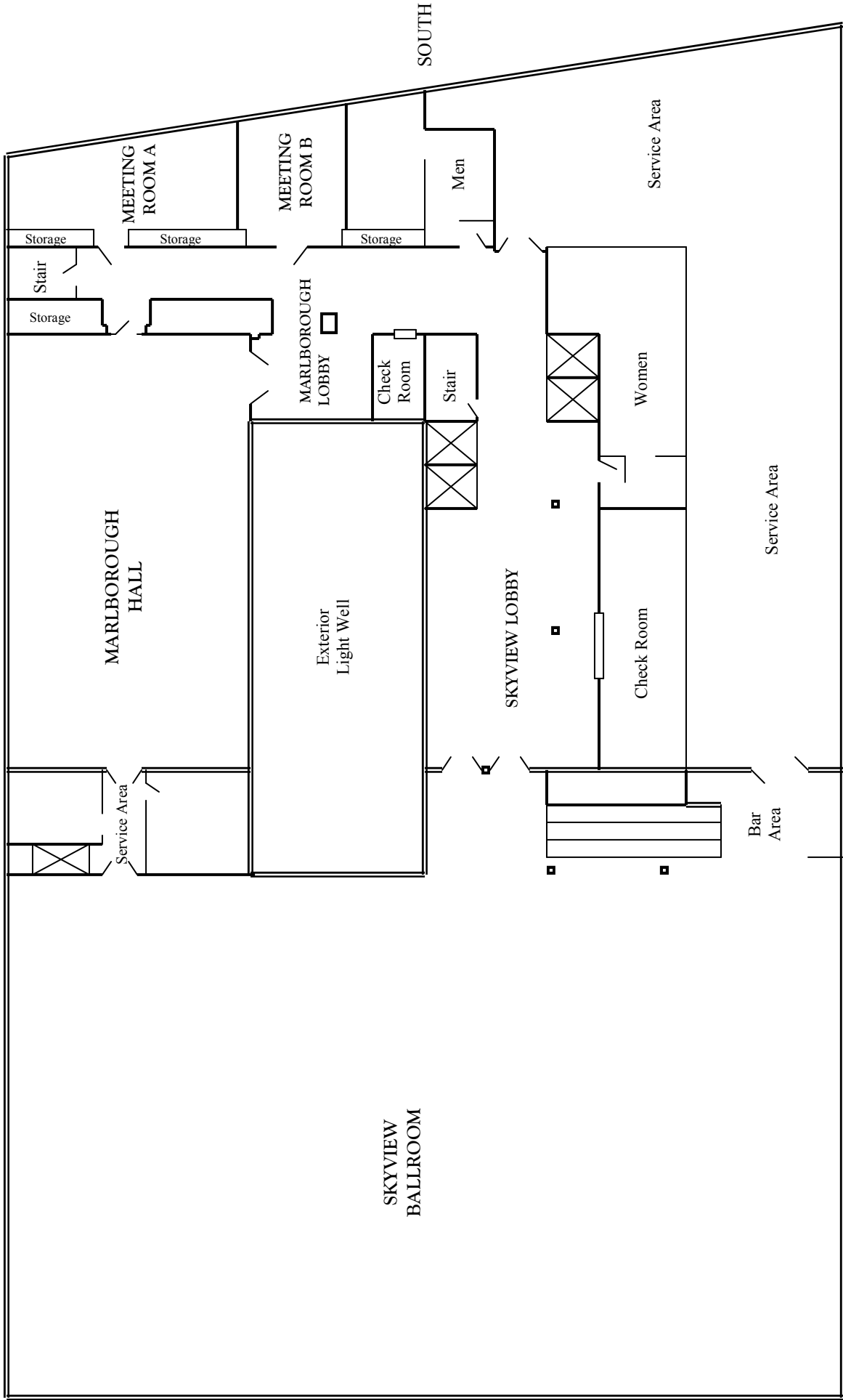
Telephone numbers for the newsroom and cell phone numbers for the people listed above will be made available on-site.

For more information in advance of General Synod, please contact Josie De Lucia at 416 924 9199 ext. 294; jdelucia@national.anglican.ca



The Marlborough Hotel 8TH FLOOR

EAST



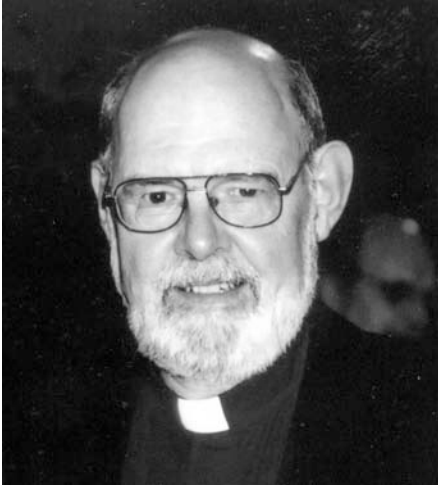
←
NORTH

SOUTH

WEST

NOT EXACTLY
TO SCALE

THE RT REV GEORGE L.R. BRUCE



The Right Reverend George L.R. Bruce
Diocesan Bishop of Ontario
Anglican Church of Canada

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Kingston, Ontario
K7L 1X7
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DATES OF ORDINATION

- Deacon May 14th 1987 Christ Church Cathedral, Ottawa by Bp Edwin Lackey
- Priest December 8th 1987, Christ Church Cathedral Ottawa by Bp Edwin Lackey
- Bishop September 28th 2002 St George's Cathedral, Kingston by Abp Terrence Finlay

ECCLESIASTICAL OFFICES HELD

- Assistant Curate, St Matthew's Ottawa 1987-90
- Incumbent Parish of Winchester, Chesterville, Crysler and South Mountain 1990-1996
- Incumbent St James', Perth and St Augustine's Drummond 1996-2000
- Dean of Ontario, Rector of Kingston and Incumbent of St George's Cathedral, Kingston 2000-2002
- Bishop of Ontario 2002-present

OTHER ACCOMPLISHMENTS

I have, over the years, endeavoured to do my part in ministry to the wider Church. In diocesan life that has involved membership of the diocesan Doctrine and Worship Commission of the Diocese of Ottawa; membership of the Diocesan Executive Committee and Synod Management Committee. I have also chaired the Strategic Planning Committee for the Diocese of Ontario which led to a ten year plan which is now in its fifth year of implementation. At the level of the National church I have served on

the Council of General Synod and for the last triennium was a member of the Faith Worship and Ministry Committee of the national church working in the area of Anglican relations. As a member of the House of Bishops I served on the Primate's Task Force on Alternative Episcopal Oversight and most recently on the House of Bishops Task Force on the Primacy. Through out my ministry I have placed emphasis considerable emphasis on ecumenical relations and since moving to Kingston have expanded that to include developing interfaith relations I also served as Spiritual Director for the Ottawa Cursillo Movement and served on several weekend teams. To provide balance in my life I have spent over ten years as a Cub and Beaver leader and coached children's soccer teams for over fifteen years. I also spent from 1988-1993 as Regimental Chaplain to the Governor General's Footguards. I have an interest in the ministry of wholeness and became a member of the Order of St Luke and conducted seminars in Healing ministry as well as introducing lay prayer teams for healing in three parishes.

PERSONAL INFORMATION

I have been married to Theo for almost forty-two years and we have five children and two grandchildren. My recreational pursuits are golf, at which I am not very good, and reading, which over and above theological texts I do voraciously mostly in the area of medieval mystery novels. I like classical music and British comedies. I came late to ministry having first served a career in the Canadian Forces. I had always thought my ministry lay in small rural parishes, but that does not seem to have been the case.

MY VISION FOR THE PRIMACY

I believe that the role of the Primate must be deeply rooted in the House of Bishops. This is because above all else the Primate is first and foremost a bishop of the church and must represent the mood of the House to the Church. This, I believe, colours how the Primate functions in other areas of church life particularly with respect to the Council of General Synod. The Primate must be a willing listener to the many varied voices in the Church so as to ensure that all voices are heard in the Councils of the Church.

The Primate must also be able to walk on the international stage as a voice of the Canadian church to the remainder of the Communion and be comfortable in an international environment. The Primate must also be a healer and reconciler drawing those with opposing views together to share and understand the reasons for differing opinions. The Primate whoever she or he is must hold the unity, not uniformity, of the church as a priority in the business of the Church. Finally I believe that there must be a full and detailed review of the role and duties of the Primate by a group of bishops, clergy and lay people to redefine the role for the twenty-first century.

THE RIGHT REVEREND FREDERICK JAMES HILTZ



The Right Reverend Frederick James Hiltz
Diocesan Bishop of Nova Scotia and Prince
Edward Island
Anglican Church of Canada

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Halifax, Nova Scotia B3H 1X3
Telephone: 902-420-0717
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DATES OF ORDINATION

June 3, 1977	Deacon
June 29, 1978	Priest
January 18, 1995	Bishop

INSTALLATIONS

January 18, 1995	Suffragan Bishop
March 21, 2002	Diocesan Bishop

POST-SECONDARY EDUCATION

1975	Bachelor of Science – Dalhousie University, Halifax
1978	Master of Divinity – Atlantic School of Theology, Halifax
2002 Halifax)	Doctor of Divinity (Honoris Causa – University of Kings College,

CONTINUING EDUCATION

1995 – Present	Training Events for Regional Deans, Archdeacons and Bishops
1995 – 1998	College of Bishops, General Theological Seminary, New York

PARISH MINISTRY

1975 – 1978 Nova Scotia	Postulant – Parishes of Christ Church and St. Luke's, Dartmouth,
1978	Deacon – Parish of Christ Church, Sydney, Nova Scotia
1978 – 1981	Rector – Parish of Melford-Guysborough, Nova Scotia
1981 – 1984	Rector – Parish of Timberlea-Lakeside, Nova Scotia
1984 – 1988	Priest Assistant – Cathedral Church of All Saints, Halifax, Nova Scotia
1988 – 1995	Rector – Parish of St. John's Lunenburg, Nova Scotia
1992 – 1995	Archdeacon of the South Shore, Nova Scotia

EPISCOPAL MINISTRY

1995 – 2002	Suffragan Bishop of Nova Scotia and Prince Edward Island
2002 – Present	Bishop of Nova Scotia and Prince Edward Island

OFFICES

1987 – 1988	Director, Anglican Formation Program, Atlantic School of Theology
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ASSOCIATE OF THE SISTERS OF ST. JOHN THE DIVINE

March 17, 2000 – Present

COMMITTEES, WITHIN THE CHURCH

<u>Diocesan</u>	Diocesan Council Dean and Chapter Anglican Diocesan Centre Corporation Growth for Ministry Fund Program Committee Committee on Ministry Formation Advisory Committee of Atlantic School of Theology Postulancy Subcommittee Non-Stipendiary Ordained Ministry Subcommittee Chaplaincy Committees Task Forces – Communication, Intentional Listening, Allotment 2010 – 300 th Anniversary Celebrations
<u>Provincial</u>	Provincial House of Bishops Provincial Synod Provincial Council Coordinating Committee for the Restoration of the Diaconate

National

1992 – Present General Synod
1995 – Present House of Bishops
2001 – 2004 Council of General Synod
2001 – Present Joint Anglican-Lutheran Commission for the Waterloo Declarations
 (Anglican Co-Chair)
1995 – 2001 Joint Working Group, Anglican-Lutheran Dialogue
1998 – 2004 Faith, Worship and Ministry Committee
1992 – 1995 Interchurch-Interfaith Committee

International

2006 – Present Anglican-Lutheran International Commission (Anglican Co-Chair)

COMMITTEES, WITHIN THE COMMUNITY

1993 – 1995 Seafarers Society, Lunenburg
1995 – Present Founding Parties, Atlantic School of Theology
2002 – Present Board of Governors, University of King's College

HOBBIES AND INTERESTS

Care of Animals
Reading
Gardening
Woodworking

A STATEMENT ABOUT PRIMACY THE RIGHT REVEREND FRED HILTZ

In the first instance, a Primate has the challenge to be the kind of servant leader for whom the Church prays at the time of election. As servant of the people of God, a Primate's ministry is to gather the Church, to unite its members in a holy fellowship of truth and love, and to inspire them in the service of Christ's mission in the world. He/She is called to "boldly proclaim and interpret the Gospel, enlightening the minds and stirring up the conscience of the people." (The Ordinal, p. 637, BAS) This ministry inevitably involves what someone once described as "pushing the boat out from the shore," launching out into the deep. It's about raising sights, broadening horizons. It's about "drawing the circle wide, drawing it wider still." It's about the work of respecting the dignity of every human being, building a just society, and announcing the reign of God.

In the ministries of compassion for those who suffer, of advocacy for those whose voices are not heard, of calling for just resolutions to tension and conflicts among the nations, the Primate is one among many partners – those within the Christian tradition and those of other faith traditions.

As chief pastor of the Anglican Church of Canada, the Primate must first be given to diligence in prayer for the bishops, clergy and laity from coast to coast to coast. And then one must exercise a ministry of visitation in every diocese at least once within each triennium. These visits would include presiding, preaching, teaching, engaging the faithful in the call to discipleship, inviting dialogue over issues that draw us together and those that pull us apart, and helping the local church to know its valued place and work in the ever-widening circles of the Church across the country and throughout the world.

"Conversations with the Primate" should continue. Greetings and assurance of thoughts and prayers should be sent to every Provincial and Diocesan Synod. The Primate should greet the whole Church at times of major celebrations in the liturgical year. In times of joy the Primate should speak a word of encouragement in our life in Christ. And in time of struggle the Primate should call the Church to model that friendship in to which Christ has called us, that communion in which he would have us live, that vision which is the very inspiration of his own prayer that "we all may be one even as he and the Father are one." (John 17:21).

In enabling our Church "to grow in membership, faith and service" the Primate works very closely with the House of Bishops. Far beyond one's role as Chair of that body, one is called to be a pastor to the bishops. The Primate should participate in episcopal ordinations, remember anniversaries, and make every effort to know something of the joys and struggles the bishops face in the exercise of their ministry. One has a sacred responsibility to nurture good collegial relations among the bishops, so "The House" can be a place where the bishops have opportunity to grow in grace one with another, through prayer, study, and respectful dialogue grounded in intentional listening. The Primate is called to gather, unite, and enable the bishops in their vocation "to build up the Church, and bring glory to God's Name." (The Ordination Litany, p.661, BAS)

The Primate also works very closely with the staff at Church House and with the Standing Committee of the General Synod and its Council. The Primate needs to know the staff, the directors and all others who work in the various departments of Church House. In addition to

his/her role as Chair of the Council, the Primate should, as an expression of interest and support, attend at least one meeting of each Standing Committee in each triennium.

In celebrating the special place and unique contribution of our aboriginal brothers and sisters in Christ, the Primate must have a genuine commitment to “Healing, Reconciliation, and New Life,” to Self-Determination as outlined in The Covenant, and to “A New Agape.” The appointment of the National Indigenous Bishop will go some distance in enabling the Primate’s ministry in this regard.

As a Church in full communion with the Evangelical Lutheran Church in Canada, I would like to see much more collaboration over matters of mission and ministry in all circles of the Church.

As we seek, through various means, to renew our vision as a Church, I would hope that the *Five Marks of Mission of the Worldwide Anglican Communion* (listed on the back of this statement) would be a significant point of reference.

Within The Communion, the Primate bears a particular role in that he/she represents our Church, taking into worldwide circles the distinct character of the Anglican Church of Canada. And from those circles one then carries home and shares with our own Church the vast array of expressions of the Anglican tradition worldwide, calls for striving for the highest degree of communion possible even as we struggle with complex issues, the longings for companionship between different parts of the world, the cries for solidarity with those who suffer for their faith, and the call to prayer for each other as “members, one of another in Christ.”

In every way I believe the ministry of Primacy must be grounded in the themes of that beautiful and well-known Prayer for Mission:

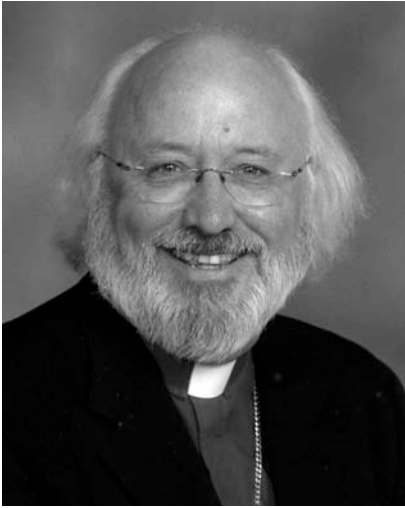
Draw your Church together, O Lord, into one great company of disciples, together following our Lord Jesus Christ into every walk of life, together serving him in his mission to the world, and together witnessing to his love on every continent and island. We ask this in his name and for his sake. Amen. (p.676 BAS)

THE FIVE MARKS OF MISSION OF THE WORLDWIDE ANGLICAN COMMUNION

THE MISSION OF THE CHURCH IS THE MISSION OF CHRIST

- ❖ *To proclaim the Good News of the Kingdom of God*
- ❖ *To teach, baptise and nurture new believers*
- ❖ *To respond to human need by loving service*
- ❖ *To seek to transform the unjust structures of society*
- ❖ *To strive to safeguard the integrity of creation, and sustain and renew the life of the earth*

THE RIGHT REVEREND DR. BRUCE H.W. HOWE



The Right Reverend Dr. Bruce H.W. Howe
Diocesan Bishop of Huron
Anglican Church of Canada

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SERVICE IN THE CHURCH

October 2000-present	11 th Bishop of Huron
1988- 2000 Ontario	Dean of Huron; Rector of St. Paul's Cathedral, London,
1980-1988	Rector, St. John's, Lunenburg, Nova Scotia
1974-1980	Rector, St. Mary's, Glace Bay, Nova Scotia
1970-1974	Director, Social Services, Fred Victor Mission, Toronto

ORDINATION AND CONSECRATION

Deacon:	May 25, 1969 All Saints' Cathedral, Halifax, Nova Scotia
Priest:	May 23, 1971 All Saints' Cathedral, Halifax, Nova Scotia
Bishop:	October 28, 2000 St. Paul's Cathedral, London, Ontario

EDUCATIONAL BACKGROUND

May 1967	Bachelor of Arts (B.A.), University of King's College, Halifax, Nova Scotia
May 1970	Master of Sacred Letters (M.S. Litt), University of King's College, Halifax
1970-1971	Year long Trainee at the Canadian Urban Training Project for Christian Service (C.U.T.), Toronto, Ontario

May 1999 Doctor of Divinity (honoris causa), Huron University College, London, Ontario
April 2005 Named a Paul Harris Fellow, Rotary Foundation of Rotary International
January 2006 Honourary Senior Fellow, Renison College, Waterloo, Ontario

Various other courses include a study program at the Urban Training Centre in Chicago; Ecumenical Institute in Bossey, Switzerland; study visit in Cuba; and was selected for a study visit through the World Council of Churches in Frankfurt, Berlin and East Germany.

Further details:

Bishop Howe began his ministry, following ordination, in the Diocese of Toronto where he served as Director of Social Services at the Fred Victor Mission of the United Church of Canada and served as Honourary Assistant at St. Bartholomew's Anglican Church. This position involved relating to the needy and homeless of Toronto and it involved the supervision of 14 staff and the administration of various programs including the initiation of new services to meet changing needs. During this time, he was a Member of the Board of the Downtown Churchworkers' Association (Toronto).

Following this work in Toronto, Bishop Howe moved back to Nova Scotia to continue his ministry and served as Rector of St. Mary's Parish, Glace Bay and then served as Rector of the historic parish of St. John's in Lunenburg. In both places he was active in community and Diocesan life; e.g. member of the Diocesan Executive Committee, Regional Dean, Chair of the Bicentennial Committee, etc. He served as Chair of the Anglicans in Mission Implementation Task Force (N.S. and P.E.I.) and as Chair of the Diocesan Ministries Committee (N.S. and P.E.I.).

He then moved to Ontario where he continued his ministry as Dean of Huron and Rector of the Cathedral Church of St. Paul, London, Ontario. As Rector of the Cathedral, he provided leadership to the mission and ministry of London's oldest church and one of the city's historic properties. The church has reached out to the wider community through such programs as the Daily Bread Program, the Fellowship Centre (for London's "street people"), a Refugee Committee, and has also worked to strengthen the historic role of a Cathedral in the Arts, etc. As Dean of Huron, he was actively involved at the Diocesan level as Chair of The Diocesan Executive Staff Committee; Chair of The Executive Staff and Archdeacons; member of Diocesan Council, etc.

Bishop Howe was enthroned as the 11th Bishop of Huron on the 30th of November 2000. He is Chief Pastor of the Clergy and People of Huron which is comprised of 225 churches in the geographic area that extends from Windsor to London to Kitchener-Waterloo and Lake Erie to Tobermory. In terms of numbers of churches, clergy and laity, Huron is the second largest diocese in the country.

While Bishop, many new initiatives have taken place or are in process and implemented in the Diocese such as a major Sesquicentennial recognition and celebration; an active companion diocese relationship; important policy and procedure infrastructure; programs for recognition of ministries such as retired clergy and their spouses, lay ministries, etc.

From his time in Toronto to present, he has actively supported and participated in local or national ecumenical initiatives or ministerials. He has traveled to South Africa to spend time with the Bishop, Clergy and People of Huron's companion diocese.

Bishop Howe's passion for teaching, led him to teach a University Credit Course "The Bible in Dialogue with our Post-Modern Generation" for several years. He has facilitated numerous seminars and workshops for parishes or regional gatherings as well as recent clergy retreats and speaking at conferences. He has served the community in various capacities such as a Hospital Board Member, Town Recreation Commission, a local Board of Trade, Information London, and has Chaired two Provincial Swim meets.

Other Diocesan Service:

Chair of the Corporation of Huron University College (Huron)
Visitor to Renison College (Huron)
Executive Board of Canterbury College (Huron)

NATIONAL SERVICE

Chair of the Diocesan/National Bicentennial Committee Celebrating the Arrival of Canada's first Anglican Bishop
Member of Numerous Provincial and General Synods prior to and subsequent to Consecration as Bishop
Chair for six years of General Synod Long Range Planning Committee
Member of General Synod Inter Church Inter Faith Relations Committee
Chair of Ontario Provincial Synod/Executive Committee's Administration and Finance Commission
Member of the Board of the Canadian Council of Churches

PERSONAL INFORMATION

Date of Birth: July 6, 1947

Bishop Howe is married to Jane. They have four daughters - Amanda, Sarah, Mary Theresa and Sandra and in 2007 they celebrated the birth of their sixth grandchild.

He enjoys travel, watching movies, baseball, reading and walking.

Bishop Howe was born in Wolfville, Nova Scotia. His father was born and raised in London, Ontario but at the beginning of the Second World War he went to Halifax to join the Navy and remained in the Navy until retirement. Bishop Howe's parents met and married in Halifax. Bruce is a life long Anglican.

Bishop Howe has traveled extensively for work, including a number of study visits and for recreation. Travel has included a recent visit to Huron's companion diocese of Mthatha, South Africa. He completed a mini-sabbatical in Greece and Turkey; travel in

Spain, France, Italy, U.K, the Caribbean, the Middle East; a study visit to Cuba through the Canadian Urban Training Project; through the U.S. through the North America Deans' Conference; and a course of study at Bossey—The Ecumenical Institute of the World Council of Churches. He also went to Frankfurt, Berlin and East Germany through the World Council of Churches.

VISION OF THE ROLE OF THE PRIMATE

The Primate, as a member of the baptized community, is a follower of Our Lord and Saviour Jesus Christ and thus is called to mission and ministry at the local, national and international levels.

The Primate has answered a call by God to ordained ministry as a Deacon, Priest and Bishop. From the Order of Bishops the Primate is called to be a leader and servant with the Church and for the Church. Leadership and servant ministry are exercised by the Primate when he/she is in relationship with persons, congregations, dioceses, the Canadian Church and the Anglican Communion. In addition are the very important relationships with our ecumenical partners and other faith communities, world religions and the world at large. Relationships involve an ability to listen to diverse voices and articulate the needs of others and to be able to offer hope and vision for the Church and the world.

The Anglican Church of Canada is important. The Anglican Communion is important. We are not simply or even primarily an institution. We are family. The Primate's travels throughout the country, meeting with people at the local and diocesan levels, provides an opportunity for trust to develop and for the Primate to see first hand God's work in the many individuals who seek to be disciples of Christ. Supporting the Church's ministries and uplifting and nurturing the faithful will ensure that the Anglican family in Canada will be everything God calls us to be for the world.

In the Anglican Communion we use the phrase "Instruments of Unity". I believe the Office of the Primate in and of itself is an instrument of unity at least within the Anglican Church of Canada. A Bishop and/or Primate is called to guard the faith, unity and discipline of the Church. At times this will be lived out when the Primate functions as a Presider at General Synod, the House of Bishops and other Councils of the Church. This ministry of administration is but one aspect of the role. The Primate proclaims or preaches the Good News, teaches, nurtures the ministry of healing and is a Pastor. The Pastoral and Administrative role of the Primate is exercised within Church House, within the House of Bishops and across the Church.

Many of the responsibilities of the Primate can be found in Canon 3, Section 4. The Primate works alongside other ordained and lay leaders to build up the Body of Christ and this is under-girded by a life of prayer. Our Church today needs members who are passionate about their faith, live a life of joy and proclaim by word and deed that Jesus Is Lord! All Christians are icons of faith, hope and love and the Primate has the privilege to exercise that from coast to coast to coast. A Primate filled with the love of Christ will call the Church to be a joy-filled community where worship and outreach, ministry and mission will enable us to walk from henceforth in God's holy ways.

The Right Reverend Bruce H.W. Howe

THE RIGHT REVEREND VICTORIA MATTHEWS



The Right Reverend Victoria Matthews

Diocesan Bishop of Edmonton
Anglican Church of Canada

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Edmonton, Alberta
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E-mail: bishopv@edmonton.anglican.ca

DATES OF ORDINATION

Ordination to the Episcopate 1994 Diocese of Toronto
Ordination to the Priesthood 1980 Diocese of Toronto
Ordination to the Diaconate 1979 Diocese of Toronto

ECCLESIASTICAL POSITIONS

Diocese of Edmonton

1997-present Diocesan Bishop

Diocese of Toronto

1994-1997 Suffragan Bishop - Credit Valley Area

1987-1994 Director of Field Education and tutor in Pastoral Theology (Part-time),
Trinity College, Faculty of Divinity

1989-1994 Regional Dean - Deanery of York Mills

1987-1994 Incumbent - All Souls' Church, North York

1983-1987 Incumbent - Parish of Georgina (Sutton West and Sibbald's Point)

1979-1983 Assistant Curate – Church of St. Andrew, Scarborough

PROVINCIAL AND NATIONAL COMMITTEE SERVICE

National Committees

- 1996-present Chairperson, Primate's Theological Commission
- 2004 Chairperson, Task Force on Alternate Episcopal Oversight
- 2001-2004 Member, Council of General Synod
- 1997-present Participation, most years, in the Anglican-Roman Catholic Bishops' Dialogue at the National level.
- 1992, 1995, 1998, 2001 Member of General Synod
- 1995-1998 Member, Faith, Worship & Ministry Committee of General Synod
- 1994-1997 Chairperson, National Advisory Committee on Postulants for Ordination
- 1992-1994 Member, National Executive Council of General Synod
- 1992-1995 Member, Doctrine and Worship Committee of General Synod
- 1992-1995 Member, Book of Alternative Services Evaluation Commission of General Synod

Ecclesiastical Province of Ontario

- 1995 Provincial Synod as bishop
- 1991 Provincial Synod as a priest

Ecclesiastical Province of Rupert's Land

- 1997, 2000, 2003 Provincial Synod
- 1997-2003 Provincial Executive Council
- 2006 - Provincial Executive Council
- 1998-2006 Episcopal Chairperson for Advisory Committee on Postulants for Ordination.
- Member of the Provincial Panel for Episcopal Elections in Saskatoon, Calgary and the Arctic

EDUCATION AND PERSONAL INFORMATION

- Th.M. 1987 - Trinity College, Toronto
- M.Div. 1979 - Yale University Divinity School, New Haven, Connecticut
(recipient of the North American Theological Fellowship 1976-1979)

B.A.(honours) 1976 - Trinity College, University of Toronto, Toronto

Continuing Education:

University of Geneva summer school.

St. George's College, Windsor: Women and Authority (2 consultations).

Various retreats: Cowley Fathers, Cambridge, MA; SSJD Edmonton and Toronto; community of Taizé, France.

Two 2 – 3 month sojourns with the Sisters of St. Margaret in Port-au-Prince, Haiti, teaching in inner city school and assisting with Missions and fundraising.

Year of Birth: 1954

Marital Status: Single, never married, no children, one large dog

Recreational Interests: Reading, hiking, swimming, Anglican history and theology.

INTERNATIONAL AND OTHER INVOLVEMENT

1997, 2006	St. Augustine Seminar, in preparation for Lambeth Conference, London, England
2006 -	Member of Board of Directors of Habitat for Humanity, Edmonton
2001-2004	Trustee, Berkeley Divinity School, Connecticut, U.S.A.
1999-present	Episcopal Consultant to the North American Chapter of the Oratory of the Good Shepherd
1996-2004	Canadian Patron of Affirming Anglican Catholicism (North America)
1995-2004	Member of the Corporation and Successor Trustee Yale University, Connecticut, U.S.A.
2001	Member of the Senate, Emmanuel and St. Chad College, Saskatoon, Saskatchewan. Chancellor from 2006 – 2009.
2001	Led young persons' pilgrimage to Santiago de Compostela and Taizé, France.
1998	Member of Communications Committee at the Lambeth Conference '98
1995-1998	Member, Design Group for the Lambeth Conference 1998
1995	Led young persons pilgrimage to Iona, various sites in England and Taizé, France
1987-1994	Chairperson of North Yorkers for Disabled Persons, Inc.

Retreat and Teaching Opportunities

Clergy Conferences for the Dioceses of Brandon, Calgary, Fredericton, Rupert's Land;

Clergy Retreats for the Dioceses of Saskatoon; Qu'Appelle; Edmonton;

Addressed Diocesan Synod of the Diocese of Ontario as keynote speaker;

Various public lectures at Seminaries;

Led two courses at Sorrento Centre, in British Columbia;

Key note speaker at Diocesan Conference in Newcastle, Australia;

Presented a paper to the Archbishop's Working Group on Women in the Episcopate of the Church of England;

Educational events on the St. Michael Report for the ecclesiastical provinces of Canada, and Rupert's Land; and the dioceses of British Columbia, Calgary, Edmonton, Qu'Appelle, Rupert's Land, Kootenay, Ontario, Niagara and Eastern Newfoundland and Labrador.

A VISION FOR THE PRIMACY

The Primate of the Anglican Church of Canada is first and foremost a Christian disciple. The Primate is also in ordered ministry as a bishop, called to guard the faith, unity and discipline of our church. It is not an easy calling but it is exciting and challenging. I will look at the Primacy of the Anglican Church of Canada through three different lenses: the Anglican Communion; the Anglican Church of Canada; and the world Christ died to save.

It was the bishops of Canada who first requested a meeting of the bishops of the Anglican Communion. The Lambeth Conference continues to meet every ten years. In between the Primate has a primary ministry as the meeting point of the Anglican Church of Canada and the Anglican Communion. As such, the Primate's ministry is in part the ministry of Ambassador, visiting many other provinces of the Communion while never forgetting he/she is a Canadian Anglican. At this time relationships within the Communion are at risk. Recognizing that every province has something to teach and much to learn, I believe we need to strengthen our commitment to the Communion and our common faith. This is not the time to allow ourselves to be excluded from the international conversation and it will never be right to forego our membership in the Communion and become a Canadian sect.

The Primate has a unique understanding of the particularities and catholicity of the dioceses and parishes of the Anglican Church of Canada. Once again there is a distressing tendency to think that we don't need each other. The leadership of the Primate needs to call for unity via the ministries of discernment, encouragement and teaching. Having no jurisdiction, the Primate must lead by example and inspiration. While having a relationship with the whole Anglican Church of Canada, the Primate needs to nurture especially the relationship with the House of Bishops, Council of General Synod and Church House. Moral and prophetic leadership are especially important in times of crisis. Most essential are prayer and the study of the faith. In recent Anglican history, I recognize such personal holiness and prophetic leadership in numerous primates; Archbishops Desmond Tutu and Rowan Williams come particularly to mind. In Canada I would welcome the development of the office of the Primate as a teacher of the Christian faith.

The Canadian Primate embodies the memory and story of our church. As we continue in our pilgrimage of healing and reconciliation with our indigenous brothers and sisters, the Primate, with the National Indigenous Bishop and others, will have a special ministry incorporating story and symbol in order to celebrate the faith and draw the faithful together in community. At this time when the General Synod is experiencing financial stress, and the viability of many parishes and dioceses is in question, I believe it is the vocation of the Primate to speak out on behalf of those less affluent dioceses. It is time for the General Synod of the Anglican Church of Canada to offer leadership in stewardship education and to model cut-backs so to encourage the flourishing of the church at the local level.

Our Primate needs to have a voice that addresses and is in dialogue with our government leaders. Canada is not a Christian country but that doesn't mean there is no place for the prophetic call to peace, justice and an ecologically sound environment. It is the Church's vocation in Christ to waken the conscience of Canada. The Primate is best situated to deliver and articulate statements of our Church to the elected leaders of our nation. In terms of the global village it is the role of our Primate to work alongside other church leaders to address ethical and moral questions and to make statements about political issues. Both inside and outside Canada the Anglican Church needs to give voice to the Gospel of Jesus Christ in concert with other Christians, and in response to the leading of the Spirit.

GENERAL SYNOD 2007 AGENDA - DRAFT 8, April 2007

Mon., June 18	Tues., June 19	Wed. June 20	Thurs., June 21	Fri., June 22
	6:30 - 7:45 Breakfast	6:30 - 7:45 Breakfast	6:30 - 7:45 Breakfast	6:30 - 7:45 Breakfast
	9:00 - 11:00 Sessional Committee Meetings	7:00 Eucharist	6:45 Youth Breakfast Primatial Candidates	
Set up in Plenary Hall - all day		8:00 - 8:40 Home Groups	8:00 - 8:30 Home Groups	8:00 - 8:40 Home Groups
	9:00 Agenda	9:00 Morning Prayer	ELCIC/ACC JOINT DAY 9:15 - 4:00 p.m.	PRIMATIAL ELECTION 9:15 Eucharist
	9:00 Nominations	9:15 Orders of the Day and Opening Formalities		
	9:30 Resolutions	10:15 Canon Changes		
	9:30 Assessors	10:45 Anti Racism		
	10:00 Expenditures	11:05 Nom. For Prol		
	10:30 Secretaries of Synod	11:15 Finances/Audit		
	11:00 ACIP and Partners	11:40 Archbishop Sentamu		
		Noon Prayer		
12 - 1:30 Lunch	12 - 1:30 Lunch	12 - 1:30 Lunch		12:00 Lunch
1:00 Registration Begins		2:00 Council of the North	ELCIC/ACC	PRIMATIAL ELECTION
	2:00 - 4:00 Orientation			
	3:30 Orientation for Home Group Leaders	3:20 Conversations		
	5:00 Rehearsal for Participants in Opening Service			
5:00 - 7:00 Dinner	5:00 - 6:30 Dinner	5:00 - 7:00 Dinner	5:00 - 7:00 Dinner	5:00 - 7:00 Dinner
Registration	5:00 - 6:30 Dinner	7:00 Nominations for Prolocutor Close	7:00 Balloting for Prolocutor	7:00 Youth Presentation
	6:00 First Bus to Cathedral	7:00 Conversations	7:15 International Partner	
	7:30 Opening Service	8:40 Introduce Nominees for Prolocutor;	7:45 Resolutions	7:30 ACIP Presentation
		ELCIC Greetings and Invitation to Joint Day	8:45 Announce Prolocutor	
		9:00 Nomination Deadline for Standing Committees	Call for Nominations Deputy Prolocutor Instructions for Election Day	9:00 Dep. Prol Nom Close/Deadline for Resolutions
		9:00 Night Prayer	9:00 Night Prayer	9:00 Night Prayer
	Reception	Social	Social	Social

GENERAL SYNOD 2007 AGENDA - DRAFT 8, April 2007

Sat. June 23	Sun., June 24	Mon., June 25	Tues., June 26
6:30 - 7:45 Breakfast	6:30 - 7:45 Breakfast	6:30 - 7:45 Breakfast	Breakfast
7:00 Eucharist		Meeting of COGS over Breakfast	Transportation to the airport / bus terminal from the hotels
8:00 - 8:40 Home Groups	8:30 Eucharist Plenary	8:00 - 8:40 Home Groups	
9:00 AM Morning Prayer		9:30 Morning Prayer	
9:15 Intro of Nominees Dep. Prol & Election	Episcopal Church Partner Reflection	Nominating Committee Report if needed	
9:30 Stewardship & Development	Resolutions	Resolutions	
10:15 Resolutions			
11:30 Governance Video		TEC Partner Reflection	
11:45 Noon Prayer	Noon Prayer	Noon Prayer	
12:00 - 2:00 Lunch Including Info Dialogues 12:30 to 1:30	12:00 - 2:00 Lunch Including Info Dialogues 12:30 to 1:30	12:00 - 2:00 Lunch Including Standing Com. Mtg. 12:30 to 1:30	
2:00 Governance Resolutions	2:00 Nominating Committee Report	2:00 Resolutions	
2:30 Presentation of St. Michael Report and Res.			
3:00 Committee of Whole BSSU	2:10 UCC and CCCB Partners Reflections		
	Residential Schools		
Announce Deputy Prolocutor	Resolutions	4:00 Presentations & Thank You's	
4:30 Diocesan Caucuses			
5:00 - 7:00 Dinner	5:00 Break	5:00 - 6:30 Dinner	
7:00 CoGS Res. BSSU	6:00 Reception 6:45 Rendezvous in Rupert's Land and Farewell to the Primate Radisson Hotel	7:30 Closing Service and Installation of Primate	
8:15 Provincial Caucuses			
9:30 Reception NS/PEI			

FACTS

Anglican Church of Canada (abbreviated ACC)

National Office

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Fax: 416-968-7983
Web site: www.anglican.ca

Organized

General Synod has been self governing since 1893.

Officers 2004-2007

The Primate	The Most Rev. Andrew S. Hutchison
The Prolocutor	The Very Rev. Peter Elliott
The Deputy Prolocutor	Mrs. Susan Winn
The General Secretary	The Ven. Michael Pollesel
The Chancellor	The Hon. Ronald C. Stevenson
The Vice-Chancellor	Mr. Justice Brian Burrows
two Officers-at-large	Archdeacon Larry Beardy
	Ms. Judy Darling

Structure

Parish, diocese, ecclesiastical province and General Synod are the four main levels of organizational structure within the Anglican Church of Canada.

The local parish is the primary centre of worship and mission in the church. Each parish is within one of 30 dioceses, and functions under the jurisdiction of the diocesan bishop.

Each diocese is within one of four regional groupings known as an ecclesiastical province. One bishop, elected by each Provincial Synod holds the office of Metropolitan and the title of Archbishop.

Collectively, the dioceses have created a national body, the General Synod, to act on their behalf in specified areas. Representatives of the dioceses come together every three years in a meeting of the General Synod. Between these meetings, an executive committee, called the Council of General Synod, and national staff, implement the General Synod's strategic plan. The Primate, who is also an archbishop, is the chief pastor of the Anglican Church of Canada and President of the General Synod

Membership (2001 figures)

2,884 congregations in 1,792 parishes
Total membership on parish rolls 641,845

Ecclesiastical Provinces and Dioceses

Diocese	See City	Diocesan Bishop
British Columbia & Yukon		
Yukon	Whitehorse	Most Rev. Terrence O. Buckle*
APCI	Kamloops	Rt. Rev. Gordon S. Light
British Columbia	Victoria	Rt. Rev. James A.J. Cowan
Caledonia	Prince Rupert	Rt. Rev. William J. Anderson
APCI	Kamloops	Rt. Rev. Gordon S. Light
Kootenay	Kelowna	Rt. Rev. John E. Privett
New Westminster	Vancouver	Rt. Rev. Michael C. Ingham
Canada		
Quebec	Quebec City	Most Rev. A. Bruce Stavert*
Central Nfld	Gander	Rt. Rev. F. David Torraville
E. Nfld & Labrador	St. John's	Rt. Rev. Cyrus Pitman
Fredericton	Fredericton	Rt. Rev. Claude W. Miller
Montreal	Montreal	Rt. Rev. Barry B. Clarke
Nova Scotia & PEI	Halifax	Rt. Rev. Fred Hiltz
Western Nfld	Corner Brook	Rt. Rev. Percy Coffin
Ontario		
Moosonee	Schumacher	Most Rev. Caleb Lawrence*
Algoma	Sault Ste. Marie	Rt. Rev. Ronald C. Ferris
Huron	London	Rt. Rev. Bruce H.W. Howe
Niagara	Hamilton	Rt. Rev. D. Ralph Spence
Ontario	Kingston	Rt. Rev. George L.R. Bruce
Ottawa	Ottawa	Rt. Rev. Peter Coffin
Toronto	Toronto	Rt. Rev. Colin R. Johnson
Rupert's Land		
Athabasca	Peace River	Most Rev. John R. Clarke*
Arctic	Iqaluit	Rt. Rev. Andrew P. Atagotaaluk
Brandon	Brandon	Rt. Rev. James D. Njegovan
Calgary	Calgary	Rt. Rev. Derek B.E. Hoskin
Edmonton	Edmonton	Rt. Rev. Victoria Matthews
Keewatin	Keewatin	Rt. Rev. David N. Ashdown
Qu'Appelle	Regina	Rt. Rev. Gregory K. Kerr-Wilson
Rupert's Land	Winnipeg	Rt. Rev. Donald D. Phillips
Saskatchewan	Prince Albert	Rt. Rev. Anthony J. Burton
Saskatoon	Saskatoon	Rt. Rev. Rodney O. Andrews

*Metropolitan of the Ecclesiastical Province



VISION AND PRINCIPLES OF COMMUNICATIONS

prepared by

The Communications & Information Resources Committee

Vision

Communication is at the heart of who we are as people of faith. We are human beings created in the image of the God who called creation into being. We are people of faith who have been shaped by how our ancestors came to understand God as living word. We are people of this fractured world who have responded to God's good news of reconciliation in Jesus Christ. We are disciples of Christ who have been called to go forth and share that good news with others. Communication is central to our understanding of ourselves and of God.

The God we have come to know and follow is one who communicates with humankind. Communicating is integral to God's nature. Creation itself is an act of communicating. Human beings have been created to communicate with God and we need other human beings with whom to communicate. The prophets give voice to God's self-revelation of love and longing as well as despair and disappointment with God's people. The gospel writer John describes Jesus as God's Word made flesh, an intimate act of communication with and commitment to humanity. Our God is a god who communicates and engages with creation.

Therefore it is not enough for us as Christian people simply to communicate about God. We must communicate in a way that reveals the character of the God whom we worship. We must show who God is by how we communicate with others and with one another. **How** we communicate is as important as **what** we communicate. We might even say that how we communicate is the message of who and what we are as God's people. That is why principles of communication are critical to what we do.

Principles

There are many principles of communication that illustrate the character of God and of God's people. Five are listed here but these are not exclusive of others.

1. **Transparent:** Our communication should be clear and understandable. If written, the material needs to be jargon-free with a level of literacy to match the audience for whom it is intended. If non-verbal, the images need to reflect the diversity of God's people so that it is clear that the message is intended for all. In addition to transparency in how the message is given, it is critical that the content be honest and focused on helping God's people to see and understand what is happening in the world, in their community, and in their church.
2. **Timely and accurate:** In order to communicate with clarity and integrity, the communication, whatever it might be, needs to be timely and accurate. Accurate information that is received when it is needed will enable people in the church to

- participate more fully in its life, its ministry and its decision-making. Mistakes, when made, should be freely acknowledged and accurate information given.
3. **Participatory:** Since part of the goal of communication in the church is to enable the people of God to be the body of Christ, then clearly communication needs to be participatory. People within the church must be included in the communication and invited to respond, to converse, to reprove, to add, and to enliven both the process and the product. When our communication is outside the church, the same principles hold true. As God invites response, so do we.
 4. **Mission-driven:** The church does not exist for itself; rather its purpose is to participate in God's mission, to be Christ's body in the world. How we frame that mission and the particular goals we have in meeting it may change from time to time. Yet at all times, our communication should reflect our current understanding of that mission and be driven by it. Our telling the story needs to be flexible in approach, multi-leveled in expression, and theologically framed. The priorities of what and how we choose to communicate should reflect our mission and God's mission.
 5. **Respectful of others:** In keeping with God's character, our communication with others, whether within or outside the church, should be respectful of and charitable to others. This holds true both for the audience with whom we are communicating and those whom we depict through the full range of our communication practices including writing, photography or film. Our work needs to be humanely spirited—acknowledging the dignity of those with whom or about whom we communicate.

These principles are not for a communications department alone. Communication is part of the work of all of the General Synod. Therefore, communication and the principles upon which it is based need to be integrated into the overall operation of the national church. ***Integration in itself is an important principle of communication*** because, without it, our message becomes fragmented and diluted.

ACRONYMS

A few of the acronyms you're most likely to run across at Synod:

ABC - Anglican Book Centre
ACC - Anglican Church of Canada, and Anglican Consultative Council
ACIP - Anglican Council of Indigenous Peoples
ACW - Anglican Church Women
BAS - Book of Alternative Services
BCP - Book of Common Prayer
CCC - Canadian Council of Churches
CCCB - Canadian Conference of Catholic Bishops
CCJP - Canadian Churches for Justice and Peace
CIDA - Canadian International Development Agency
CIRC - Communications and Information Resources Committee
CoGS - Council of General Synod
CoN - Council of the North
DIFT - Dignity, Inclusion and Fair Treatment (statement adopted by General Synod 2001)
ECUSA - Episcopal Church, USA
EJC - Eco-Justice Committee
ELCIC - Evangelical Lutheran Church in Canada
FMDC - Financial Management and Development Committee
FWM - Faith, Worship and Ministry Committee
HoB - House of Bishops
IMF - International Monetary Fund
JPIC - Justice, Peace, and the Integrity of Creation (WCC)
MCG - Mission Coordination Group
MT - Management Team
NGO - Non-government Organization
PIMC - Partners in Mission Committee
PWRDF - Primate's World Relief and Development Fund
UCC - United Church of Canada
VIM - Volunteers in Mission
WCC - World Council of Churches

GLOSSARY OF TERMS

This is a short glossary of some of the more common terms you will find used in this booklet, in the Convening Circular and at General Synod. A more complete glossary is found on page 1 of the Handbook of General Synod.

ACTING PRIMATE: the senior metropolitan who functions in the place of the Primate between the retirement or death of one Primate and election of a new Primate.

ANGLICAN COUNCIL OF INDIGENOUS PEOPLES [ACIP]: A Council established by the 1975 and 1980 General Synods giving ACIP members the responsibility to carry concerns of the people directly to the Council of General Synod and General Synod. Members must be indigenous people and representatives from dioceses with indigenous congregations or urban indigenous populations.

ARCHBISHOP: A bishop elected by clerical and lay delegates of the synod of an ecclesiastical province; the senior official of an ecclesiastical province. Takes the titles of archbishop of the diocese (e.g. Archbishop of Saskatoon) and the metropolitan of the province (e.g. Metropolitan of Rupert's Land). The Primate carries the title of Archbishop of the Anglican Church of Canada.

BISHOP: The highest order of the ordained ministry in the Anglican Church. Bishops are elected by the diocese or by the province, according to the particular canons of the diocese. A Bishop almost always presides over a diocese and is sometimes called "the Diocesan". The Canadian House of Bishops is a twice-yearly meeting of all bishops across Canada. The House of Bishops makes recommendations to General Synod on matters of church policy and nominates candidates for Primate.

CANON: An ecclesiastical law or regulation of the diocese/province/national Church or an honorary title conferred by a bishop on a priest or (if the canons of the diocese permit) on a lay member of the Church.

CHANCELLOR OF THE GENERAL SYNOD: A judge or barrister who is an officer of the General Synod, appointed to advise the Primate.

COMMISSION: A group of people appointed to undertake a particular task for the Church.

CONVENING CIRCULAR: A publication containing reports, notices of motion, resolutions, memorials and petitions related to the business of the General Synod and circulated to its members before the convening of the Synod.

COUNCIL OF THE NORTH: bishops of the financially assisted dioceses: The Council identifies needs in the Church of the North and develops strategies for missions and for enhancing the relationships between the Church in the North and the Church in the South.

COURTESIES OF THE GENERAL SYNOD: An invitation extended to certain persons who are not members of Synod to sit with and/or address the General Synod, but with no right participate in debate or to vote.

CREDENTIALS COMMITTEE: A sessional committee constituted to report to Synod the credentials of all the persons who claim membership in the General Synod, and to advise the chairperson as to a quorum of each Order.

DEACON: Someone ordained by a bishop to serve in a diaconal ministry, to model servanthood by personal example and in liturgical action. There is currently a movement in the Anglican Church to “restore” the office of Deacon so it is not limited to candidates for the priesthood serving as assistants in a parish.

ECCLESIASTICAL PROVINCE: A group of dioceses under the jurisdiction of a provincial synod, and presided over by a metropolitan. In Canada, there are four ecclesiastical provinces: British Columbia, Rupert’s Land, Ontario, and Canada.

EX-OFFICIO: A position or office that is granted to a person by virtue of another specified position that person holds.

JOURNAL OF PROCEEDINGS: A publication of the day-by-day decisions and activities of a session of Synod, together with reports and other related material.

LAY PERSONS/LAITY: Baptized members of the Church who do not belong to the clergy.

MEMORIAL: A formal written statement describing a position taken by an individual or organization, such as a diocesan synod.

METROPOLITAN: An archbishop, with jurisdiction over the ecclesiastical province, or the national Church (Primate).

NOTICE OF MOTION: A formal notice by a member that he or she intends to present a resolution on a particular stance. The resolution wording may be included in the notice.

ORDERS: Refers to the membership of the General Synod: The Order of Bishops, the Order of Clergy, the Order of Laity.

ORDERS OF THE DAY: a detailed agenda distributed each day

POINT OF ORDER: An appeal to the chair that the procedures of the meeting are at variance with the Rules of Order or Canons.

PRIEST: A person ordained by a bishop to be a servant of the Church through Word and Sacrament. Prior to ordination, a priest has served for a period of time as a Deacon.

PRIMATE: The presiding bishop of the Anglican Church of Canada. The Primate is the senior metropolitan of the Church, the chairperson of the House of Bishops, and the president of General Synod; with the title Archbishop.

PROLOCUTOR: An officer of the General Synod, elected at each session by the members of the General Synod from the Orders of Clergy and Laity. The Prolocutor is, next to the Primate, the senior officer of the General Synod.

PROLOCUTOR, DEPUTY: An officer of the Synod, elected by the members of General Synod from the Orders of Clergy and Laity at each session, but not of the same order as the Prolocutor.

QUESTION, PUTTING THE/CALLING THE: Placing a formally moved and seconded motion before the Synod for a vote.

RESOLUTION: A formal written proposal for action to be considered by the General Synod.

SESSION: The term used for the period of several days during which the Synod meets.

SESSIONAL COMMITTEE: Committee struck for the duration of a session of General Synod to facilitate the work of the session.

SOLEMN DECLARATION: The statement made at the General Synod of 1893, declaring the fundamental faith and doctrine of the Church as constituting the foundation of the Synod structure. As a historic statement, the Solemn Declaration cannot be amended.

STANDING COMMITTEE: A committee whose work extends through several sessions of General Synod and deals with ongoing needs. The Standing Committees of the General Synod are listed in Article VIII of the constitution, page 29 of the Handbook of General Synod.

TABLE (A MOTION): To postpone temporarily.

ETIQUETTE 101 - HOW TO ADDRESS THE CLERGY

	<i>Written</i>	<i>Salutation</i>	<i>Oral</i>
Archbishop	The Most Rev.	Dear Archbishop...	Archbishop
Bishop	The Rt. Rev.	Dear Bishop...	Bishop
Dean	The Very Rev.	Dear Dean...	Dean
Archdeacon	The Venerable	Dear Archdeacon...	Archdeacon
Canon	Canon	Dear Canon...	Canon
Priest/Deacon	The Rev.	Dear Mr./Ms...	Mr./Ms.

ELECTIONS

The Primate:

An important task for this General Synod will be to elect a new Primate. The “upper house” of General Synod (the House of Bishops) will nominate candidates from among its members prior to the convening of Synod. Election day Friday, June 22nd will begin with a celebration of the Eucharist, at Holy Trinity Anglican Church after which the House of Bishops will withdraw to another venue and the “lower house” (the Orders of Clergy and Laity) will vote. The Prolocutor, (next to the Primate, the Senior Officer of Synod) will convene the sitting and preside.

The Prolocutor and Deputy Prolocutor:

In addition, elections will be held for Prolocutor and Deputy Prolocutor of General Synod. The Prolocutor will be elected on Thursday, June 21st and the Deputy Prolocutor on Saturday, June 23rd.

PARTNERS AND VISITORS AT GENERAL SYNOD

Indigenous Partners

General Synod is pleased to welcome partners who come as members of some of the 225 Indigenous Anglican Church communities in Canada.

Ethel	Ahenakew	Freda	Lepine
Hannah	Alexie	Mark	MacDonald
Arthur	Anderson	Willard	Martin
Angeline	Ayoungman	Gloria	Moses
Sidney	Black	Malcol	Naea Chun
Charles	Bobbish	m	Sandy-Robinson
Marcie	French	Ruby	Sewap
Maria Jane	Highway	Angus	Still

Ecumenical Partners

Canadian Council of Churches

The Rev. Dr. Karen A. Hamilton, General Secretary, The Canadian Council of Churches

Canadian Conference of Catholic Bishops - TEA

Evangelical Lutheran Church in Canada

The Rev. Sonja Free has been a partner to the Council of General Synod since November 2003.

The United Church of Canada

Dr. Gail Alien, Ecumenical Officer and Program Coordinator, Inter-Church and Inter Faith.

The Episcopal Church

The Rev. Petero Sabune, Episcopal Church partner to the Council of General Synod

Overseas Partners

The Rt. Rev. Pie Ntukamazina, Bishop of the Diocese of Bujumbura, the Province of the Anglican Church of Burundi. Active in social issues, he represents a new non governmental organization known as "peace Center", initiated by the Diocese of Bujumbura. Bishop Ntukamazina is a member of the General Committee of the All Africa Conference of Churches, and is Chair of the Planning Committee for the General Assembly taking place in Maputo, Mozambique in December 2008.

Mrs. Hellen Wangusa, Anglican Observer to the United Nations. From 1997-2004, the new UN Observer worked as Co-ordinator of African Women's Economic Policy Network (AWEPON)

The Rt. Rev. Patrick Mwachiko, Diocese of Masasi, Anglican Church of Tanzania, where has been Bishop of Masasi, the southernmost diocese in the Province of Tanzania since 1996. The diocese covers a large area of Southern Tanzania and many of the parishes have up to ten outstations and sometimes more. In January of this year Bishop Mwachiko began a year of study leave at the college of Emmanuel and St. Chad in Saskatoon where he is working on a Diploma in Anglican Studies. His studies have been funded in part by PWRDF and Partnerships divisions of General Synod.

Visitors

The Most Rev. and Rt. Hon. Dr. John Sentamu, Archbishop of York and Primate of England

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

The Most Rev. Katharine Jefferts Schori, Presiding Bishop of the Episcopal Church will attend the installation of the new Primate on Monday, June 25.

The Rev. Dr. Gregory Straub, General Secretary of the Episcopal Church. Ms.

Bonnie Anderson, Chair of the House of Deputies, Episcopal Church.

Mr. Malcolm Naea Chun, Honolulu, Hawaii, Secretary General of the Anglican Indigenous Network.

Robert J. Suderman, General Secretary, Mennonite Church Canada

The Rev. Canon Phil Groves, Facilitator for the Listening Process for the Anglican Communion.

ANGLICANS, LUTHERANS TO CELEBRATE RELATIONSHIP

The following article was produced by the national office of the Evangelical Lutheran Church in Canada:

By the Rev. Paul Johnson
Assistant to the Bishop for Ecumenical Relations

On a beautiful Sunday morning in July of 2001, in an arena at Kitchener-Waterloo, members of the Anglican Church of Canada (ACC) General Synod and delegates to the Evangelical Lutheran Church in Canada (ELCIC) National Convention, along with many local members and friends, came together to celebrate the Full Communion relationship between our two churches. There was great jubilation in the congregation, and at the end of the morning, during the recessional music, the then Anglican Primate, Michael Peers, and the then National Bishop of the ELCIC, Telmor Sartison, were dancing in the sheer joy of the moment.

Six years have passed. In many ways our two churches are closer than ever. In other ways we realize that there are many differences yet. But, most importantly, we continue to celebrate the Eucharist together, in the full communion which is Our Lord's desire for all Christians, and we work together in many and various ways, including the full exchange of clergy. There have been and remain numerous instances of ELCIC pastors serving Anglican congregations and ministries, and ACC priests serving ELCIC congregations and ministries, as together we seek to make the best use of the gifted people which God has given us.

On a Thursday morning in Manitoba, the longest day of the year, and National Aboriginal Day, also known as 21 June 2007, our two churches will meet once again, as both bodies hold their national assemblies in Winnipeg. We will spend the day together at the Winnipeg Convention Centre, from 9 a.m. until 4 p.m., celebrating our relationship, giving thanks to God for it. In a day structured as a Eucharistic (thanksgiving) service, about 1,000 of us will sing together, pray together, study together, and feast together, at a shared luncheon and most especially at the Lord's table.

The featured speaker for the day will be Dr. Sallie McFague, Distinguished Theologian in Residence at the Vancouver School of Theology. Her most recent book is *Life Abundant: Rethinking Theology and Economy for a Planet in Peril*. The focus for the day is water, that which gives us life both literally and spiritually.

The National Bishop, Raymond Schultz, and the Primate, Andrew Hutchison, will share in presiding, in the Thanksgiving for Baptism, that which makes us one, and in the celebration of the Meal which keeps us one. Everyone will be assigned to a table group for the day, half Anglican, half Lutheran, with other factors to keep it all interesting, and each group will spend the day together as we worship in Holy Communion, song, prayer, Scripture, study, and share food together. It promises to be a rich day of fellowship, of growing together, as we give thanks to God for our Full Communion relationship six years in, and recommit ourselves to this shared journey into which Christ has called us.

STRUCTURAL AND PROCEDURAL MATTERS

ENABLING IDEAS TO BECOME ACTIONS

SESSIONAL COMMITTEES

Sessional Committees are put in place at the beginning of Synod to ensure that Synod accomplishes the goals of the session. For example, the Agenda Committee monitors the daily progress of the agenda and makes necessary adjustments; the Resolutions Committee determines the priority of resolutions and motions; the Nominating Committee receives nominations and produces the ballots; the Expenditures Committee assesses the cost implication of actions proposed to the Synod. The committees are appointed by the Council of General Synod, in consultation with the Prolocutor, prior to General Synod. Details of the membership of these committees will be posted in April.

STRUCTURE

There are a great number of decisions made on the floor of Synod that are of a structural nature. These range from procedural motions to adopt the minutes of the previous session of General Synod, or extend “courtesies of the house” to guests, to motions that determine the mechanisms by which the Church will operate over the long term, such as changes to the Declaration of Principles, Constitution, Canons and Rules of Order. Many of the decisions determining structure are made towards the beginning of Synod. Certain structural decisions require more complex procedure than others. Amendments to the Declaration of Principles, for example, require two-thirds majority approval in each Order at two successive sessions of Synod, and in some cases, consent from each Provincial Synod. You should be familiar enough with the Handbook of General Synod (*reference copy available in the newsroom or on-line**) to quickly access the procedural guidelines and stay on top of the flow of proceedings.

The intention of what may often seem tedious and time-consuming is to make sure that the rules and structures reflect the Church’s goals and enable the Church to carry out its mission.

RULES OF ORDER

Considering how many decisions need to be made by such a large and diverse group, it’s not surprising that the Rules of Order and Procedure (in the Handbook) govern virtually everything that takes place-or can take place-on the floor of the Synod. In cases where the answer to a procedural question isn’t clear, the Chairperson decides what procedures will be followed, perhaps after seeking the advice of the assessors.

For a discussion of some specific rules for making, debating, and voting on a motion, see The Decision Process (in this kit), and for information about Elections check the Handbook of General Synod.

*Handbook of General Synod - <http://www.anglican.ca/handbook/index.htm>

THE DECISION PROCESS - TURNING IDEAS INTO ACTIONS

RESOLUTIONS AND MOTIONS

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

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

Often amendments to motions, or amendments to amendments, are proposed while a resolution is under consideration. Amendments, like motions, must be seconded and put in writing. Only one amendment to a proposed amendment is in order at one time. The procedure can get complicated, so it’s important to attend to the Chairperson’s directives. Procedural motions can influence the flow and length of debate, the style of voting, and the order of proceedings on the floor of Synod. Consult the “Motions and Debate” section of the Rules of Order and Procedure in the Handbook.

DEBATE

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

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

VOTING

When the Chairperson perceives that the debate is ended, or when Synod votes to end debate, the “question” will be “put” to a vote and no more debate is allowed. Bishops vote as one order, and clergy and laity usually vote together, with the issues decided by a

simple majority in both groups. There are some types of motions which require larger majorities or “Votes by Orders” [i.e. bishops, clergy and laity voting separately] A vote by diocese may also be requested. Where a special type of vote is required the chairperson will announce it. (In any case, *every member must vote*; abstentions are allowed only for reasons of conflict of interest, and the chairperson must be notified.)

A WORD ABOUT FINANCING

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

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

The General Synod Budget provides for essential services to keep General Synod going. It pays for such things as national staff salaries, meeting expenses, national archives, Anglican Journal and national programs. A formula is used to calculate the proportional fair share, but actual payments reflect the diocese’s ability to pay and its commitment to the national program.

GENERAL SYNOD 2007 AND A NATIONAL INDIGENOUS ANGLICAN BISHOP

by

The Rt. Rev. Mark MacDonald

The introduction of a National Indigenous Anglican Bishop at General Synod will be a new idea to some. But, even those who have long anticipated such an appointment should find this moment a new place, a new perspective. The particular person, even the position itself, is not all that important to this new perspective. What really matters is what this moment could mean – if we find the courage to see, believe, and obey the dreams and visions found in the hearts of all of the People of God.

This moment is significant as a step in the unfolding of years of prayer and conversation, especially among Aboriginal elders. Over the years, this has taken shape in the specific request that the Anglican Church, repudiating the Doctrine of Discovery, should give full recognition to the authority and identity of Aboriginal Peoples. This recognition applies not just to content of the Church's advocacy in public life but equally in its own communal life. This includes giving voice to the Aboriginal Anglicans and a place for their Ways in the protocols of the churches. It also means giving voice to the Land and the Creatures that have long been the care, concern, and life of the Aboriginal Peoples.

The elders have asked, with great love and respect for those who have brought the Gospel, that this all be done within the Canons and protocols of the Anglican Church. Further, they have said clearly that unfolding of effective aboriginal ministry, pastoral care, and community should shape the structures of Aboriginal church life, rather than the other way around. The organizational appointment of a bishop can never be a substitute for true communion with God and each other. Ideology and politics should not be the determining factors, but the living reality of God's love emerging from the union of God and humanity, Gospel and Aboriginal Tradition. The National Indigenous Anglican Bishop must be a servant of this living reality.

This moment is but one small step on the way to making both manifest and real an ancient truth, obscured for many by the idolatries of colonialism and its consequence. The truth we speak of is the presence of God manifested in Aboriginal authority and identity. This truth, as with all nations, tribes, and peoples, must find its true fulfillment in the Good News of God's Salvation in Jesus. That the relationship of Aboriginal Peoples to this truth was marred by the actions of human beings cannot be ignored. That God's relentless, living, and loving Word is, even now, making this truth known is a witness to the compelling and transforming power of the One who is above all and in all.

I close with a personal note. It is a great honour to be called to this ministry. It is also a great challenge. This is why I am greatly encouraged by the generous and prayerful welcome my family and I have received by the Anglican Council of Indigenous Peoples, the Primate, and the whole Church. I will never forget it. Beyond this, however, I am deeply moved by the opportunity to share in a moment so blessed by the faithfulness of the past, so full of the presence of the Word and the Spirit, so challenged by God's horizon and future for our Church.

GOVERNANCE

By Jim Boyles

“Having a suitable organizational structure cannot ensure that the Church meets its challenges effectively. Only the people of the Church can do that. But a sound and flexible structure will enable the Church to harness its resources to go about its national work in the best possible way.”

Ted Netton, Price Waterhouse review of General Synod Structures, 1979

Almost from the beginning in 1893 the General Synod has studied and reviewed its structure. There have been task forces, commissions, consultants, reports, proposals and debates. This is a necessary and healthy sign of an organization attempting to respond to changing circumstances in the life of the church and of the world.

In 2004 the General Synod directed the Council of General Synod to undertake another review of governance, and in response, the council appointed a Governance Working Group chaired by retired Archbishop David Crawley.

This group was given a wide-ranging mandate, and made an interim report to the council in November 2005. It will be reporting again to the March meeting of the council with specific recommendations for changes to the structure of General Synod and its council, and also will propose that the General Synod initiate dialogue with provinces and dioceses on more general concerns about governance that involves those bodies.

If the council approves, these motions will go before General Synod in June. Some changes to the structure and composition of General Synod will require approval at two consecutive General Synods, with reference to dioceses and provinces in between for their “consideration.”

What are factors that lead to this review at this time?

- A significant decline in Anglican population.

In 1971, over 30 years ago there were 2,543,000 Anglicans according the Canadian Census. In 2001, there were 2,036,000, a decrease of 20%.

In 1971 there were 1,109,000 members on parish rolls. In 2001 there were 641,845, a decrease of 42%.

In 1969 there were 253,000 identifiable givers. In 1999 there were 227,000, a decrease of 10%.

In the past 35 years the numbers have fallen, but there has been little change in the governing structures of the church, both at the national level and in dioceses. In fact, in many parishes, in dioceses and at General Synod, volunteer and professional time spent in governance tasks means that front-line ministry and mission work is weaker than it could be.

There are more active bishops now than in 1971, and there are more members of General Synod now than in 1971.

- The Covenant signed by Aboriginal Anglicans in 1994, and the recent appointment of a National Indigenous Bishop, and ideas emerging about alternative models of governance arising from these actions.

- Evolving concerns about lay-clergy partnership in governance.
- Development by the House of Bishops of a model for shared episcopal ministry, and parallel developments within the Anglican Communion.
- Actions taken during the residential schools crisis to spin off various church bodies such as the PWRDF and the Anglican Journal.
- Declining finances in the church.
- A concern that the current structure at the General Synod level is too cumbersome and too slow in permitting change.

The Working Group realized from the beginning that although its formal work related to the structures of General Synod, there are lively governance issues at all levels of the church. It is therefore proposing that substantive discussions be initiated with dioceses and provinces to explore possible changes, including changes in diocesan and provincial boundaries, jurisdiction of the various levels, and even a consideration of the number of dioceses in the country.

In 1962 the Primate, Archbishop Howard Clark said, “We can only worry about the constitution if it is a means for Canadian Anglicans to spill out into the streets.”

A debate about organization or structure or governance can only be legitimate if it is carried out in the context of the mission of the church. The church’s Mission Statement, adopted in 1992 and available at

http://www.anglican.ca/handbook/001_mission_statement.pdf provides the setting in which governance discussions take place. The aim is a structure that is more responsive, more efficient and more effective in promoting and carrying out this mission.

In June, General Synod will have an opportunity to register an initial response, and the conversation then will be carried on in the whole church leading up to the next synod in 2010.

Archdeacon Jim Boyles is a member of the Governance Working Group and a retired General Secretary of General Synod.

CORE DOCTRINE AND ADIAPHORA – WHAT’S THE DIFFERENCE?

by

Rev. Dr. Stephen Andrews

In answer to the question put to it by General Synod 2004, the Primate’s Theological Commission (PTC) concluded that “that the blessing of committed same-sex unions is a matter of doctrine,” but “not a matter of what is often referred to as a ‘core’ doctrine, in the sense of being credal doctrine.”

Now, I readily admit that the PTC’s conclusion is not especially profound, and I can understand why some are not pleased with it. After all, it does not clearly satisfy anyone’s prejudices.ⁱ But before I comment further on the categories of doctrine discussed in the *St. Michael Report* (*SMR*), let me suggest that this should be one reason why the report ought to be commended to the church. While the *SMR* doesn’t develop a theology of sexuality or sexual ethics, it does lay out what we think needs to be talked and prayed about in the hope that the church will be helped to overcome the supercharged rhetoric that divides us.

The Archbishop of Canterbury, Rowan Williams, said at the Primates’ Meeting in February 2005: “People are no longer confident that we are speaking the same language, appealing to the same criteria in our theological debates. And the deep lost-ness and confusion that arises from that and the anger that arises from that is something that does not in any sense help the long-term health of the body or our search for truth together in the Body.”ⁱⁱ

It was the hope of many of us on the commission that the *SMR* might furnish insights that were new to some, and suggest a theological vocabulary that could be used to promote deeper discussion and perhaps even healing.

A discussion must begin with terminology that is in use, however. Consequently, the PTC chose to organise its discussion of doctrine with reference to the terms “core doctrine” and “*adiaphora*.” I don’t think that any of us were particularly happy with either term, but we used them because they are the terms used by the *Windsor Report* and we were conscious of the fact that our work would form another stream of that same conversation. Let me say something about each expression.

The phrase “core doctrine” doesn’t have much of a pedigree, really. It comes from the 1996 trial of Bishop Walter Righter in the Episcopal Church in the United States. Charges of heresy brought against Bishop Righter of Newark for ordaining a sexually active homosexual individual were turned down on the grounds that the bishop’s action was not contrary to the “core doctrine” of the Episcopal Church. In this instance, the term was used to apply to what the court called “the apostolic *kerygm*” (a phrase which itself is only about 70 years old and, although scholars debate what it actually means, is generally taken to indicate the earliest proclamation of the gospel, identifying Jesus as the crucified and risen Messiah.)

In the *St. Michael Report* “core doctrine” has a broader reference: “The credal and earliest conciliar explications of Scripture with regard to the doctrine of the Trinity and the person and work of Jesus Christ.” (§8) These are the central convictions of the undivided church of the first eight centuries and, of course, any deviation from such fundamental teachings would automatically make a group not only non-Anglican, but non-Christian.

By contrast, the term “*adiaphora*” has a venerable ancestry. Originally devised by ancient Stoic philosophers to describe things that are neither evil nor good, Cicero rendered it “*indifferentia*,” or “matters indifferent.”

We mustn’t understand this in the sense of being unimportant or deserving of an apathetic response. For Classical philosophers, these matters included such things as pain and death. On a more positive note, the word was useful for the Medieval theologians in their discussion of those activities Christians are not duty bound to perform, but that were deemed meritorious (the theological phrase for these is ‘works of supererogation’ – from the Latin meaning “to spend over and above;”; but see Article XIV.)

The term was pressed into service again in 1548 when the Lutheran Church was thrown into controversy over a cluster of ritual, theological and ethical questions that seemed important at the time. Should priests be permitted to marry? Should lay people be given both bread and wine at Holy Communion? Could the Mass be said in Latin (omitting, of course, references to sacrifice and saints)?

What motivated much of this debate was the fear of reverting to Roman Catholicism. The definition settled on by the church was a moderate one – these are *adiaphora*: matters neither commanded nor forbidden by God’s word and not opposed to good doctrine. In the context of the English Reformation the term was understood as referring to those things that Christians could observe or omit for the sake of order in the church, and it applied, in the case of John Hooper (c. 1495-1555), to the question of whether or not he should be required to be consecrated wearing a surplice. The authors of the *Windsor Report* clearly use it in its Reformation sense when they define *adiaphora* as matters “upon which disagreement can be tolerated without endangering unity” (§A.36).

For my part, I do wish that the PTC had done more work on the definition of doctrine and the nature of doctrinal development. Nevertheless, I want to reflect a little bit on where the issue of same-sex blessings fits in this spectrum between core doctrine and *adiaphora*, leaving aside the question of whether or not same-sex blessings are “commanded or forbidden by God’s word.”

There are many beliefs that are rightly understood as “doctrinal” in that they represent the acknowledged teaching of the Anglican Church and are essential to its identity, polity (that is, structure and organisation) and mission.

The *SMR* rightly observes that an issue like same-sex unions, while not itself a matter of core doctrine, carries strong implications for central doctrines such as what it means for human beings to be made in the image of God, salvation and marriage. So it would be a serious misreading of the intent of the report to isolate the category of “core doctrine” and claim that because same-sex unions are not to be categorized as such, they are not important enough to require greater consensus in the Anglican Church’s deliberations.

It may surprise some to learn that, at one time, the existence of bishops in the Church of England was regarded as a “matter indifferent.” The great 16th century Anglican divine, Richard Hooker, said that the Scripture does not require episcopal structure and that church government itself is not a matter of salvation (*Laws* III.2.2). Nevertheless, he said that episcopal structure could be biblically defended and that it was integral to the role of the monarchy in England; i.e., without it the church would cease to be Anglican. There are, therefore, “indifferent” doctrines which, if

deviated from, could call into question our church's identity as an *Anglican* church within the definitions of its own formularies.ⁱⁱⁱ

Thus, it would seem to me that we all adhere to a notion that there is a "hierarchy of doctrine," that there are some doctrines that are more fundamental to our identity as Christians and as Anglicans than others. Lacking a confessional basis, we are not sure what to call these doctrines (perhaps they will be articulated as "covenantal doctrines" if the proposal of the *Windsor Report* is ever developed.) In any event, the model of concentric circles as described on the church's website is unhelpful. The status of doctrine is contingent not only on its relationship to "core doctrine," but also on historical and circumstantial factors that relate to the church's identity, order and mission.

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ⁱ For my commentary on the PTC's work, see my report to the Anglican Consultative Council at <http://www.anglican.ca/about/accp/andrews.htm>

ⁱⁱ http://www.archbishopofcanterbury.org/sermons_speeches/2005/050217.htm

ⁱⁱⁱ A lucid discussion of this and the broader theme of *adiaphora* can be found in Stephen Sykes's article, 'The Fundamentals of Christianity' in the book he edited with John Booty, *The Study of Anglicanism* (London: SPCK, 1989), pp. 231-45.

QUESTIONS & ANSWERS ON THE BLESSING OF SAME-SEX RELATIONSHIPS

You talked about same-sex blessings at your last General Synod. How come you are doing it again?

In 2004 a portion of one of the resolutions of General Synod was deferred until General Synod 2007 while the Primate's Theological Commission (an appointed group of Canadian Anglican theologians) discussed and reported on whether the blessing of same-sex unions is a matter of doctrine. That Commission reported in what is now called, "The St. Michael's Report". The report and the deferred motion will now come before the General Synod in June.

The deferred resolution: 'That this General Synod affirm the authority and jurisdiction of any diocesan synod, with the concurrence of its bishop, to authorize the blessing of same-sex unions.'

What is the difference between a blessing and marriage?

Marriage in the church is the covenant (commitment) between a man and a woman in lifelong mutual fidelity that carries the potential for the procreation of children. Marriage is seen as a reflection of the love of God for the Church, mirrored in the love the couple have for each other.

A blessing is the act of thanking God for evidence in the life of the couple that God is present and active in their relationship – that their relationship reflects the love, faithfulness, mutual self-giving of God - and a prayer that God will help the relationship to become all that God intends.

What is the St. Michael report?

In 2004 the General Synod passed a resolution asking the Primate's Theological Commission to report on whether the blessing of same-sex unions is a matter of doctrine. (Doctrine – what we believe about God and the world – shapes the life and work of the Church). The PTC is an appointed body of twelve Anglican theologians from across Canada representing the breadth of theological perspectives in our church. They met and worked intensively and produced a report, called the St. Michael Report in recognition of the location at which it was completed – St. Michael's House (the former home of the Sisters of the Church, Oakville, Ontario). The report can be found at: <http://www.anglican.ca/primate/ptc/index.htm>

What is the Windsor Report?

In response to the actions of the Diocese of New Westminster (Canada) to permit the blessing of same-sex unions and the actions of The Episcopal Church (USA) in consecrating an openly gay bishop in a committed partnership, the Archbishop of Canterbury) appointed an international group of church leaders & theologians to report on the impact of this to the Anglican Communion. Canon Alyson Barnett-Cowan was the Canadian representative on the Lambeth Commission on Communion.

The Windsor Report is the result of the deliberations of that group. It outlines concerns expressed across the Anglican Communion over these actions and offered advice as to what needs to happen now to heal relationships. The advice includes the creation of a covenant for all Anglican Churches that wish to remain part of the Anglican Communion. The creation of that covenant is an ongoing task in the Anglican Communion now. The Anglican Church of Canada asked people in the church to read the report and offer their responses. A Task Force of clergy, laity and bishops read the responses and have written a comprehensive response for the Church which can be found at:

<http://www.anglican.ca/faith/identity/wrrg-response.htm>

What has happened between the last General Synod and this one within the church?

Between GS2004 and GS2007 the Anglican Church of Canada has undertaken the following:

- i) Serious consideration of the Windsor Report through receiving responses from dioceses, individuals and theologians across Canada and preparing a response report that is now available.*
- ii) Study and response to the St. Michael Report. A study guide was produced to assist Canadian Anglicans to read and respond to the St. Michael Report. Responses have been reported to the Council of General Synod in preparation for GS2007. Members of the Primate's Theological Commission have traveled across Canada assisting parishes, dioceses and Synods to discuss and understand the report.*
- iii) A resource guide for studying the issues of homosexuality and the blessing of same-sex unions was prepared and is on our website. As other resources have become available they have been posted as well.*
<http://www.anglican.ca/faith/ethics/index.htm>
- iv) Dioceses and parishes were encouraged to continue the listening process requested by the Lambeth Conference 1998 to listen to the voices and concerns of gay and lesbian members of the church.*
- v) The Chancellor and Council of General Synod have given serious consideration to the kind of resolutions that would most appropriately deal with all of the above at General Synod 2007. They settled on five resolutions (see below).*

What is the situation now in the church with same-blessings? With same-sex marriage?

***Same Sex Blessings:** Officially the House of Bishops of the Anglican Church of Canada has requested that all dioceses refrain from permission for the blessing of same-sex unions until General Synod 2007. The Diocese of New Westminster has permitted those parishes that had been granted permission up to that point to continue to do so but has granted no new permissions. The Diocese of Niagara voted at its Synod in 2004 to permit the blessing of same-sex unions in parishes that had approved – however, the Bishop (as is the Bishop's right) withheld permission at this time.*

***Same –Sex Marriage:** The Anglican Church of Canada has not, in any diocese, granted permission for clergy to perform same-sex marriages.*

What is the situation now in New Westminster?

After 3 successive Synods requesting permission for same-sex blessings by increasing majorities, Bishop Michael Ingham granted permission in 2002 for blessings to occur in parishes where the membership of the parish has studied and voted to permit them to occur in that parish. When the House of Bishops requested a moratorium on permission for same-sex blessings the Bishop of New Westminster withheld any further parish permissions but allowed those previously granted to continue.

Have ordinary Anglicans been asked how they feel about this?

All Anglicans have been given the opportunity to respond to the St. Michael Report, the Windsor Report and to express their views to their Diocesan bishop and/or Parish. Our church structure is such that lay people form a significant part of any decision making body in the church and so have a strong voice in its future.

Since the last General Synod, same-sex marriage has been legalized in the country. What effect, if any, does this have with the controversy in the church?

This decision in Canada has raised the question of whether we should be discussing marriage and not just blessing of same-sex unions and whether it is appropriate to bless same-sex partnerships that are not civilly married. The resolutions coming to General Synod 2007 deal only with the blessing of same-sex partnerships since a full discussion of the relationship between such partnerships and marriage has not yet been done. One of the motions before GS2007 does however request that the Marriage Canon (canons are the laws of that govern the Church) be examined to see whether a change should be made to permit all marriages (same-sex or heterosexual) to take place in the church.

How does the situation in the United States compare to the situation in Canada?

The situation in the United States is different from that in Canada. Our church structures operate in a different way. The actions of the Episcopal Church (to consecrate an openly gay bishop) were taken by their General Convention (similar to our General Synod) so represent a policy of the whole national church. They have been requested, by the Primates of the Anglican Communion to cease any further consecrations of gay bishops and any blessing of same-sex unions. So far no such request has been made of Canada as we have not made any decisions for the whole Canadian Church.

Are other parts of the Anglican Communion talking about this too?

All members of the Anglican Communion were asked, through Resolution 1:10 at the Lambeth Conference 1998, to engage in a listening process with gay and lesbian members of their communities. Many have done so and continue to do so. The Church of South Africa has approved same-sex marriage which is also permitted through civil law. Many other churches are in ongoing discussions of same-sex issues.

What have Canadian Bishops said about the issue?

The House of Bishops has made statements in 1979 and again in 1997 that are clear about their opposition to any form of discrimination against gay and lesbian people in Canadian society; and the inclusion of gay and lesbian people in the life of our churches as full members by baptism. They have continued to uphold the traditional teaching of the church that marriage in the church is reserved for heterosexual partners; that blessing of same-sex covenanted partners is not permitted in the church. Some individual bishops, such as the Bishop of New Westminster, disagree with the majority and have acted, within the legislation of their own diocese, to bless same-sex unions.

What have Anglican Primates in the Communion said about the issue?

The Anglican Primates of the Communion have met twice since our last General Synod. Although there is some division within the Primate's on these issues, the majority have been distressed by the decisions made by The Episcopal Church (USA) and the Diocese of New Westminster. Their distress is partly due to the nature of the decisions (homosexuality and same-sex unions) but also due to their view that there was insufficient consultation and discussion with the wider communion before these decisions were taken and approved. Many are concerned for what they see as a change in our understanding of scripture. Their most recent communiqué (from Feb 2007) can be found at: http://www.anglican.ca/news/news.php?newsItem=2007-02-19_zpc.news

What exactly will this General Synod be asked to decide?

The Council of General Synod has decided that the following resolutions will assist the church to clarity in its decisions:

1. That this General Synod accept the conclusion of the Primate's Theological Commission's *St. Michael Report* that the blessing of same-sex unions is a matter of doctrine, but is not core doctrine in the sense of being credal.
2. That resolutions 3 and 4 below be deemed to have been carried only if they receive the affirmative votes of 60 per cent of the members of each Order present and voting, and if a vote by dioceses is requested, only if they receive the affirmative votes of 60 per cent of the dioceses whose votes are counted.
3. That this General Synod resolves that the blessing of same-sex unions is consistent with the core doctrine of the Anglican Church of Canada.
4. (The resolution deferred from 2004) That this General Synod affirm the authority and jurisdiction of any diocesan synod, with the concurrence of its bishop, to authorize the blessing of same-sex unions.
5. That this General Synod requests the Council of General Synod to consider revision of Canon 21 (On Marriage) including theological rationale to allow marriage of all legally qualified persons and to report back to General Synod 2010.

What is the difference between a motion / resolution and a Canon?

*A resolution put on the floor of General Synod normally requires a simple majority (51%) of votes, voting by 'order' (**see below).*

A Canon becomes part of the 'law' of the Church and therefore requires a higher standard of voting majority. A canon would be introduced at a General Synod and must receive a 2/3's majority of votes to proceed. It then must be voted on again at the next synod (3 years later) and again receive a 2/3's majority before it would go into effect. For example, any change to the Marriage Canon of the Anglican Church of Canada would require two General Synods and 2/3 majority at each Synod.

*** For a simple resolution Bishops vote separately and Clergy and laity together. Upon request by six members of GS, a vote may be required by separate orders in which case Bishops, Clergy and Laity each vote separately requiring a 51% majority in each house to pass. Upon further request by six members of GS, a vote by dioceses may be requested in which case each diocesan delegation would caucus and present its majority decision. The resolution would then be carried by the majority (51%) of the dioceses. In the case of the resolutions offered by the Council of General Synod on the blessing of same-sex unions, one of the resolutions asks General Synod to increase the voting majority required to 60% in recognition of the seriousness of this issue.*

Do gay people have a say in this controversy in the church?

Gay people are full members of the Anglican Church of Canada and may be found in all levels of the life of the Church. They have an equal opportunity to speak in the various councils of the Church and many have. Integrity is an organization for gay members and their families and it, as an organization, offers its perspective to the Church through its newsletter and presence at many Diocesan and national Synods.

Do gay people have a say in how the question will be resolved?

Gay people have the same opportunity as all members of the Anglican Church of Canada to have a say through their participation as delegates to General Synod, elected by their diocese.

What does “local option” mean?

Local Option is the term used to indicate that, if the General Synod were to permit the blessing of same-sex unions by passing Resolution #4 (above), each local diocese and bishop has authority to decide whether to allow blessings in their area. This would mean that each diocese would be able to study, discern and decide for itself whether the permission would be extended within its diocese. Some dioceses (such as New Westminster) also require that the ‘local option’ definition apply to individual parishes. Only parishes that have studied, discerned and voted to permit the blessing of same-sex unions within their church would be granted permission.

If the General Synod decides to allow same-sex blessings, will all Anglican priests have to do them?

As noted above each diocese would need to decide how that permission would be extended within its area. Anglicans have traditionally allowed for conscience clauses that respect the conscience of individual clerics or parishes. For example, the canon on marriage concerning the remarriage of divorced persons contains provision for clergy who for reasons of conscience will not conduct the service. See Canon XXI – Marriage – Section 29d. http://www.anglican.ca/handbook/221_canon_XXI.pdf

If General Synod decides to allow same-sex blessings, where will that leave Canada with other Canadian churches that disagree? What about other Anglican Provinces that disagree?

Our relationships with other denominations might be affected by such a decision but that would remain to be worked out in our ongoing ecumenical partnerships and dialogues. The Bishops have agreed on a process of Shared Episcopal Oversight for parishes within a diocese that are in disagreement with their Bishop. That process is available to all

parishes – on either side of the issue, if they disagree with the position the Bishop and diocese take on the matter of the blessing of same-sex unions.

Our relationships with other Anglican Provinces would need to be worked out in dialogue with each of them. The Anglican Communion is currently discussing the establishment of a covenant for our ongoing relationships with one another and that covenant, when completed and if approved by each Province, would offer guidance on the nature of our relationships.

Resolution Number A185

Subject: Voting Requirement for Resolutions A186 and A187

Moved By:

Seconded By:

Note: The mover and the seconder must be members of the General Synod and be present in the House when the resolution is before the synod for debate.

BE IT RESOLVED:

That resolutions A186 and A187 be deemed to have been carried only if they receive the affirmative votes of sixty percent of the members of each Order present and voting, and if a vote by dioceses is requested, only if they receive the affirmative votes of sixty percent of the dioceses whose votes are counted.

EXPLANATORY NOTE/BACKGROUND INFORMATION:

Source: The Council of General Synod
(name of committee, diocese, etc.)

Submitted by: TheGeneral Secretary

A) Does this motion contain within it any financial implications?

Yes _____ No X _____

B) If yes, has the General Synod Expenditures Committee considered the implications?

Yes _____ No _____

Subject: Blessing of Same Sex Unions - Core Doctrine of ACC

Moved By:

Seconded By:

Note: The mover and the seconder must be members of the General Synod and be present in the House when the resolution is before the synod for debate.

BE IT RESOLVED:

That this General Synod resolves that the blessing of same-sex unions is consistent with the core doctrine of The Anglican Church of Canada.

EXPLANATORY NOTE/BACKGROUND INFORMATION:

Source: The Council of General Synod
(name of committee, diocese, etc.)

Submitted by: The General Secretary

A) Does this motion contain within it any financial implications?

Yes _____ No X _____

B) If yes, has the General Synod Expenditures Committee considered the implications?

Yes _____ No _____

Subject: Blessing of Same Sex Unions

Moved By:

Seconded By:

Note: The mover and the seconder must be members of the General Synod and be present in the House when the resolution is before the synod for debate.

BE IT RESOLVED:

That this General Synod affirm the authority and jurisdiction of any diocesan synod, with the concurrence of its bishop, to authorize the blessing of committed same sex unions.

EXPLANATORY NOTE/BACKGROUND INFORMATION:

Source: The Council of General Synod
(name of committee, diocese, etc.)

Submitted by: The General Secretary

A) Does this motion contain within it any financial implications?

Yes _____ No X

B) If yes, has the General Synod Expenditures Committee considered the implications?

Yes _____ No _____



ANGLICAN CHURCH OF CANADA

80 Hayden Street, Toronto, Ontario M4Y 3G2



LEGEND

- See City
- Diocesan Boundaries
- - - Provincial (Civil) Boundaries

Produced by the General Synod of the Anglican Church of Canada, 2005.
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